



The Friendly Seed

Religious Education Concerns Group
1515 Cherry Street, Philadelphia, PA 19102

Philadelphia Yearly Meeting
215-241-7221

Quakers Answer the Call: Lessons Drawn from Quaker Lives

Ideas for All Ages

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Religious Education
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QUAKERS ANSWER THE CALL: LESSONS DRAWN FROM QUAKER LIVES

Introduction

This packet includes seven idea sheets. The focus of all seven is how Friends and others have responded to leadings from God. The first sheet looks at Biblical calls and uses Moses as an example. The rest of the packet concentrates on Friends whose lives "speak". Many of the ideas are intergenerational but where necessary we have indicated appropriate age levels. Since additional resources are often called for, we have included essential addresses below.



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Important Addresses for Resources Mentioned:

Religious Education Committee, Philadelphia Yearly Meeting, 1515 Cherry Street, Philadelphia, PA, 19102; (215) 241-7221

Philadelphia Yearly Meeting Library, 1515 Cherry Street, Philadelphia, PA, 19102; (215) 241-7220

Friends General Conference (FGC), 1216 Arch Street, 2B, Philadelphia, PA, 19107; (215) 561-1700, or 1-800-966-4556

Quaker Hill Bookstore, 101 Quaker Hill Drive, Richmond, IN, 47374; (800) 537-8838

We would like to acknowledge the contributions of: Priscilla Taylor- Williams, Margaret Linvill, Lorraine Wilson and Merrill Dutton.

Note: The curriculum *Lives That Speak* is referred to frequently in these lessons. It has recently been reprinted and is available from FGC or on loan from the PYM Library.

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I. TEACHING CHILDREN ABOUT BIBLICAL CALLS

"But who am I," Moses said to God, "that I should go to Pharaoh, and that I should bring the Israelites out of Egypt?"

Exodus 3:11

This Friendly Seed has three parts:

1. Teaching Bible Stories - A Process
2. A complete lesson on Moses and the Burning Bush
3. A listing of other Bible stories in which God calls people

1. Teaching Bible Stories - A Process

While this Seed emphasizes stories in which God calls people, the following process is applicable to any Bible story and can be adapted to any age group.

a) Planning:

This planning process works best if at least two people work together. First choose the story you wish to present. You may be teaching a series of stories or just one. If you want to teach more than one, tie them together in some way, such as chronology or theme. Read the story carefully. Together discuss the story. What is important about it to you? What do you hope the children will learn from the story? Limit the number of ideas you try to teach. For very young children choose just one central idea on which to focus.

From your discussion develop questions which lead from the story itself to the issues you wish to raise. Some of these questions will deal directly with the story; others will take the content of the story and move it into the children's own experience. See the Burning Bush story in Section 2 below for examples of questions.

Finally, decide on an activity. This activity can be drama, art, song, writing, etc.; the only restriction is that it be age-appropriate and relevant to the story. See the Burning Bush story in Section 2 below for examples.

Using this process you can prepare a lesson in about an hour plus the time it takes to prepare space and materials. The major advantage is the way this process personalizes the story and thus deepens its meaning.

b) Teaching:

After gathering the children in a circle, tell or read the story. Telling is always preferable since the teller has eye contact with the children, is very familiar with the story and



through that familiarity makes the story come alive. If you do read the story, the *Good News Bible* is the clearest, most easily understood version. Be wary of illustrated retellings; the pictures do not allow children to imagine the story for themselves.

After reading the story ask a few factual questions to be sure the children understand what happened. Try telling the story twice; the second time ask the children to imagine themselves as part of the story. Then ask your prepared questions. You may want to go around the circle for responses or just let children respond as they are ready.

Move on to your activity. (If your activity involves dramatizing the story, you may want to do that before you ask your questions.) If possible, regather in a circle to share what you have done and to close with some silence.

Note: This method works well with an intergenerational group. Tell the story and ask the questions of everyone. Then either do the activity with the children while the adults continue with the discussion or plan an activity such as a mural or role playing which everyone can enjoy.

2. Moses and the Burning Bush - A Lesson

This lesson is written for elementary age children, but can easily be revised for younger or older children. For younger children, ask fewer questions and stick to one issue. For older children, provide more background and historical context.

a) Begin with the song, "Go Down Moses", #34 in *Songs of the Spirit* or #294 in *Worship in Song: A Friends Hymnal*. Tell the children that the chorus is God speaking to Moses.

b) Read or tell the story: Exodus 3 - 4:18.

c) Don't omit the signs: snake, leprous hand, water to blood; these exciting details appeal to children. Emphasize Moses' uncertainty. If possible, using a map, show the children where Moses was and where he was being asked to go.

Questions:

Begin with fact questions, such as:

- ◆ Where was Moses and what was he doing when he saw the bush?
- ◆ What did he see?
- ◆ Where was he asked to go?

Proceed with:

- ◆ How do you think Moses felt when he saw the burning bush?
- ◆ Have you ever seen something you did not understand?
- ◆ What does God tell Moses to do? How do you think Moses feels about this task?
- ◆ What excuses does Moses make? What are God's responses?

You can make a chart of these:

Excuses

Answers

- | | |
|--|---|
| 1. Who am I for such an important job? | I am with you. |
| 2. Who are you? | I am a God who is present and active in people's lives. [YHWH means "He is who he is".] |
| 3. They won't believe me. | I'll give you signs. |
| 4. I can't talk well | I'll help you. |
| 5. Don't send me | I'll send Aaron to help you |

- ◆ Are Moses' excuses good ones? How convincing are God's answers?
- ◆ Have you ever tried to avoid a hard task? What happened?
- ◆ Have you ever done something even if it was scary? What happened?
- ◆ Where can you go for help when you have a hard decision to make or a difficult job to do? [If prayer is not among the responses, suggest it.]
- ◆ Why do you think Moses finally agrees to go?

Projects:

Choose one of these four suggestions or do some combination of them. For instance, one group prepares a tape for another group's felt-board story. All of these will work equally well with mixed-age groups, including those with adults.

1. The story in sound. This project takes more than one session to complete. Design and make a tape of the story. Use music, dialog, sound effects, narrations. Allow the children to hear a tape of an early radio show, such as *The Shadow* (available in commercial bookstores), so that they can hear how a story can be told without visual effects. Provide a Bible, tape recorder, tape, several simple instruments such as recorders, drums, or thumb pianos and materials for sound effects (paper to crumble, pots and pans).

2. Flannel Board. Ask the group to prepare to tell the story via a flannel board. Patterns are helpful but not necessary. Provide a pre-made flannel board (stiff cardboard covered with felt works fine), felt scraps, scissors, glue, and a Bible. If you have a large group, sub-groups can make individual scenes. Be sure to provide time for telling the story using the board - perhaps to a younger class or to the whole Meeting.

3. Scenes. On pieces of cardboard make scenes from the story. If your group is large enough, sub-groups can be assigned parts of the story. Simply provide lots of materials and be amazed by the children's creativity. Supplies: cotton balls, yarn, fabric scraps, clothes pins with stands (or clay for stands), pipe cleaners, construction paper, glue, scissors, crayons, markers, tin foil, tissue paper, Bible. Be sure to provide time for children to describe what they've made.

4. **Burning Bushes.** Make tissue paper collages of the Burning Bush. White poster board is the best surface to work on. Liquitex, available in art stores, is one of the best liquid glue bases. Watered down Elmer's is OK too. You also need lots of bright tissue paper. Either cut or tear the tissue paper and lay it on the cardboard. Then paint over it with the liquid glue. Provide large easel brushes. Little children can do this if supervised and smocked. Page 4

Conclusion:

Gather to share projects and sing "Go Down Moses" again. If you are looking at several stories on calls, connect this story with the other ones you have studied. If you are looking at several Moses stories, consider making a time line or a mural to help the children with chronology and continuity.

3. Other Biblical Calls

"People Called By God" is a good theme for a Biblical unit. In addition to the story of Moses, use:

- Noah (Genesis 6:9; 9:19)
- Abraham (Genesis 12:1)
- Samuel (I Samuel 3)
- Elijah (I Kings 19:8-16)
- Jonah (Chapters 1-3)
- Mary (Luke 1:26-38)
- Jesus (Luke 3:21-22)
- The Apostles (Luke 5:1 and Mark 1:16-20)

Lessons on each of these stories can be planned according to the pattern described in Part 1.

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II. LUCRETIA MOTT

There can be no peace without justice

Lucretia Mott

This Friendly Seed includes a lesson plan for teaching about Lucretia Mott. It is part of a series of lessons on how Friends have responded to God's call. This lesson will work well with a mixed-age group, with adults or with classes of elementary or junior-high children. For a class of little children, substitute one of the hands-on ideas in Part 3 for the role playing.

1. Background

Acquaint yourself with the life of Lucretia Mott. A brief biography follows. If you want additional information, read:

- *Valiant Friend*, by Margaret Hope Bacon
- *A Faith to Live By*, p. 152 ff., by Elfrida Vipont Foulds
- *Lucretia Mott: Each Little Act of Kindness*, by PYM RE Concerns Group, a curriculum
- *Quaker Visitors*, by Janet Schroeder

First two available from the PYM Library, 1515 Cherry Street, Philadelphia, PA, 19102; *Quaker Visitors* available from FGC.

Lucretia Coffin Mott (1793-1880) was born on Nantucket Island. When she was thirteen her family moved to Boston and here she went to the public schools for a year before enrolling in Nine Partners School. After two years of study she became a teaching assistant without pay, then a regular teacher. In 1811 she married a fellow teacher, James Mott, in Philadelphia, where the Coffins had settled.

Lucretia and James had six children, and raised five. While James was struggling to become a Philadelphia merchant, Lucretia helped to earn the family income by teaching school. Following the death of her son her interest in spiritual matters deepened, and at the age of twenty-eight she became a Quaker minister. In 1827 she and James sided with the Hicksites. Thereafter she was one of the leading Hicksite ministers, although frequently under attack for her liberal religious views as well as her radicalism in the anti-slavery movement.

In 1833 when the American Anti-slavery Society was formed in Philadelphia, she was present and spoke. Later she formed the Philadelphia Female Anti-slavery Society which for many years played an active role in the anti-slavery cause, and supported the women who fought

who fought for an increased voice in the national society. In 1840 Lucretia Mott was sent with several other women delegates from Pennsylvania and New England to the World Anti-slavery Convention in London, but they were denied seats because of their sex. She and the wife of a delegate, Elizabeth Cady Stanton, decided on the spot to do something about women's rights.

Eight years later, the first women's rights convention was held at Seneca Falls, with Lucretia Mott present. She not only attended all the conventions, and presided over a number, but she provided Susan B. Anthony, Lucy Stone, Elizabeth Cady Stanton and others with the advice, encouragement, and criticism they needed to build the new movement. In 1866 when the Equal Rights Association was formed to fight for the rights of women and Blacks, Lucretia Mott was elected president. It is for this reason that the Equal Rights Amendment is known as the Lucretia Mott amendment. Lucretia also worked for equal educational opportunities for women, and helped found Swarthmore College.

Among Lucretia Mott's many other concerns was the poverty of working class people during the various depressions and panics of the age. She started a series of workshops for poor women where they could earn an income by sewing. She and James also served for years on the Indian Committee of the Yearly Meeting and visited the Senecas. In 1872 she approached Ulysses Grant, then president, with a request for the pardon of some Modoc Indians condemned to death. A lifelong pacifist, she was a member of the New England Non-Resistance Society, and the Pennsylvania Peace Society.



Lucretia Mott

Maintaining a strong testimony for simplicity, Lucretia Mott was a talented housewife, and a devoted mother and grandmother, in addition to her overwhelming contribution to the community.

As you decide what to emphasize, consider the following as possible areas:

1. **Early life on Nantucket** - Lucretia and her mother led very independent lives since Lucretia's father was often at sea. The *Obadiah* books by Brinton Turkle can help set the Nantucket scene.
2. **Ministry** - Lucretia was paying attention to God at a very early age. Her mother once found her acting out a Friends Meeting she had just attended.
3. **Abolition** - Lucretia organized sewing circles to make clothing for runaway slaves. She helped move slaves through Philadelphia; her husband refused to carry slave-made goods in his store.
4. **Women's Rights** - She connected women's rights and abolition - an unpopular position at the time.
5. **Indians** - see biography above for a specific incident.
6. **Simplicity and Poverty** - Lucretia set up workshops for the poor. She used her scraps for rag rugs and was an early paper conserver.
7. **Pacifism** - Lucretia supported a conscientious objector at the time of the Civil War but she also baked gingerbread for the Black soldiers camped near her home.
8. **Family** - Lucretia was married for 57 years. She is an early example of a woman trying to combine work and home life.

2. Telling the class about Lucretia Mott

Choose one of these methods:

- a) Give a brief overview of her life and emphasize her various roles or interests as outlined in part A.
- b) Sing the "Lucretia Mott Song" (*Songs of the Spirit*, #8 or #281 in *Worship in Song: A Friends Hymnal*) and use its words to describe her life.
- c) Choose one or two specific incidents to tell the class. For instance, little children will like the story of how she cut the bows off her shoes in order to simplify her already simple dress. Her help with the transportation of Henry "Box" Brown, a fugitive slave, is another fascinating story. *Quaker Visitors* or the curriculum *Lucretia Mott: Each Little Act of Kindness* are excellent resources.

3. Role-playing

Four scenarios follow. Ask four to eight people to act out each one and provide their own endings. Give the groups about fifteen minutes to prepare their skits. Then regather the whole class to view all the skits. Finally, reveal the real endings and allow time to talk about why the groups chose their endings and how they felt about the role-play. Ask what issues each story raises. Basing decisions on values is a good general discussion topic.

Scenario #1

The scene: Anti-slavery meeting in a convention hall in New York City. Outside the hall is a large mob of angry people shouting and throwing objects through the windows. They are crowded up against the exit doors and have just broken through one door.

Parts:

One of the leaders of the mob

Lucretia Mott - attending rally

A gentleman friend of Lucretia's also attending the rally

Two other women attending the rally - afraid to go out because several in the angry mob are pushing and hitting the rally attenders as they leave

Angry mob members

Anti-slavery attenders

Instructions: Act out what each of you would do in this situation.

Real Ending: Lucretia told the gentleman to help the two frightened women and then asked the mob leader to help her out safely. He, surprised, did help her exit safely.

Issues: Non-violence, trust in others, seeing inner light in one's enemies.

Scenario #2

The scene: Nine Partners Boarding School where Lucretia and her sister attend. The boys and girls are taught in separate classrooms and are not allowed to speak to each other at all unless they are relatives. Even relatives are only allowed to speak to each other over the playground fence on certain specified days. Sarah Mott, Lucretia's friend, had a cousin on the Boys' side. Lucretia knew him and liked him a lot. He had broken the rule about talking to girls. The school authorities felt the act of transgression was a

serious matter. The boy was locked in a room and "imprisoned" for a while on a diet of bread and water.

Parts:

The boy cousin of Sarah Mott
Lucretia
Lucretia's sister
Sarah Mott
School authorities

Instructions: Act out the incident and some (creative) response to it on Lucretia and her sister's part.

Real Ending: Lucretia took food to the boy. She broke the rules to help him.

Issues: Justice. Is it ever all right to break rules? Why or why not? (Terrific for junior high, not appropriate for younger elementary-age children..)

Scenario #3

The scene: Post-Civil-War Philadelphia. A horse-drawn trolley car on its way to Philadelphia. It is pouring rain. At one of the stops a Black woman gets on and pays her fare. There are several seats on the trolley but the conductor tells her to stay out on the open platform. Lucretia Mott is one of the passengers.

Parts:

Bus Driver
Black woman
Lucretia Mott
Other passengers

Instructions: Act out the scene and the responses of the characters.

Real Ending: Lucretia went out on the platform with the Black woman.

Issues: Justice, civil rights, breaking rules we don't approve of.

Scenario #4

The scene: The "World Conference" of Anti-Slavery groups in 1840 held in London, England. Invitations to this World Anti-Slavery Convention were sent to active groups in America urging them to send delegations. Both Massachusetts and Pennsylvania chose women among their delegates. When, in London, they found out that there were some women coming as delegates, they tried to change the invitation to read "men". But the organizations that had picked out women to send said they were coming anyway. The discussion as to what to do with the women at the convention was finally settled. The decision was that the women were to be allowed to stay in the room - in a fenced-off area. They were not allowed to speak. They were not allowed to vote.

Parts:

Lucretia Mott
Three other women delegates
William Lloyd Garrison - famous American abolitionist, who arrives late
One English woman
Other male delegates to the Convention

Instructions: Act out the scene in the convention hall and the responses of the characters as you envision them.

Real Ending: Lucretia and her friends did sit quietly but were unhappy about their treatment. Garrison sat with the women. Lucretia later spoke to many small groups in England.

Issues: Women's rights, mixing issues (women's rights and slavery) - remember Martin Luther King was criticized for mixing peace and civil rights.

4. Other Ideas

1. Connect events in Lucretia Mott's life to current events:
 - ❖ Slavery - South Africa
 - ❖ Women's Rights - ERA, Sexism
 - ❖ Peace - Conscientious Objection, Nuclear Arms Race
 - ❖ Parenting - Parenting
 - ❖ Simplicity - Ecology
2. More formal drama. Create a skit from one of the scenarios.
3. Sew or mend clothing for the AFSC or a local clothing distributor (as Lucretia did for the slaves and the poor).
4. Make gingerbread to share (as Lucretia did for the soldiers).
5. Make rag rugs.
6. Wrap treats for the Meeting in papers on which you write sayings from Lucretia Mott. Lucretia wrapped candy in papers on which she wrote inspirational sayings. Pendle Hill Pamphlet #234, *Lucretia Mott Speaking*, by Margaret Hope Bacon, has many good quotes.
7. Arrange to show the film Lucretia Mott - available from the Philadelphia Yearly Meeting Library.
8. Books for children: (available from PYM Library)
 - Burnett, Constance Buel. *Lucretia Mott, Girl of Old Nantucket*. New York: The Bobbs-Merrill Co., Inc., 1963. For fourth through sixth graders.
 - Sterling, Dorothy. *Lucretia Mott, Gentle Warrior*. New York: Doubleday and Co., Inc., 1964. For sixth through ninth graders; also enjoyable for adults.
 - Sawyer, Kem Knapp. *Lucretia Mott: Friend of Justice*. Massachusetts: Discovery Enterprises, 1991. Picture-book biography series.

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III. MARGARET FELL

Although I am out of the King's protection, I am not out of the protection of the Almighty God.

Margaret Fell (upon being sentenced to prison)

This Friendly Seed includes several lesson ideas for teaching about Margaret Fell and early Friends. It is part of a series of lessons about how Friends have listened to God's call.

1. Background

Acquaint yourself with the life of Margaret Fell. A brief biography follows. For additional information, read:

- *Margaret Fell: Mother of Quakerism*, by Isabel Ross,
- *A Faith to Live By*, by Elfrida Vipont, p. 15 ff.
- *Quaker Visitors: As It Happened*, by Janet Schroeder
- *Builders of the Quaker Road*, by Caroline Jacob, p. 15 ff.

All available from the PYM Library, 1515 Cherry Street, Philadelphia, PA, 19102; *Margaret Fell: Mother of Quakerism* and *Quaker Visitors* also available from FGC.

Margaret Fell, nee Askew, (1614-1702) was born shortly after the Elizabethan age into a period of intense religious fervor and rivalry. Contradictions between the Bible, translated into English in 1611, and the words and actions of the established church were one source of this religious upheaval. The Quakers were just one of many groups which sought to re-form religious life in the 1600's.

Brought up in a wealthy family and well educated, Margaret Fell married Judge Thomas Fell in 1632. She and the Judge had nine children, eight of whom survived. The family's home, Swarthmoor Hall, had twelve hearths; it was the largest home in the town.

Into this large household, Margaret welcomed many of the itinerant ministers who were travelling around the country. One of these travelling ministers was George Fox. Although Fox irritated and upset the local clergy, Margaret Fell was convinced by his message and was soon entertaining many travelling Quakers. Swarthmoor Hall became the center of Quaker activity. The following passage from Margaret's writings recounts Fox's first appearance in her church and home:

In the year 1652 it pleased the Lord to draw him (George Fox) toward us... My then husband, Thomas Fell, was not at home at that time, but gone the Welsh

circuit, being one of the Judges of Assize, and our house (Swarthmoor Hall) being a place open to entertain ministers and religious people at, one of George Fox friends brought him hither, where he stayed all night. And the next day, being a lecture or a fast-day, he went to Ulverston steeplehouse, but came not in till people were gathered; I and my children has been a long time there before. And when they were singing before the sermon, he came in; and when they had done singing, he stood up upon a seat or form and desired that he might have liberty to speak. And he that was in the pulpit said he might. And the first words that he spoke were as followeth: 'He is not a Jew that is one outward, neither is that circumcision which is outward; but he is a Jew that is one inward, and that is circumcision which is of the heart'. And so he went on and said, How that Christ was the Light of the world and lighteth every man that cometh into the world; and that by this Light they might be gathered to God, etc. And I stood up in my pew, and I wondered at his doctrine, for I had never heard such before. And then he went on,



Swarthmoor Hall photographed on a sunny winter's day. (Photo John Noble)

and opened the Scriptures, and said, 'The Scriptures were the prophets' words and Christ's and the apostles' words, and what as they spoke they enjoyed and possessed and had it from the Lord'. And said, 'Then what had any to do with the Scriptures, but as they came to the Spirit that gave them forth. You will say, Christ saith this, and the apostles say this; but what canst thou say? Art thou a child of Light and hast walked in the Light, and what thou speakest is it inwardly from God?'

This opened me so that it cut me to the heart; and then I saw clearly we were all wrong. So I sat me down in my pew again, and cried bitterly. And I cried in my spirit to the Lord, 'We are all thieves, we are all thieves, we have taken the Scriptures in words and know nothing of them in ourselves'. So that served me, that I cannot well tell what he spake afterwards; but he went on in declaring against the false prophets and priests and deceivers of the people.

And there was one John Sawrey, a Justice of Peace and a professor, that bid the churchwarden 'Take him away', and he laid his hands on him several times, and took them off again and let him alone; and then after a while he (George Fox) gave over and came to our house again that night. And he spoke in the family amongst the servants; and they were all generally convinced, as William Caton, Thomas Salthouse, Mary Askew, Anne Clayton and several other servants. And I was stricken into such a sadness I knew not what to do, my husband being from home. I saw it was the truth, and I could not deny it; and I did as the apostle saith, I 'received the truth in the love of it'. And it was opened to me so clear that I had never a tittle in my heart against it; but I desired the Lord that I might be kept in it, and then I desired no greater portion.

Judge Fell was away from home when Fox first arrived, and came home to find his family "bewitched" by a stranger. Despite the criticism of the local minister, Judge Fell accepted Fox and his wife's conversion. He remained in the established church but allowed his home to become a place of protection for Quakers.

Margaret Fell provided help of all kinds to Friends. She wrote letters to travelling Friends, to recent converts, and to opponents of Quakerism. She wrote protest letters as well. She provided organizational skills for Quakers. For example, she set up the Friends' marriage ceremony and established a fund for travelling Quakers and for non-tithe payers. She even felt called to visit the king to protest the jailing of Quakers.

One reason Friends were jailed was their refusal to take oaths, based on Jesus' commandment against swearing. Margaret Fell herself refused to take a loyalty oath and to close her home to Friends' Meetings. At her trial she said:

I have the King's word [answered Margaret], that he would not hinder me of my religion... And I appeal to all the country, whether those people that meet in my house, be not a peacable, quiet, godly honest people? And whether there have been any just occasion of offense given by the Meeting kept in my house!

But Mistress Fell [said the Judge], you are breaking the law by just holding that meeting and refusing the oath of allegiance... The penalty will be forfeiture of all estate and imprisonment during life... Will you take the oath or will you not?

If you should ask me ever so often I must answer to you that the reason why I cannot take it, is because Christ hath commanded me not to swear at all; and I owe my first allegiance to Him.

She was jailed for life in 1664, but appeals finally led to her release after 4½ years. Shortly after, Margaret Fell, now a widow, married George Fox. They did not spend much time together, since both traveled widely. One more prison term awaited each of them - but the Society of Friends now numbered 30,000 and the worst persecutions were over. Together George and Margaret worked on organizing this vital group. Margaret particularly looked after the right of women to preach and the organization of Women's Business Meetings. Fox died in 1690; Margaret Fell lived on at Swarthmoor Hall until 1702. In her last years she became very concerned with Friends' overattention to outward simplicity. At her death one Friend said:

[She was] a tender, nursing mother unto many - her heart and house being open to receive the Lord's servants.

2. Lesson Ideas

After sharing Margaret Fell's life with your class, choose from among these activities. Although an age range is suggested, most can be adapted to include a more diverse age mix, including adults.

- a) **Setting** - Grades 4 and up - Show the children photographs or slides of George Fox country. If a member of your Meeting has been to this area, invite him/her to talk about the trip. The PYM Library, 1515 Cherry St., Philadelphia, PA, 19102, (215) 241-7220, has a slide show, *George Fox Country*, to lend.

- b) ***The 500 Hats of Bartholomew Cubbins*** – *Pre-School - Early Elementary* - This story by Dr. Seuss, available in most local and school libraries, tells of a little boy who, each time he tries to take off his hat for the king, finds a new hat on his head. The king becomes so angry that he decides to execute Bartholomew, but he relents at last and Bartholomew becomes his friend. The king's self-importance and Bartholomew's feelings of smallness are contrasted.

While this story raises many issues, the one most relevant to early Friends is the problem with the hat. Children will see the king's insistence on Bartholomew's removing his hat as ridiculous and will identify with Bartholomew's attempts to please. These issues can lead to a discussion of "hat honor". Early Friends refused to remove their hats for anyone, except God. They thought that removing one's hat for only certain people, made it appear that some people were better than others. They believed that we are all equal in God's eyes. William Penn even refused to take off his hat for the king! The refusal of "hat honor", like the refusal to take oaths, got early Friends, such as Margaret Fell, in a lot of trouble. It led to imprisonment, loss of property and sometimes death. The king's threat to execute Bartholomew seems silly, but Friends died for similar offenses.

Some questions to ask which can lead to a discussion of "hat honor":

- ◆ Why did Bartholomew try to take his hat off?
- ◆ Why did the king want him to take his hat off?

Other ideas:

- ◆ Bring in lots of hats; let each child choose one and talk about why he/she chose that one. What does that hat say about you? How does it make you feel? Does the hat make you special?
 - ◆ Make hats. With very little children make paper hats ahead of time and let the children decorate them. Older children can make and decorate their own hats.
- c) ***Quaker Visitors*** - *Grades 3 and up* - Use Janet Schroeder's lesson on Margaret Fell found in *Quaker Visitors: As It Happened*. Ask someone to impersonate Margaret and come into the class to tell her story. Then let the children ask her questions. The questions could be prepared the previous week.
- d) ***Time Line*** - *Grades 4 and up* - Make a Time Line on which you put major events in Quaker history plus surrounding events in English and American history. If you are doing a unit on Quaker personalities you can add one person per week to the Time Line. Start the children out with some basic dates: Queen Elizabeth's reign, translation of the Bible, George Fox's birth, etc., and then have research books available for other dates. If you use different bands of color for different historical areas your Time Line will be clearer. For instance:

Quaker History	→	Blue paper
English History	→	Red paper
Other world events	→	Yellow paper

Time lines can be illustrated as well. Shelf paper makes a good background. As a reference, the Time-Life Series Great Ages of Man has Time Lines in each volume which list events in politics, society, thought and culture for each period. Make your Time Line a continuing display.

- e) **Drama or Role-Play** - *All ages* - Pick an event from Margaret Fell's life. For instance: her conversion included in part 1, above; the convincing of Judge Fell, pp. 18-20 in *A Faith to Live By*; an imaginary conversation between Margaret and the king. Either write a skit based on this event or, after telling the story to the children, ask them to role-play the event.
- f) **Swarthmoor Hall** - *All Ages* - Create a room of Swarthmoor Hall in a shoe box. You will need fabric, colored paper, clear plastic for windows, glue and almost any other material which can be used for floor coverings, furniture, wallpaper and so on. People can be made from clothespins or you can use dollhouse figures or "Fisher-Price" people.
- g) **Letters** - *Grades 2 and up* - Margaret Fell wrote letters of all kinds: to friends, to important people to ask them to do something, to people in trouble. Read one of her letters aloud. Then ask each child to write a letter. You might write to someone in the Meeting who is sick, to friends who have moved away, to a person in government asking for some action. Be sure to look for responses and try to keep the correspondence going where possible. Look at a map of the United States or of the world (depending on where your letters are going). Put pins where the letters are being sent and, using ribbon, connect your location with each pin. The children can see how letters can draw us together.
- h) **Hospitality** - *All Ages* - Margaret Fell opened her home to many people. Talk about how the children's families welcome people. Plan, prepare and serve a snack to your Meeting as an example of hospitality. Or have each child make a welcome sign for his/her door at home. One technique: Outline the word "Welcome" on heavy paper using glue and then place dried beans along the outline. This has a wonderful, three-dimensional effect.

The Friendly Seed

Religious Education Concerns Group
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Philadelphia Yearly Meeting
215-241-7221

IV. JOHN WOOLMAN

There was a care on my mind so to pass my time, as to things outward, that nothing might hinder me from the most steady attention to the voice of the True Shepherd.

John Woolman's Journal, 1743

This Friendly Seed includes five parts:

1. A brief biography of John Woolman.
2. A process for using John Woolman's Journal to develop lessons.
3. Examples of lessons developed from the Journal.
4. Additional activity ideas.
5. A Bibliography.

1. Biography:

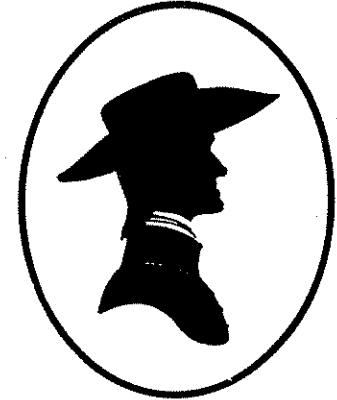
This sketch is very short. For additional information refer to the Bibliography. Good short biographies also appear in *Quaker Pioneers*, by Stephen Allott and *Builders of the Quaker Road*, by Caroline Jacob. Three stories about him are retold in *Some Stories About John Woolman* from Friends Education Council (London). All books available from PYM Library. Additionally, the *John Woolman Curriculum*, written by the PYM Religious Education Concerns Group, is available from the PYM Library or for purchase through FGC.

John Woolman (1720-1772) was both a challenging and an accessible person in his own time; he remains so today. His life epitomizes faithfulness; Woolman was not moved by ambition or success but by the need to be true to his leadings. Raised in New Jersey, he lived there all his life. He often traveled among Friends and others as a minister with a particular message. Opposition to slavery is his most well known concern, but he also carried to Friends Meetings in the U.S. and England concerns for the Indians, for simplicity, for humane treatment of animals and for peace. If there was an overarching concern it was for justice. A merchant and a tailor, he limited his income by limiting his involvement in business. He married and had one daughter, but makes little mention of his family in his writings. His life was primarily the life of a traveler, visiting Friends with his concerns, sharing his insights, listening to others. He was both gentle and firm. For instance, despite his critical viewpoint, slave owners received him graciously. At the same time he would pay the slaves who served him at these homes or else refuse to be served. His opposition to slavery at last led Philadelphia Yearly Meeting to forbid slave owning among Friends in 1776, four years after his death. Woolman is one of our best examples of a Friend whose "life and carriage preach among all sorts of people."

2. Using the Journal to develop lessons:

One of Woolman's greatest legacies is his Journal. Use it as a resource for lesson planning. Ideally, read the whole Journal, but if time is a problem, read a biographical sketch and a chapter of the Journal with headings that interest you. To plan a lesson choose an incident or episode from the Journal appropriate to your age group. Next, develop one or more of the issues which the story raises. Develop some questions based on the issue(s) and an activity.

To present your lesson, tell (don't read) the story from the Journal to your class. Spend some time on your questions and proceed to the activity. You may want to schedule some closing worship or worship sharing for your class to reflect on the story. Older classes can take more time for discussion; younger ones need more activities. In the next section are several examples of this process. The following stories (page #'s are from the Whittier Edition of the Journal) are especially good for lessons:



- "John and the Robin" (pp. 2-3)
- "Woolman refuses to write a bill of sale for a slave" (pp. 14-15)
- "Billeting soldiers" (pp. 81-82)
- "Visiting slaveowners" (p. 91 & p. 93)
- "Letter to his wife" (pp. 109-110). Good for adults. How does a committee person relate to his/her family?
- "Dyed clothing" (pp. 132-133)
- "Woolman and the Indians" (pp. 145-146)
- "Woolman's trip to England" (pp 207-209, including footnote)

3. Examples of Lessons Developed from the Journal:

a) "*John and the Robin*" - Preschool and kindergarten

- ❖ Questions: Why did John throw stones at the mother bird? What happened? How did he feel? What happened to the babies? What other choices did John have? Have you ever hurt something? How did you feel?
- ❖ Good summary statement: Being kind to all those around you helps to make your world a better place.
- ❖ Activity: Peanut butter pine cones for the birds - push peanut butter into cone with a knife and then roll the cone in bird seed. Attach a string for hanging.

b) "*Woolman Refuses to Write a Bill of Sale for a Slave*" - Elementary

- ❖ Issues: Being party to something you don't approve of. Learning from an experience. Maturing ideas of right and wrong.
- ❖ Questions: Why do you think Woolman refused to sign the bill of sale the second time? Did you ever do something that made you feel uncomfortable? Why were you uncomfortable? If the situation recurred, would you or did you act differently?
- ❖ Activity: Role play. Repeat the role play several times, switching roles. Talk about how each character - John, slave, slaveowner - felt. Follow up questions: What is something we believe is right now which may seem wrong in 200 years? How could

you persuade people it is wrong? (There is a skit based on this incident in Lives That Speak - see Section D, below).

c) **"Billeting Soldiers"** - Junior High

- ❖ Questions: What alternatives did Woolman have? What was he asked to do? What did Woolman accomplish by explaining to the soldier why he didn't take the money? If Woolman had accepted the money, would that have altered his principles? If this happened today, what do you think Woolman would do? How do you think the soldier felt when he left Woolman's home? Passive obedience - what does that mean to you? Does the phrase, "Render unto Caesar the things that are Caesar's" apply?
- ❖ Activity: Act the story out either informally via role-play or formally via a script you or the class prepares.

d) **"Visiting Slaveowners"** - Senior High

- ❖ Questions: These stories simply say the visits happened. What do you think John Woolman felt and said? What about the slaveowners?
- ❖ Activity: Divide into groups for role-play. Allow people to try more than one role. Ask: Does playing each part give you a different perspective on how Woolman and the slaveowners felt? Woolman approached the slave-owners lovingly. Suppose he had used another approach. How would the owners have responded?
- ❖ Discussion: As a group discuss situations in which class members have spoken out or have seen someone speak out for a cause or belief in the face of peer pressure to go along. Drugs, alcohol and sexual activity are all relevant here. Write or ad lib a role play based on one of these incidents. Emphasize the importance of how we speak out.

e) **"Dyed Clothing"** - Junior or Senior High

- ❖ Read the passage as is and give each participant a copy.
- ❖ Bring dictionaries. Look up difficult words and discuss archaic phrasing.
- ❖ What words would you use today? Recreate the passage (use newsprint and markers) in modern English.
- ❖ What are similar issues today? e.g. clothing - is it a political statement or just fashion? What is the difference between showing off and standing up for principles - even if, as in Woolman's case, you draw attention to yourself?
- ❖ Activity: make natural dyes out of onion skins or walnuts and dye pieces of wool.

f) **"Woolman and the Indians"** - Elementary

- ❖ Act out the story in pantomime.
- ❖ Look at the feelings of the Indian - why is he carrying a tomahawk? Why does he take it out?
- ❖ Look at the feelings of John Woolman - why does he decide to move forward solemnly? Note that Woolman recognizes the Indian's need for protection, his fear. He is not judgemental.
- ❖ Try to develop a contemporary version of this story. Suggest a playground setting. Record the story on newsprint, or illustrate the Woolman story via a mural or a diorama.

4. Additional Activity Ideas:

- a) The *John Woolman Curriculum* has five lessons for Kg-8th grade, and is available from the PYM Library or for purchase from FGC.
- b) Three age groups: Level A, grades one and two; Level B, grades three and four; Level C, grades five through seven. Lessons on 11 other Friends as well. Borrow from PYM Library.
- c) Visit the John Woolman Memorial, 99 Branch St., Mount Holly, NJ, 08060. Jack and Carol Walz, directors. Phone ahead: (609) 267-3226.
- d) Mural of John Woolman approaching a slave owner's house. Include the road, house, orchards, fields, animals, John Woolman, slaves in fields, owner at door. Use butcher paper and either paint or cut paper for your design. Good for mixed age groups - two-year-olds can make clouds while older folk can concentrate on details.
- e) Journals – See Chapter VII of this curriculum (pg. 34) for detailed instructions for journal making.
- f) "Simple Gifts" is close to a "John Woolman Song". The process of coming round right" describes his life. See *Songs of the Spirit*, #46 or #271 in *Worship in Song: A Friends Hymnal*.
- g) Weaving - John Woolman emphasized simple garments, hand woven of wool. Many children today don't even know that cloth is woven. Possible projects: paper placemats woven with construction paper strips, straw weaving potholders on a potholder loom, weaving with yarn through burlap for pillow covers or mats.
- h) Design a John Woolman postage stamp.
- i) Make up questions to ask John Woolman. Invite a Meeting member to visit as John Woolman and interview him. Resource: *Quaker Visitors*, available from FGC.
- j) Participate in some purposeful walk such as a CROP walk, or the Nazareth to Bethlehem Peace Walk. Or walk to another nearby Meeting. Try to imagine the hardships and joys of 18th century travel. Take a hike in a state park and try to imagine yourself there 200 years ago.

5. Bibliography (available from the PYM Library)

By John Woolman:

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- > *The Journal and Essays of John Woolman*, edited from the original manuscripts with a biographical introduction by Amelia Mott Gummere. Philadelphia: Friends Book Store; London: Friends Book Shop; New York: MacMillan, 1922.
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Pamphlets:

- Benton, Josephine, *John Woolman: "Most Modern of Ancient Friends"*. For grades 5-10.
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- Young, Mildred Binns, *Woolman and Blake: Prophets for Today*. Pendle Hill Pamphlet #177, 1971.

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The Friendly Seed

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V. THOMAS LURTING

Whether Quaker or no Quaker, peace with God I am for.
Thomas Lurting

This Friendly Seed includes several lesson ideas for teaching about Thomas Lurting, an early Friend who lived out his peace testimony in very difficult circumstances. These ideas are age-graded. Also included are background material and resources on Thomas Lurting and his times.

1. Background

Not much is known about Thomas Lurting except the two stories which form the basis of this Friendly Seed. The best retelling of the stories is in:

Lighting Candles in the Dark, prepared by Religious Education Committee of Friends General Conference, 1992. Available from the PYM Library, and for purchase from FGC Bookstore, 1216 Arch Street, Philadelphia, PA 1-800-966-4556.

Other sources:

- *Lives That Speak: Twelve Quakers of Active Faith*, by Barbara Hollingsworth, has lessons for elementary-age groups on Thomas Lurting and a retelling of part of his story. It is available from the PYM Library.
- *Blow the Man Down*, by Elfrida Vipont Foulds. Available from the PYM Library.
- *Four Early Quakers*, published by Quaker Home Service, London. Available from the PYM Library.

Rather than retell the two stories in detail here, we suggest that you read in *Lighting Candles in the Dark*, "The Story of Thomas Lurting and the Pirates." Available from the PYM Library. The following historical background will be helpful:

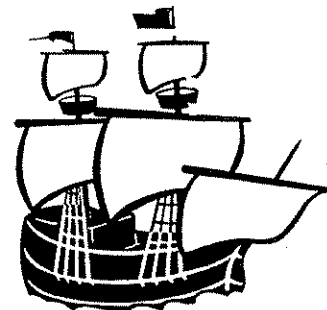
Thomas Lurting was probably born in 1632. The two stories take place after the Battle of Santa Cruz in 1657 and before 1685. At age fourteen Thomas was "pressed" into service in the Navy. The press gang which kidnapped Thomas was a form of military draft. Young men were kidnapped and "impressed" into serving in the navy or army, especially during the years of fighting with the Dutch and Spanish. The term of impressment was for the duration of a voyage. The sailors were then freed, but many, like Thomas, were impressed again and again. Most impressed seamen were criminals and vagrants. But these men developed a



certain pride and sense of community. Their isolation and their need to work together along with the fact that life on board might be better than life on shore contributed to this camaraderie.

Lurting was not a Quaker when he was "impressed" but became one while on board. After his refusal to fight, his future commissions were on merchant ships. His experience with the Barbary Pirates took place while he was serving on a merchant ship.

These Barbary pirates or Turks who captured Thomas' ship were the scourge of the sea in the 1600's. They captured ships and took slaves to Algiers. They even raided the coast of England and were generally successful in their exploits because they had faster ships. Captured ships were quickly altered so the ships could move faster. The pirates were a "throw away" society and just captured new ships as old ones fell into disrepair!



2. Lesson Ideas

For all ages set the stage for one or both of the stories via pictures, books or models of sailing ships, pirates, seascapes, etc.

A. First Grade and Younger

For this age group emphasize the second part of the story, beginning on p. 14, in *Lighting Candles in the Dark*, in which Thomas manages to overcome the pirates through peaceful means.

1. Act out some of the scenes. For instance:
 - a. Thomas stamping on the deck to rouse the English sailors when the Turks are threatening to throw the captain overboard. Use a sturdy table for the "deck" and hide the crew below.
 - b. Sitting the pirates in one another's laps. Try playing "Musical Laps":
This is a cooperative version of Musical Chairs. The whole group forms a circle, all facing in one direction, close together, each with hands on the waist of the person ahead. When the music starts, everyone begins to walk forward. When the music stops, everyone sits down in the lap of the person to the rear. If the whole group succeeds in sitting in laps without anyone falling to the floor, the group wins. If people fall down, gravity wins. Works best with more than 10 people about the same size (Sandra Cangiano at an Abington Friends School faculty workshop).
2. Cut out paper figures of pirates and sailors. Paste the figures on popsicle sticks and create a simple puppet show.
3. Make boats out of popsicle sticks or Ivory soap. *Making Things, Book 2*, by Ann Wiseman, has directions for both kinds of boats. Available from the PYM Library. Emphasize Thomas' peaceful solutions to the problems of safely transporting the pirates home.
4. Make pirate and Quaker hats. You can use these for your skit. A simple hat-making method: cut a strip of black construction paper about 2" wide and staple to fit around the child's head. Then cut a front and a back for the hat.

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For pirates use this shape:

For Quakers:



Decorate the pirate hats with feathers and the skull and crossbones. Staple the fronts to the backs and then staple to the headband.

5. Other books:
Obadiah the Bold, by Brinton Turkle
Maggie and the Pirates, by Ezra Jack Keats

B. Second to Fourth Grades

1. Skits – Either story will work well. If you have enough children, do two skits. These playlets can be impromptu or written. Use large appliance boxes to simulate the ships. Make hats as described above. Thomas' meeting with King Charles II at Gravesend after the pirate adventure is an especially good scene.
2. Make a plaster scrimshaw – see *Making Things, Book I*, by Ann Wiseman, available from the PYM Library. Scrimshaw is a seaman's art.
3. Learn to tie sailors' knots.
4. Learn sea songs, such as the "Sloop John B" or "Blow Ye Winds". Several are in *Rise Up Singing*, available from FGC Bookstore, or Peter Blood, 22 Tanguy Road, Glen Mills, PA, 19342. Many recordings of sea chanteys are also available.

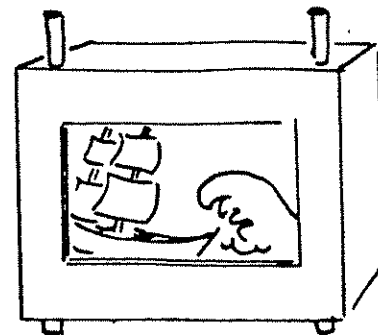
C. Fifth to Seventh Grades

1. Prepare one or both of the stories on a "movie screen" to retell to a younger class. Choose 8 or 10 scenes to portray. Use original art and pictures copied from magazines or books of ships.

"Movie Screen" directions:

Materials Needed:

- Grocery box
- Two ¾ inch dowels (taller than the box so they may be turned by hand on each side)
- Shelf paper
- Covering material for the box



Method:

- Cut square section from front of box; remove back.
- Cut holes on each side of box, top and bottom, for dowels. Dowels should fit very tightly in the holes.
- Cut shelf paper a few inches wider than viewing hole.
- After story has been painted or pasted on paper, attach each end on a dowel.
- Cover the box either with paint or paper.

2. Discussion areas:
 - a) In the first story, Thomas' desire not to deceive the captain publicly to one's beliefs.
 - b) What does it mean to "speak truth to power"? How does Thomas do this? How can we do it?
3. Using encyclopedias or other reference books, research the 17th century sailor's life. Children will especially enjoy detailed drawings of ships.
4. From *Making Things Book I*, make macramé, or from *Making Things, Book 2* make nets, both sailors' skills.

D. Older Children

1. Develop a history chart of the time. Jessamyn West's *Quaker Reader* includes an excellent chronology of Quaker and general history. What made people so afraid of the Barbary pirates? Make a map of Europe including the Mediterranean and North Africa. Locate Algiers, Gravesend, Majorca, etc., all the sites in the stories.
2. Questions:
 - a. Compare "press gangs" to our draft.
 - b. How do you feel about required ceremonies or rituals such as a church service on board ship? Pledging allegiance? Required Meeting at Friends' schools?
 - c. Can ordinary people speak truth to power today? How?

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VI. THE UNDERGROUND RAILROAD

I told them I read in the Bible when I was a boy that it was right to take in the stranger and minister to those in distress, and that I thought it was always safe to do right. The Bible, in bidding us to feed the hungry and clothe the naked, said nothing about color, and I should try to follow out the teachings of that good book.

Levi Coffin

"President" of the Underground Railroad

Remember to welcome strangers in your homes. There were some who did that and welcomed angels without knowing it.

Hebrews 13:2

This Friendly Seed has four parts:

1. Background
 2. Biographies - Harriet Tubman and Levi Coffin
 3. Things to Do
 4. Resources
1. Background

The flight of slaves to freedom began long before the term "Underground Railroad" was known. In 1786 George Washington wrote about fugitive slaves in Philadelphia "which a Society of Quakers in the city ... have attempted to liberate." This Society was the Pennsylvania Abolition Society which included Friends and non-Friends. American Indians as well as freed Blacks were also active helpers of runaway slaves. The history of the Underground Railroad, an informal and secret organization of people and places which aided escaping slaves, is too rich and complex to outline here. The following article by Margaret Hope Bacon from the February, 1986, *Philadelphia Yearly Meeting News* gives a brief overview of Friends' involvement in the Railroad. She reminds Friends that while many well-known Quakers were active in the Railroad, others were not. The historian Charles Blockson confirms this view in his book, *The Underground Railroad in Pennsylvania*, and emphasizes the role of freed Blacks.

The First Underground Railroad

Many people have referred to Sanctuary as the "New Underground Railroad". Here Margaret Hope Bacon reviews the history of Friends at the time of the first Underground Railroad that helped slaves to escape to freedom in the North and Canada.

Quakers have a long tradition of civil disobedience, the refusal to obey human law, which they know to be in conflict with the leadings of the Divine Light. In the early days of the Quaker movement, Friends refused to attend worship at steeple houses as the law demanded, and at the same time met in Friends meetings, as the law prohibited. They also refused to pay tithes to support the hireling ministry, and occasionally refused military taxes as well as military service. Friends who suffered as a result of such conscientious disobedience were supported by their local monthly meetings, when such were organized, as well as by the Meeting for Sufferings of the Yearly Meeting.

While Friends declared against slavery as early as 1688, and freed themselves from slave owning by the time of the American Revolution, they were not united on the methods to use against it. For many years Yearly Meetings petitioned state legislatures and the Congress for an end to slavery, but as the antislavery movement became more radical in 1833, they gradually pulled away from such political activity, fearing that their peaceful message would be confused with that of the more belligerent abolitionists.

At this time too, Friends were endeavoring to "stay in the quiet" and avoid associations outside of the Society of Friends, particularly those in

which their members would mingle with "hireling ministers." Friends formed exclusively Quaker abolition societies, but even these became controversial. Finally, Meetings closed their doors to any antislavery gatherings, and individual Friends were disowned for being too active in the public antislavery crusade.

As a result of these attitudes, a few Quaker meetings actually split over the antislavery issue. For a time there was an Antislavery Yearly Meetings in Indiana; and other splits occurred in Green Plain, Ohio, in Scipio and in Waterloo, New York, and in Caln Quarter in Pennsylvania.

Individual Friends had meanwhile continued to help escaping slaves evade the slave catchers, and find sanctuary in remote farm areas, and later, in Canada. Although they were secretive about their method of passing escaping slaves on from home to home, they were open in their resistance to the law.

Issac Hopper, first in Philadelphia and then New York; Thomas Garrett in Wilmington, Delaware; and Levi Coffin in Fountain City, Indiana; were each known for helping from 2,000 to 3,000 slaves escape. If fined for such activities, they paid the fine cheerfully, and returned to their labors. There were countless other in the East and Midwest who gave themselves wholeheartedly to the work of the railroad, undertaken often in

conjunction with local Blacks, such as Philadelphia's William Still.

Hopper was finally disowned by New York Yearly Meeting for his work with the American Antislavery Society and its publication, the *National Antislavery Standard*. Other avowed abolitionists such as Levi Coffin, Lucretia Coffin Mott, and Thomas Garrett, managed to retain their membership in the Society of Friends, and ultimately had an impact on that Society. But only in the case of Monthly Meetings which were strongly antislavery did those who suffered as a result of their underground railroad activities actually receive meeting support. When Castner Hanaway, a baker, and member of Sadsbury meeting, part of the radical Caln Quarter, was tried for treason as a result of disobeying the Fugitive Slave Law of 1850, his meeting contributed to his defense and the care of his family.

There are some similarities and some differences between the earlier Underground Railroad movement and the present Sanctuary movement. Fortunately Friends do not believe that they are bound by past precedent, but in fact must continue to break new ground, as the Light leads them in a continuing revelation.

*Margaret Hope Bacon
Central Philadelphia Meeting*

For a relatively brief but more complete background article, read "Escape from Slavery: The Underground Railroad" by Charles Blockson in *The National Geographic*, Vol. 166, No. 1, July, 1984, pp. 3-39. This article is very well illustrated and includes an excellent map.

2. Biographies

These biographies of Harriet Tubman and Levi Coffin are very brief but will give you a place to start. Certainly, Lucretia Mott, Isaac Hopper and Thomas Garrett are also good examples of Friends who were involved in the anti-slavery movement. Be sure to include at least one Black activist. Harriet Tubman is the best known, but many others, such as William Still, Josiah Henson, Mary Ann Shadd and Frederick Douglass, are worth researching.

HARRIET TUBMAN

Harriet Tubman was born around the year 1820. Her family were slaves on a plantation on the Eastern Shore of Maryland, where Harriet was working hard by the age of 5 under cruel and harsh conditions.



At 15 Harriet was almost killed when she was struck in the head by an iron weight thrown at a runaway slave. She had blocked the way of the slaveowner who was trying to pursue the fleeing slave. This injury caused her to have unexpected blackouts all her life, which often placed her in danger while helping slaves escape.

In 1849 Harriet escaped from slavery, leaving her husband and family, who were afraid to accompany her, behind on the plantation. Thus began many years of work on the Underground Railroad. Harriet served as a conductor for hundreds of people seeking freedom in the North.

Many Quakers from Pennsylvania and Delaware were actively involved helping Harriet, especially Thomas Garrett of Wilmington. The stops along the Underground Railroad led Harriet from Pennsylvania through upstate New York, into Canada because the Fugitive Slave Act made even the Northern states unsafe for escaped slaves.

Harriet became known as the "Moses of Her People" because of her bravery and unselfishness. She was willing to risk her life again and again to lead others to safety. During the Civil War she served as a nurse and a Union scout. Harriet died on March 10, 1913.

Note: Harriet Tubman did not practice non-violence. She carried a gun and once threatened to shoot an escaping slave who was afraid and wanted to go back home. With older children and adults a discussion about the use of weapons in a just cause could accompany your lesson on Harriet Tubman.

LEVI COFFIN



Levi Coffin —
President of Underground Railway

Levi Coffin was born in 1798 in New Garden, North Carolina. He came from a Quaker family. As a young man he worked with his cousin, Vestil Coffin, to help runaway slaves. When he was 15, he convinced a judge not to separate a slave woman and her baby, who belonged to the judge. Levi married and emigrated to Indiana. He settled in Newport, where he became a successful businessman.

In 1826 the Coffins opened their home to runaway slaves. Gradually other Friends began to help him. Three "lines" of the underground railway converged at the Coffin home. Levi and his wife helped thousands of slaves escape, perhaps as many as 4,000!

Because he was rich and influential, slave hunters were afraid of him, and local people wouldn't tell on him.

At the close of the Civil War Levi became active in the Western Freedman's Aid Commission, which distributed food, bedding, clothing and money to freed slaves. Levi visited Abraham Lincoln to ask for help for freed men and women. He traveled throughout the United States and England seeking aid. Levi Coffin died in 1877, remembered as the "President of the Underground Railroad".

3. Things to Do

a) **Role Play** - Choose an event such as the following:

One night a slave named Jim came to Levi's house. Levi knew Jim had been there before. "Where is thee going now, Jim?" asked Levi. "Sir, I have a wife and two children who are still slaves. I am going back to help them run away. I can't be happy if they are still slaves. We want to be a family. We will be back." Jim went back to his old master. He pretended he was sorry he had run away. He fooled his master. At the same time, Jim was planning how to escape. In a few months Jim, his wife and his two children got away in the night. They all came to Levi Coffin's house once more on their way to freedom.

Reprinted from *Lives that Speak*.

Do an impromptu skit based on the incident (Harriet Tubman's head injury is another possibility) and then talk about the experience.

b) **Plays** - The book *Stories of the Underground Railroad* by Anna Curtis available from the PYM Library, includes many dramatic narratives. With your class or on your own rewrite one of these stories as a play. Feel free to increase or decrease the number of characters or change the gender of characters in order to fit your group.

c) **Stories** - *The People Could Fly: American Black Folk Tales* by Virginia Hamilton, illustrated by Leo and Diane Dillon, Alfred Knopf, 1985, is a beautiful book with a section of stories on running away from slavery. The PYM Library has this book.

Reading or telling these stories will be very effective. Consider dramatizing the story "The People Can Fly".

- d) **Other** - *Lives That Speak: Twelve Quakers of Active Faith*, available from PYM Library, has lessons on Levi Coffin for elementary age children.

4. Resources - all available from the PYM Library:

- > Curtis, Anna L., *Stories of the Underground Railroad* (Junior and senior high)
- > Johnson, Ann Donegan, *The Value of Helping: The Story of Harriet Tubman* (K-3)
- > McGowan, James, *Stationmaster on the Underground Railroad: The Life and Letters of Thomas Garrett* (adult)
- > Smucker, Barbara, *Runaway to Freedom: A Story of the Underground Railway* (4-6)
- > Stein, R. Conrad, *The Story of the Underground Railroad* (K-3)

Fiction:

- > Bradbury, Bianca, *The Undergrounders* (Grades 4-8)
- > Browin, Frances Williams, *Looking for Orlando* (Grades 4-8)
- > Fisher, Aileen Lucia, *A Lantern in the Window* (Grades 3-7)
- > Jacob, Helen Pierce, *The Diary of Strawbridge Place* (Grades 6-12)
- > Hamilton, Virginia, *The People Could Fly*, American Black Folktales (All ages)

The Friendly Seed

Religious Education Concerns Group
1515 Cherry Street, Philadelphia, PA 19102

Philadelphia Yearly Meeting
215-241-7221

VII. ELIZABETH FRY

If all who had money did their duty for the benefit of their immediate neighborhood and any other of their fellow creatures who aroused their interest, then misery would soon cease to exist.

Elizabeth Fry

This Friendly Seed includes three parts:

1. Background and Biography of Elizabeth Fry
2. Incidents and Issues for Discussion
3. Activities and Further Discussion Ideas

1. Background

Acquaint yourself with the life of Elizabeth Fry. A brief biography follows:

Elizabeth Fry (nee Gurney) was born in 1780 in Norwich, England, to a Quaker family. She was the fifth of twelve children. The Gurney girls were not "plain" Quakers but dressed in the latest fashions. After the death of his wife, the girls' father made his children's happiness his chief concern.

Elizabeth, like many other early Friends, kept a journal. At the age of 17 she writes:

I do not know if I shall not soon be rather religious because I have thought lately, what a support it is through life.

This passage foretells her conversion at age eighteen to a more serious faith. After hearing the famous Philadelphia Quaker, William Savery, in Meeting, Elizabeth records:

When I got home I mixed too much the idea of growing religious and growing the Quaker. I had a painful night. I dreamt nor thought of anything but this man and what had passed.

Elizabeth began to change. She heard Savery several more times and soon writes: *I know what the mountain is that I have to climb. I am to become a Quaker.* Her interest

in dancing, cards, theater, etc. began to wane. Her focus turned to bettering herself and to helping others. She sought to make her religion a part of her life. She began to teach local poor children to read and soon had a class of 50-70 children. Her work with "Betsy's Imps" led to involvement with their families and the village. Elizabeth's family may not have understood her changed life and her activism, but they accepted her use of plain speech and dress and her transformation of the laundry room into a school.

In 1800 Elizabeth Gurney married Joseph Fry, a plain Friend from a well-to-do family. Joseph Fry agreed before the marriage that Elizabeth could continue her activities outside the home. Besides her housekeeping duties, she began to help the poor and sick. Although by 1822 she had 11 children, her visits to the needy continued. Her children often accompanied her despite the criticism of friends and relations.



Steven Grellet, an American Friend of French background, brought to Elizabeth's attention the terrible conditions at Newgate prison for women. At once she began to gather clothing for the prisoners. Despite the objections of the jailers, Elizabeth went among the prisoners and inquired about their needs. After several visits, four years intervened before she returned to Newgate. This time she helped the women start a school for their children. The women themselves organized and ran the school. She also helped the women themselves learn to sew and read. Her work eventually led to her appearance before the House of

Commons, where she recommended a variety of prison reforms. She also became involved in improving the conditions of prisoners being sent to Australia, in fighting the death penalty (then in force for stealing), and in organizing Prison Committees throughout England. At her death in 1845 she was the most famous woman in England. The Duke of Argyll said of her: "She was the only really very great human being I have ever met with whom it was impossible to be disappointed."

For additional information read:

- > *Elizabeth Fry: Quaker Heroine* by Janet Whitney. Little Brown, 1936. Basic biography for adults.
- > *Elizabeth Fry* by June Rose. MacMillan London, 1980. A more recent biography for adults.
- > *Angel of the Prison: A Story about Elizabeth Fry* by Jan Johnson. Winston Press, 1977. Illustrated biography for elementary-age children. Pictures and text are overly cute.
- > *Lives That Speak*, by Barbara Hollingworth, et al. Curriculum. Published by Friends United Press, available through FGC Bookstore. Lessons for three age levels on twelve famous Friends including Elizabeth Fry. Includes biography and activities.

All books available from PYM Library, 1515 Cherry Street, Philadelphia, PA, 19102; (215) 241-7220.

2. Incidents and Issues for Discussion

The following list includes incidents in Elizabeth Fry's life along with the issue(s) which that incident raises and suggestions for discussion. Details of each incident are in the biographies listed in Part 1. To use this list in lesson planning, choose and retell an event in Elizabeth's life, help the class identify the issues raised and then discuss those issues as they relate to the class' life today. Part 3 below includes a number of activities, which can be used along with this list; with younger children, emphasize activities. Of course, the age of your class will determine how you present the story and the scope of the discussion. The questions listed are intended to help with planning; you will need to develop age-appropriate questions for your class.

- a) **Elizabeth's "conversion" to a serious religious life.** This includes the visit of William Savery and Elizabeth's subsequent acceptance of plain speech, dress and lifestyle. Issues: i) Young people grow and change but this change is often threatening and confusing to other family members. ii) As we mature the concerns of our youth take on new directions and emphases. Discussion: Focus on how families can support the idealism of young people and how young people can determine whether a leading to radical change is genuine. How, for instance, do you know the difference between religious enthusiasm and fanaticism? Do you see Elizabeth's faith maturing? How?
- b) **Elizabeth's view of the social order.** See the quotation at the beginning of this Chapter for a clear statement of her view. Issue: People with adequate means have a responsibility to help people with fewer resources. Discussion: Focus on how today we can share our resources with others. Elizabeth encouraged her own children to give freely. How can we encourage this in our own children? Are we in fact our brothers' keepers?
- c) **Elizabeth's involvement in schooling** - first in setting up a school in her home and then in founding a school in the prison. Issue: Education is a social equalizer, but adequate education is not available to everyone. Discussion: Focus on if and/or how education is a social equalizer. What stands in the way of education for everyone? Do Friends' schools address the needs of a wide range of people? What can we do to make education more generally accessible? Do we value education?
- d) **Elizabeth's adoption of simple dress and speech.** Issue: Outward simplicity reflects inner attendance to what is really important - our relationship with God and other people. Discussion: Focus on how modern Friends are or are not "plain". What would a "plain" Friend look like today? What distracts us from our primary relationship with God and our leadings to do God's will? How are our outward lives related to our inner lives? Friends reject outward forms such as sacraments, yet early Friends used plain dress as a symbol. Discuss the apparent inconsistency between these two positions.
- e) **Elizabeth's work with the female prisoners.** Issues: i) The importance of following through on a concern yet recognizing that patience and time are essential (Elizabeth waited four years between her initial involvement and a deep commitment

(Elizabeth waited four years between her initial involvement and a deep commitment to this area of concern!) ii) The relationship between helper and helped as one of respect and dignity. The following quotation defines Elizabeth's view of charity:

Much depends on the spirit in which the visitor enters upon her work. It must be in the spirit, not of judgement, but of mercy. She must not say in her heart 'I am more holy than thou,' but must rather keep in perpetual remembrance that 'all have sinned and come short of the Glory of God.'

ii) Helping others is a combination of spiritual discernment and practical hard work. Moralizing didn't go far with Elizabeth. iv) Projects which allow people to gain independence - what we call self-help projects - are most effective.

Discussion: Focus on how one or several of these issues is raised by your group's own charitable work. The book *Gracias!: A Latin American Journal* by Henri J.M. Nouwen is good background.

- f) Elizabeth's life-long efforts to balance home life and her outside activities. Two specifics: Her discussion with her future husband about her determination to continue outside work and the involvement of her children in her work with the poor. Issue: Balancing the various demands in our lives is a hard task. Discussion: Focus on how we discern where our energies belong - especially when the various demands on us are equally important. This issue is especially relevant to women today.

3. Activities and Further Discussion Ideas

This list includes ideas which can be related to one or another of the incidents and issues discussed in Part 2.

a) Drama

- Friends United Press' *Lives that Speak: Twelve Quakers of Active Faith* includes a short play on Elizabeth's encounter with William Savery.
- Roleplay Elizabeth's discussions with her family about becoming a "plain" Friend. Then update the scenario to a modern teenager discussing a change in his/her lifestyle with a parent.
- Act out Elizabeth's first encounter at Newgate. *Angel of the Prison* summarizes this event well.
- Do a series of scenes from Elizabeth Fry's life with narration. This is a good way to involve all ages.

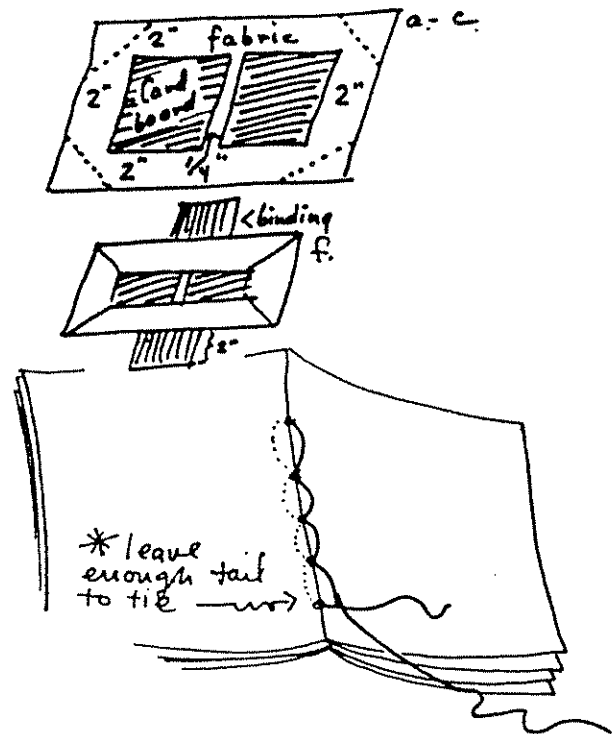
- b) **Scene in Box** - Create the room at Newgate where the women prisoners lived. Children can make individual scenes or the class can make one larger scene. The Curriculum *Lives that Speak: Twelve Quakers of Active Faith* (available from FGC) has some drawings which can be part of your diorama.

- c) **Helpers Collage** - Make individual collages of people helping people. Magazines are a good picture source. Especially good for preschoolers.
- d) **Journals** - Elizabeth Fry began a journal as a young girl. With your class make journals and talk about ways to use them. Here are directions for a bound journal:

Directions for a Bound Journal

Materials needed: cardboard, fabric, Sobo or other fabric glue, cloth tape, paper for pages, construction paper, needle and thread.

- a. Cut two pieces of cardboard for covers.
- b. Cut fabric covering 2" larger than covers.
- c. Glue covers to backing leaving at least 1/4" between covers.
- d. Cut out the four corners.
- e. Fold edges in, miter corners and glue (Sobo glue works best)
- f. Cut binding strip of fabric or cloth tape 2" longer than cover width. Glue into place.
- g. Make pages using a piece of colored paper for flyleaf. Fold pages in half and sew through center before you paste into cover. Use at least 5 sheets of paper, which will give you 20 sides.
- h. Glue the flyleaf pages to front and back cover.



Other simpler methods - use yarn or metal rings to hold covers and pages together. Decorate the covers.

- e. **"Plain" Quaker Dolls** - Make dolls from the patterns in Obadiah, Four Lessons for First-Day Schools, which is available from FGC or on loan from the PYM Library.
- f. **Service** - Any service activity is appropriate. Collecting food and clothing are especially relevant to Elizabeth Fry. AFSC's Emergency Material Assistance Program (1501 Cherry St., Philadelphia, PA, 19102), can also provide specific projects. Call Tom Moore (215) 241-704 for additional information.
 - g. **Bible Study** - Read Bible passages which encourage people to help those in need. Matthew 25:34-46, in which Jesus requires us to help the imprisoned, hungry and sick, and equates help of them with help of him, is especially relevant to Elizabeth Fry's story, as is Luke 10:25-37, The Good Samaritan.
 - h. **Songs** - Choose a song such as "There But For Fortune" in *Winds of the People* or "When I Needed a Neighbor" in *Songs of the Spirit*, or #293 in *Worship in Song: A Friends Hymnal*, which helps us see prisoners as people like ourselves. Develop a lesson around the song. One reason Elizabeth Fry Are there ways to encourage our children to see modern day prisoners in this light?

- h. Visitations** - If there is a prison or detention center near your Meeting, try calling. Is there an on-going way to help? Can children make gifts at holidays, collect books for a prison library, write letters to prisoners? An on-going project is most effective. You can call the PYM office to consult with the Standing Committee of Peace and Concerns for possible projects with which to be involved. A note of caution: In any correspondence with prisoners use a general address such as the meeting house or a P.O. Box. Seek advice on any long-term communication with prisoners from groups such as Peace and Concerns.
- j. Family Projects** - In a Parenting group discuss Chapter 6 of *Parenting for Peace and Justice* by Kathleen and James McGinnis. This chapter, "Family Involvement in Social Action", provides a rationale for involving children in social action, including prison work. It is very specific about the "hows" of this involvement and emphasizes both works of mercy and work for social change. Such a discussion could lead to direct family involvement in social action.