

SCHOOL LAUNCH · EXPLORE TRACKS

EXPLORE HEROINES OF HISTORY AND FAITH · EXPERT

Track 6 of the Explore Tracks, Expert level: four trails of women whose courage and faith shaped their times. They run from the women of the Bible through the ancient and medieval world, the queens, reformers and pioneers, to the nurses and missionaries of the modern age, with primary sources, careful dating and a reading list at every stop.

First edition

Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

Proverbs 31:30 (KJV)

COURSE GUIDE

Explore Tracks are for students who want more of what they love. Each track is a set of short, stand-alone stops. At the Expert level, every stop tells a true story in more depth and gives a primary source to read closely, such as a chapter of Scripture, a prison diary, a chronicle, a trial record, a letter or a hymn. It also has a picture study, a hands-on task, a Scripture from the King James Version, a game and a page for the Field Notebook. A “Go deeper” list points to books, museum pages and a second video.

Each heroine is studied in four parts: **her times** (where and when she lived), **her choice** (the moment of courage), **her faith** (told as she herself told it) and **why it mattered**. Trail A reads the women of the Bible, from Sarah to Mary the mother of Jesus, straight from the text. Trail B meets women of the early Church and the Middle Ages, from Perpetua in Carthage to Joan of Arc at Orléans, through the chronicles and saints’ lives that record them. Trail C follows queens, reformers and pioneers, from Katharina von Bora to Laura Ingalls Wilder, largely through their own letters, speeches and poems. Trail D tells of mercy and courage in the modern age, from Florence Nightingale at Scutari to Elisabeth Elliot in Ecuador.

At this level the student also learns to weigh the evidence: which accounts were written by eyewitnesses, which came later, and where a well-loved story rests on a single source. Each stop links to the full lesson it grows from. These are History, Literature, Geography, Art, and Small Business & Economics, so time spent on the track also feeds the School Launch courses.

WHO IT IS FOR

Written for students about ages 14 and up who read on their own and can keep a notebook without help. Younger brothers and sisters working at the  Scout or  Ranger level can share the same stops: the whole family can hear the story and look at the picture together, and then each child works at his or her own depth. Nothing earlier is required.

HOW TO USE THIS COURSE

1. **One stop at a time.** An Expert stop takes 25–40 minutes. Read the story and the primary source, study the picture, do the hands-on task, and write the notebook entry. Two or three stops a week works well.
2. **Any order.** The four trails are independent, and each stop stands on its own. Trail A can be read alongside the student’s Bible reading.
3. **Read the sources.** Most stops include a short primary source. Read it twice, then answer the questions under it: who wrote it, when, how close the writer was to the events, and what the writer saw firsthand as against what was only heard from others.
4. **Place her in time.** Every stop adds a heroine to a timeline with portraits that runs from Sarah to the twentieth century. Many stops also ask for a map, a family tree or a

short calculation, such as how old she was at her great moment or how far she traveled.

5. **Field Notebook.** Every stop ends with a notebook entry. Each trail builds something: a Bible-women study with a memorized passage, a medieval chronicle page, a collection of “letters home” in the heroines’ voices, or a costume-portrait narration. A parent signs each trail certificate.
6. **Go deeper.** The list at the end of each stop is optional. Choose one item a week, if any, and note it in the notebook.
7. **Badge quizzes.** Each trail has a short, optional badge quiz, written or oral. They are for practice, not grades.

SCOPE AND SEQUENCE

Trail 1: Heroines of History and Faith 👑 **Trail A: Women of the Bible** (Self-paced)

Trail 2: Heroines of History and Faith 👑 **Trail B: The Ancient and Medieval World** (Self-paced)

Trail 3: Heroines of History and Faith 👑 **Trail C: Queens, Reformers and Pioneers** (Self-paced)

Trail 4: Heroines of History and Faith 👑 **Trail D: Courage and Mercy in the Modern Age** (Self-paced)

MATERIALS

- **Field Notebook (a sketchbook or composition book)** One for the whole track.
- **A long strip of paper or a roll of shelf paper** For the heroine timeline with portraits, which grows through all four trails.
- **Colored pencils, a ruler, scissors, glue and index cards** For maps, family trees, portrait cards and the memory-verse cards.
- **Cardboard, a craft knife (with a parent) and tape** For the Corrie ten Boom watchshop model with its hiding place.
- **A library card** For the copyrighted books, which are summarized here and not quoted.
- **Internet access, with a parent nearby** For museum collection pages and the second videos in “Go deeper”.
- **A Bible (KJV)** For Trail A and the Scripture at each stop.

GRADING

Explore Tracks are not graded. A stop is done when the student has read the story and the source, done the hands-on task and written the notebook entry.

Badges and trail certificates are earned by finishing the stops.

- If you want to record the track as elective credit in history or literature, the Field Notebook, the timeline and the trail projects serve as the portfolio.

A NOTE TO PARENTS

You do not need to be a historian. Ask your student to tell you the story, show you the source and explain why the heroine's choice mattered. Each stop has a short *For families* note with sources and any facts that are uncertain or disputed.

Weighing the record: some well-loved stories rest on thin or late evidence, and the stops say so plainly. Examples are Helena and the finding of the Cross, Pocahontas saving John Smith (known only from Smith's own later account), and the exact wording of Elizabeth I's speech at Tilbury (known from copies written down after 1588). Scripture is never treated this way: the Bible women of Trail A are taught as real people in a true record.

Hard chapters: martyrdom and war (Perpetua and Felicity, Joan of Arc, Lady Jane Grey, the Crimea, the Civil War, Corrie ten Boom's family in the camps, and the five missionaries killed in Ecuador in 1956) are told plainly, with no graphic detail. Slavery is named as the wrong it was in the Harriet Tubman stop. Marriages are given only as the historical facts. People of the past are judged by the standards of their own day, and each woman is honored for courage, faith, wisdom and service in her own calling, whether as queen, mother, nurse, missionary or writer.

Books: the Bible, the *Passion of Perpetua and Felicity*, Augustine's *Confessions*, Bede's *Ecclesiastical History*, Anne Bradstreet's poems, Abigail Adams's letters, Susanna Wesley's letters, Florence Nightingale's *Notes on Nursing* (1859) and Fanny Crosby's hymns are in the public domain and are quoted. *The Hiding Place*, *Through Gates of Splendor*, *The Small Woman* and the Little House books are still under copyright, so they are summarized. Borrow them from the library.

Pictures are public-domain fine art and historic photographs, among them Artemisia Gentileschi's *Esther before Ahasuerus*, Nicolas Poussin's *Summer (Ruth and Boaz)*, the Armada Portrait of Elizabeth I, Jerry Barrett's *The Mission of Mercy*, Jules Bastien-Lepage's *Joan of Arc* and Gustave Doré's Bible engravings.

Safety: the practical projects (the watch-shop model, costumes and any cooking from a heroine's kitchen) each carry a safety line. A parent should handle the craft knife or work beside the student. If a project involves selling anything, it needs a parent's sign-off first.

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Trails may be done in any order.

HEROINES OF HISTORY AND FAITH TRAIL A: WOMEN OF THE BIBLE

The first trail of the Heroines track follows eight women of Scripture across nearly two thousand years: Sarah, who waited a lifetime for God’s promise; Jochebed and Miriam, who saved the baby Moses; Deborah, judge and prophetess; Ruth, the loyal Moabite; Hannah, whose prayer gave Israel the prophet Samuel; Abigail, whose wise answer turned away David’s wrath; Esther, who risked her life “for such a time as this”; and Mary, the mother of Jesus. Each is taught through her times, her choice, her faith and why it mattered, with her story told as Scripture tells it.

This is the  **Expert** level, for students of about 14 and up, working mostly on their own for 35 to 50 minutes a stop. Every stop stands alone and centers on a primary source from the King James Version, read closely the way a historian reads a document. Students weigh dates and evidence honestly, analyze Hebrew poetry and persuasion, work real numbers, and write one narration paragraph per stop that a parent keeps for the portfolio. Each stop adds a heroine page to the Field Notebook.

Five stops earn the **Heroines Expert badge, part 1**; eight stops earn part 2 and the **Trail A certificate**.

BEFORE YOU BEGIN

- Read a chapter of the King James Version with understanding and look up cross-references.
- Write a well-organized paragraph of eight to ten sentences without help.

MASTERY CHECKLIST

- ☐ I can place each heroine of Trail A in her time and land, and give an approximate date with an honest note on how certain it is.
- ☐ I can read a passage of the King James Version as a primary source and explain what it says, who is speaking and why it mattered.
- ☐ I can explain the parallelism of Hebrew poetry and compare Hannah’s song with Mary’s Magnificat.
- ☐ I can tell how each woman showed faith and courage in her own calling, judged by the standards of her own day.
- ☐ I have written eight narration paragraphs and memorized Ruth 1:16–17 or Esther 4:14.

GO DEEPER: BOOKS, MUSEUM PAGES AND RESOURCES

- **The King James Bible (Project Gutenberg)** (<https://www.gutenberg.org/ebooks/10>): The full KJV text, free, for checking every primary source on this trail.

- **Gustave Doré, *The Doré Bible Gallery* (Project Gutenberg)**
(<https://www.gutenberg.org/ebooks/8710>): All of Doré's Bible engravings with short descriptions, including Deborah, Ruth and Esther; free and public domain.
- **Matthew Henry's Commentary (Christian Classics Ethereal Library)**
(<https://www.ccel.org/ccel/henry/mhc.html>): A classic, public-domain commentary on every chapter used in this trail.
- **Herbert Lockyer, *All the Women of the Bible* (1967)** (<https://www.worldcat.org>): A chapter on every woman in Scripture; look for it at the library.

1.1 SARAH, MOTHER OF NATIONS

OBJECTIVES

- Place Sarah in the world of the ancient Near East (about 2000 B.C.) and explain why childlessness weighed so heavily on a family of her day.
- Read Genesis 21:1-7 closely as a primary source and trace how the theme of laughter changes from Genesis 18 to Genesis 21.
- Explain how Hebrews 11:11 can call Sarah faithful while Genesis records her doubt and her mistakes, and write a narration of her life.

Warm-up. Before you read, write two lines in your notebook: (1) a promise you once had to wait a long time for, and (2) how long you waited. Sarah waited about twenty-five years after God first spoke to her husband in Canaan. As you read, notice what she did while she waited, both the wise things and the unwise ones.

Video slot. Video coming. Abraham and Sarah in the ancient Near East: the city of Ur, the journey to Canaan and the birth of Isaac (Genesis 12-23). Search approved channels (The Bible Project (preview for theology), Answers in Genesis, the Penn Museum or British Museum on the Royal Cemetery of Ur); preview first.

KEY TERMS

covenant

A solemn, binding agreement. God's covenant with Abraham (Genesis 12, 15, 17) promised land, descendants and blessing to all nations, and God bound Himself to keep it.

barren

The Bible's word for a woman unable to bear children. In the ancient world it touched a family's name, land and future, not only its feelings.

matriarch

A founding mother of a family or people. Sarah, Rebekah, Rachel and Leah are called the matriarchs of Israel.

Machpelah

The cave near Hebron that Abraham bought as a family tomb when Sarah died (Genesis 23); the first land the family owned in Canaan.

Nuzi tablets

Thousands of clay tablets from an ancient town in northern Iraq (mid-second millennium B.C.) that record family customs, including a childless wife giving a servant to her husband to bear an heir.

typology

A way of reading Scripture in which a real person or event in the Old Testament foreshadows something greater later; Paul reads Sarah this way in Galatians 4.

CORE IDEAS

Her times. Sarah, first called Sarai, lived about four thousand years ago. Genesis gives ages, not calendar dates, so scholars give a range, commonly about 2100 to 1900 B.C. She came from **Ur of the Chaldees** near the Euphrates, a wealthy city of brick houses, scribes and merchants, crowned by a great stepped temple tower to the moon god. When the British archaeologist Leonard Woolley dug there between 1922 and 1934, he found the tower, the Royal Cemetery and thousands of clay tablets. In that world a woman's honor was closely tied to bearing a son, because a son carried the family name, inherited the land and cared for his parents in age. Genesis says plainly that Sarai was **barren**.

Her choice. When God called Abram to leave his country, Sarai left too: first north along the Euphrates to Haran, roughly 600 miles, and then, when Abram was 75, about 400 more miles to Canaan. She traded a city for a tent for the rest of her life. The journey was not safe. Twice, in Egypt (Genesis 12) and in Gerar (Genesis 20), Abram told rulers that she was only his sister, because he feared for his own life, and twice God Himself stepped in to protect her. Genesis does not hide Abram's weakness, and it shows that God guarded the mother of the promise when her husband did not.

Her mistake. After ten years in Canaan with no child, Sarai gave her Egyptian servant Hagar to Abram as a second wife (Genesis 16). Tablets from Nuzi and other sites show that this was an accepted custom of the day, so Sarai was not doing something strange in her own world. But it was a human plan to hurry God's promise, and it brought contempt, jealousy and grief to every person involved. The Bible tells it honestly and does not excuse it. God still cared for Hagar and her son Ishmael, and He still kept His word to Sarai.

The promise renewed. In Genesis 17 God changed Abram's name to Abraham, "father of a multitude," and Sarai's to **Sarah**, "princess," and said that kings of peoples would come from her. Soon after, three visitors came to the tent at Mamre. Hearing that she would have a son within a year, Sarah, about 89, laughed within herself. The Lord answered with one of the great questions of Scripture: "Is any thing too hard for the LORD?" (Genesis 18:14).

Her faith. Genesis 21 records the fulfillment in plain, careful words: the LORD did "as he had said." Abraham was 100 and Sarah 90. The child's name, Isaac, means "he laughs," and Sarah's doubting laugh became a laugh of joy that she invited the whole world to share. The writer of Hebrews later sums up her life in one line: she "judged him faithful who had promised" (Hebrews 11:11). Her faith was not flawless. It grew, slowly and through failures, until she trusted God's word above her own age and her own plans.

Why it mattered. Sarah lived 37 more years and died at 127, the only woman in the Bible whose age at death is recorded. Abraham paid 400 shekels of silver for the cave of **Machpelah** to bury her, the family's first deed to any part of the promised land. From Isaac came Jacob and the twelve tribes, King David and, in the fullness of time, Jesus Christ. The prophets and apostles kept returning to her: Isaiah 51:2 tells Israel to look "unto Sarah that bare you"; Paul reads her as the free woman whose child came by promise (Galatians 4); and Peter holds her up as a pattern of hope in God (1 Peter 3:6).

An honest question. Does Hebrews 11:11 contradict Genesis 18? No. Hebrews looks at the whole life and its end, as Genesis itself does. The Bible's heroes are commended not because they never stumbled but because, in the end, they believed God. That is why Hebrews can name Sarah among the faithful and Genesis can still record her laugh.

PICTURE STUDY



Abraham, Sarah and the Angel, Jan Provoost, 1520s · Oil on oak panel · Musée du Louvre, Paris (RF 1989-35)

Wikimedia Commons · Public domain

Jan Provoost was a painter in Bruges, in what is now Belgium, about five hundred years ago. Like most Flemish painters of his time, he set Bible scenes in the countryside he knew, with tidy farmhouses and green hills, and he painted every leaf and fold of cloth with great care. Here the aged Abraham and Sarah receive God's messenger and His promise of a son.

Look closely

- Find Sarah. How does Provoost show her age, and where is she looking?
- Find the angel. What is he doing with his hands, and how do Abraham and Sarah respond?
- Look at the landscape and the buildings. Is this ancient Canaan or Flanders in the 1500s? What clues tell you?

Talk about it

1. In Genesis 18:10 Sarah listens from the tent door. Where has Provoost placed her, and why might a painter make that choice?
2. Painters of this age dressed Bible figures in their own fashions. What does that tell you about how they thought of the Bible: as far-off legend, or as true history that belonged

to their own people too?

HANDS-ON: READ LIKE A HISTORIAN: THE TWO LAUGHS

Historians read a source slowly, asking who wrote it, what it says exactly and what it meant to its first readers. Read the primary source (Genesis 21:1-7) beside Genesis 18:11-15 and Hebrews 11:11-12, and chart how Sarah's laughter and faith change.

You will need

- A KJV Bible (or the primary source in this stop)
- Two colored pencils or highlighters
- A Field Notebook page divided into two columns

Steps

1. Read Genesis 18:11-15 aloud. In the left column, under "Laugh 1," write who laughed, where she was, what she said within herself and how the Lord answered.
2. Read the primary source, Genesis 21:1-7. In the right column, under "Laugh 2," write who laughed, why and whom she invites to laugh with her.
3. In the primary source, highlight in one color every phrase that points to God keeping His word (for example, "as he had said," "as he had spoken," "at the set time"). Count them. What is the writer stressing?
4. Highlight in the second color every number or age in Genesis 21:1-7. Add Sarah's age (90) from Genesis 17:17 and work out how many years passed from Abram leaving Haran at 75 to Isaac's birth.
5. Under both columns, write two sentences: What changed between Laugh 1 and Laugh 2? What did not change?

Check your work

- My two columns describe both laughs from the text, not from memory.
- I found and counted the "promise kept" phrases in Genesis 21:1-7.
- I worked out the waiting time (25 years) and explained what changed and what did not.

FIELD NOTEBOOK

1. **Heroine page 1: Sarah.** Draw a simple tent with a night sky full of stars above it (Hebrews 11:12). Around it write four labels: Her times · Her choice · Her faith · Why it mattered, with one or two lines for each.
2. **Narration (parent keeps).** Without looking at the text, write one well-built paragraph of eight to ten sentences telling Sarah's life from Ur to Machpelah. Include at least two numbers, her mistake with Hagar, and the line from Hebrews 11:11. Date it and give it to a parent for the portfolio.

Did you know? Woolley's finds at Ur included the famous Standard of Ur and a gold-and-lapis "Ram in a Thicket" statue, now divided between the British Museum and the Penn

Museum in Philadelphia. The tablets show that Ur kept schools for scribes, where boys copied proverbs and sums onto clay. Sarah grew up in a literate, organized city before she chose life in a tent.

Primary source. *Genesis 21:1-7, King James Version (1611)*

And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

Go deeper. Herbert Lockyer, *All the Women of the Bible* (1967), the chapter on Sarah. Edith Deen, *All of the Women of the Bible* (1955). The Penn Museum's online pages on the Royal Cemetery of Ur and the British Museum's collection pages for the Standard of Ur. Second video topic: the ziggurat of Ur and life in a Sumerian city.

Goes deeper in. History, "The Ancient Near East and the Patriarchs," and Literature, "Reading the Bible as Literature" (coming soon).

For families. Dates for Abraham and Sarah are estimates; the stop gives a range rather than a single year. Distances follow the river route and are rough. The Nuzi tablets date from several centuries after the usual dates for Abraham, so they show a long-standing custom, not a record of Sarah herself. Hebrews 11:11 is read here as the KJV reads it, with Sarah as the subject; some modern translations make Abraham the subject of the verse, and families may wish to compare. The Hagar episode (Genesis 16; 21:8-21) is told plainly, without blame beyond what the text gives. Picture: Provoost, Louvre RF 1989-35; the image on Wikimedia Commons is listed under the painting's title and the artist's name.

PRACTICE

1. **EASY** What do the names Abraham, Sarah and Isaac mean?
2. **EASY** In the primary source, how old was Abraham when Isaac was born, and what did Sarah say God had made her do?
3. **MEDIUM** Abraham left Haran at 75, gave Hagar's son Ishmael his birth at 86 (Genesis 16:16), and had Isaac at 100. How long after Ishmael was Isaac born, and what fraction of the 25-year wait had passed when Sarah gave Hagar to Abram?
4. **MEDIUM** Why was Sarah's plan with Hagar normal in her own world but still wrong in the story Genesis tells?

5. **CHALLENGE** In the primary source, the writer says three times in two verses that God acted as He had said. Why would the writer stress this so strongly? Connect your answer to Genesis 18:14.
6. **CHALLENGE** Genesis records Sarah's doubting laugh and her plan with Hagar, yet Hebrews 11:11 says she "judged him faithful who had promised." Write a short argument (three or four sentences) that both are true.

Make it a game • Stars and Sand. Hebrews 11:12 says Abraham's children would be as many as the stars and as the sand. Pour a level teaspoon of dry sand or salt onto dark paper. Each player has three minutes to count grains in one small square drawn on the paper, then multiply to estimate the whole teaspoon. Whose estimate is the most careful? Talk about why God chose pictures no one could count.

Scripture. "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." (Hebrews 11:11, KJV)

"Sara" is the Greek form of Sarah. Notice what Hebrews says she judged: not her own strength, which was gone, but the faithfulness of the One who promised. Faith in Scripture always looks to the character of God.

Practice: answers

1. Abraham: "father of a multitude." Sarah: "princess." Isaac: "he laughs."
2. He was 100. She said, "God hath made me to laugh, so that all that hear will laugh with me."
3. Isaac was born 14 years after Ishmael. Hagar was given after about 10 years in Canaan (Genesis 16:3), so about 10/25, or two-fifths, of the wait had passed.
4. Tablets from Nuzi and elsewhere show that a childless wife giving a servant to her husband was an accepted custom. But God had promised a son through Sarah herself, so the plan was an attempt to hurry God's promise by human means, and Genesis shows it bringing jealousy and grief.
5. Sample: The writer wants the reader to see that Isaac's birth was God keeping His word, not luck or human effort. Genesis 18:14 had asked, "Is any thing too hard for the LORD?" and named "the time appointed"; Genesis 21 answers that question with "at the set time," showing that God's promise and His timing were both exact.
6. Sample: Hebrews looks at the whole course of Sarah's life and its outcome, not at single moments. Genesis shows her faith was weak at times, but God was patient, renewed His promise and gave her a new name. By the end she trusted God's word above her own age, and that settled trust, shown in her joy at Isaac's birth, is what Hebrews commends. Scripture's heroes are honored for believing God in the end, not for never failing.

1.2 JOCHEBED AND MIRIAM SAVE MOSES

OBJECTIVES

- Describe Israel's condition in Egypt and explain the two dating views for the Exodus and why scholars disagree.
- Read Exodus 2:1-10 as a primary source and identify each person who acted to save Moses and what each risked.
- Explain from Hebrews 11:23 why Moses' parents are counted among the faithful, and trace Miriam's later life honestly.

Warm-up. List every person in the story of baby Moses you can remember. Now count how many of them are women. As you read, test your list against the text, and notice the one man in the story who never appears in person but whose order drives everything.

Video slot. Video coming. Israel in Egypt and the birth of Moses (Exodus 1-2): Goshen, papyrus boats, Egyptian daily life on the Nile. Search approved channels (The Bible Project (preview for theology), Answers in Genesis, the British Museum or the Metropolitan Museum on Egyptian daily life); preview first.

KEY TERMS

Goshen

The fertile land in the eastern Nile Delta where Jacob's family settled and multiplied (Genesis 47; Exodus 8:22).

ark of bulrushes

The small basket-boat Jochebed made of papyrus, sealed with slime (bitumen) and pitch. The Hebrew word for "ark," *tevah*, is used elsewhere in the Bible only for Noah's ark.

midwife

A woman who helps mothers give birth. The Hebrew midwives Shiphrah and Puah refused Pharaoh's order because they "feared God" (Exodus 1:17).

civil disobedience

Refusing a ruler's command because obeying it would mean disobeying God; in Exodus 1-2, refusing to take part in killing children.

prophetess

A woman through whom God spoke. Miriam is the first woman in the Bible given this title (Exodus 15:20).

CORE IDEAS

Her times. Jacob's family went down to Egypt as about seventy people and settled in **Goshen**, in the eastern Nile Delta. Generations later a new king "which knew not Joseph" (Exodus 1:8) feared their numbers. He forced them into hard labor building the store cities

Pithom and Raamses, and when that failed, he ordered the midwives to kill every Hebrew baby boy at birth. The midwives Shiphrah and Puah “feared God, and did not as the king of Egypt commanded them” (Exodus 1:17). At last Pharaoh charged all his people to cast every newborn son into the river. Exodus does not name this king, and his identity is still debated.

An honest question of dates. 1 Kings 6:1 places the Exodus 480 years before Solomon began the temple, which gives a date of about 1446 B.C., and many conservative scholars hold this view. Others, pointing to the name of the city Raamses and to evidence from archaeology, place it in the 1200s B.C. under Ramesses II. Both views take the Exodus as real history; they differ on how to read the numbers and the evidence. A careful student can hold the event firmly and the date humbly.

Her choice. Into this terror a Levite couple, Amram and **Jochebed** (Exodus 6:20; Numbers 26:59), had a son. Jochebed saw that he was “a goodly child” and hid him for three months, which meant hiding a baby’s cries from neighbors and officials who were commanded to throw him in the Nile. When she could hide him no longer, she did not abandon him. She built an **ark of bulrushes**, waterproofed it, and set it among the reeds by the river’s edge, in the very river Pharaoh had made an instrument of death. Her name is often explained as “the LORD is glory,” one of the earliest names in Scripture to contain the divine name.

Miriam’s courage. The baby’s sister “stood afar off, to wit what would be done to him.” When Pharaoh’s own daughter came to bathe, found the ark and had compassion on the crying child, the girl stepped forward and spoke to a royal princess: “Shall I go and call to thee a nurse of the Hebrew women?” It was a quick and daring offer, and it worked. The princess paid wages to Jochebed to nurse her own son. Exodus 7:7 says Aaron was three years older than Moses, so Moses had at least two older siblings; Miriam was old enough to be trusted with the watch, though her exact age is not given.

Her faith. When the child was weaned, Jochebed brought him to the palace, and the princess named him Moses, “Because I drew him out of the water.” The name sounds like the Hebrew verb *mashah*, “to draw out,” and it also resembles the Egyptian word for “son” or “born” found in royal names like Thutmose and Ramesses. Both may be true: an Egyptian princess may have chosen a name that also carried meaning in Hebrew. Hebrews 11:23 says his parents acted “by faith,” and that “they were not afraid of the king’s commandment.” The years Jochebed nursed him were her chance to teach him who his people and his God were.

Miriam later. After the crossing of the Red Sea, “Miriam the prophetess, the sister of Aaron, took a timbrel in her hand” and led the women in song (Exodus 15:20–21). Micah 6:4 names her with Moses and Aaron as leaders God sent before Israel. The Bible is also honest about her failure: in Numbers 12 she and Aaron spoke against Moses, and she was struck with leprosy for seven days until Moses prayed and she was restored. She died at Kadesh in the wilderness (Numbers 20:1).

Why it mattered. Count the people who saved the deliverer of Israel: two midwives, a mother, a sister and the daughter of the very king who wanted him dead. Pharaoh’s power was real, but his plan was overturned by women who, in their own place and calling, feared

God more than the king. The boy hidden in a basket grew up to lead a nation out of slavery and receive the Law at Sinai.

PICTURE STUDY



The Finding of Moses, Sir Lawrence Alma-Tadema, 1904 · Oil on canvas · Private collection
Wikimedia Commons · Public domain

Alma-Tadema, a Dutch-born painter who worked in London, was famous for his careful studies of the ancient world. At the age of sixty-six he traveled to Egypt for the opening of the first Aswan Dam in 1902 and painted this picture for the dam's builder, Sir John Aird. It shows the moment after the finding, as the procession carries the princess and the baby back toward the palace.

Look closely

- Find the basket. Who is carrying it, and how does the painter draw your eye to it?
- Look for Egyptian details: hieroglyphs, lotus flowers, jewelry, the Nile. Which ones did the artist likely study on his trip?
- Find the princess. What does her face and posture suggest about her feelings toward the child?

Talk about it

1. Miriam and Jochebed do not appear in this painting. If you were the artist, where would you place them, and why?
2. The painting celebrates the princess's compassion. How does Exodus 2:6 support that? How does it change your view of her to know her father had ordered the deaths of Hebrew boys?

Safety first. Melting wax is a grown-up job: use a double boiler or a crayon rubbed cold, and keep hot wax away from small children.

HANDS-ON: WHO SAVED MOSES? A SOURCE CHART AND A MODEL ARK

Use the primary source (Exodus 2:1–10) and Exodus 1:15–22 to build a chart of everyone who acted to save Moses. Then make a small model of Jochebed’s ark and test it.

You will need

- A KJV Bible or the primary source in this stop
- A notebook page with a five-column chart
- Dried grass, raffia or thin strips of paper; craft glue; a little melted beeswax or a crayon stub (with a grown-up)
- A dish of water and a coin or a small stone to stand for the baby

Steps

1. Make a chart with columns: Person · What she did · What she risked · Verse · What it shows about her. Fill in a row for Shiphrah and Puah, Jochebed, Miriam and Pharaoh’s daughter.
2. Underline every verb the primary source gives Jochebed (for example “hid,” “took,” “daubed,” “put,” “laid”). How many are there? What do they show about her?
3. Weave or glue a small basket about the size of your palm from grass, raffia or paper strips.
4. With a grown-up, rub melted beeswax or a crayon over the outside to seal it, as Jochebed sealed hers with slime and pitch.
5. Float it with a coin inside. Does it stay dry for five minutes? Write one sentence on what made it work or fail.

Check your work

- My chart has four rows with verse references from the text.
- I counted Jochebed’s verbs in the primary source.
- I sealed and tested a model ark and recorded the result.

FIELD NOTEBOOK

1. **Heroine page 2: Jochebed and Miriam.** Draw the ark among the reeds and a small figure watching from a distance. Label the four headings: Her times · Her choice · Her faith · Why it mattered.
2. **Narration (parent keeps).** Write one paragraph of eight to ten sentences telling the story from Pharaoh’s decree to the naming of Moses, in your own words. Name all five women and end with what Hebrews 11:23 says about his parents.

Did you know? Papyrus, the “bulrush” of the KJV, grew thick along the Nile and was used for paper, sandals, rope and even light boats. Isaiah 18:2 speaks of “vessels of bulrushes upon the waters.” A small papyrus craft sealed with bitumen would float well in the quiet reeds where Jochebed placed it.

Primary source. *Exodus 2:1-10, King James Version (1611)*

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Go deeper. James K. Hoffmeier, *Israel in Egypt: The Evidence for the Authenticity of the Exodus Tradition* (1997), for older students. Kenneth A. Kitchen, *On the Reliability of the Old Testament* (2003), the chapter on the Exodus. The Metropolitan Museum of Art's Egyptian Art department pages on daily life along the Nile. Second video topic: how papyrus was harvested and used in ancient Egypt.

Goes deeper in. History, “Ancient Egypt” and “Israel from the Exodus to the Judges,” and Geography, “The Nile” (coming soon).

For families. The decree to drown infants is stated plainly but not dwelt on; younger siblings may listen only to the rescue. Jochebed's name appears in Exodus 6:20 and Numbers 26:59 but not in Exodus 2. The meaning of her name and the Egyptian background of “Moses” are common scholarly explanations, given here as likely, not certain. The early (about 1446 B.C.) and later (1200s B.C.) Exodus dates are both presented fairly; families may follow their own church's teaching. Picture: Alma-Tadema, *The Finding of Moses* (1904), now in a private collection; good reproductions appear on Wikimedia Commons.

PRACTICE

1. **EASY** Name Moses' mother, father, sister and brother, and give a verse that names his mother.
2. **EASY** In the primary source, how long did Jochebed hide her son, and what did she use to seal the ark?
3. **MEDIUM** 1 Kings 6:1 says Solomon began the temple in the 480th year after the Exodus. If he began it in about 966 B.C., what Exodus date does that give? Why do other scholars prefer a later date?
4. **MEDIUM** Moses was 80 and Aaron 83 when they spoke to Pharaoh (Exodus 7:7). What does that tell you about the family when Moses was born?
5. **CHALLENGE** Using the primary source, explain how Miriam's words in verse 7 turned a dangerous situation into a rescue. Quote the verse and give two things her question accomplished.
6. **CHALLENGE** Hebrews 11:23 says Moses' parents "were not afraid of the king's commandment." Was their action rebellion against lawful authority? Answer in three or four sentences using Exodus 1:17.

Make it a game · Watch by the River. One player is Miriam and stands "afar off." Another player, the princess, walks slowly toward a basket placed in a "reed bed" of chairs or cushions. Miriam must reach the princess and say her line from Exodus 2:7 word for word before the princess counts to ten after touching the basket. Switch roles. Then try it with the KJV line covered.

Scripture. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." (Hebrews 11:23, KJV)

Hebrews credits the faith of Moses' parents, not their cleverness. Jochebed's basket was a wise plan, but it was faith that made her willing to risk her life rather than obey Pharaoh.

Practice: answers

1. Jochebed, Amram, Miriam and Aaron. Exodus 6:20 or Numbers 26:59.
2. Three months. Slime (bitumen) and pitch.
3. $966 + 480 = 1446$ B.C. Others point to the store city named Raamses (Exodus 1:11) and to archaeological evidence and place the Exodus in the 1200s B.C., under Ramesses II.
4. Aaron was three years older than Moses, and Miriam was older still (she was trusted to keep watch), so the family already had at least two children, a toddler and an older girl, when they hid the baby.
5. She asked, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" Her question (1) gave the princess a practical way to keep the child, and (2) brought the baby back to his own mother, now protected by the princess and even paid wages. It also kept the princess in charge, so it was respectful as well as bold.
6. Sample: Scripture teaches respect for rulers, but no ruler has authority to command the murder of children. Like the midwives who "feared God, and did not as the king of Egypt

commanded them," Moses' parents quietly refused to obey an evil order. They did not raise a revolt; they hid their son and trusted God. Hebrews counts this as faith, not rebellion.

1.3 DEBORAH, JUDGE AND PROPHETESS

OBJECTIVES

- Describe the cycle of the Book of Judges and the military situation under Jabin and Sisera, including the nine hundred chariots of iron.
- Compare the prose account (Judges 4) with the poem (Judges 5) and explain what each adds.
- Explain Deborah's two roles, judge and prophetess, and why she called herself "a mother in Israel."

Warm-up. Some events are told twice in Scripture, once in prose and once in song (Exodus 14 and 15 is one example). Why might God's people want both a report and a poem about the same victory? Write one reason before you read.

Video slot. Video coming. Deborah and Barak (Judges 4-5): Mount Tabor, the Jezreel Valley, the Kishon River and Canaanite chariots; the excavations at Hazor. Search approved channels (The Bible Project (preview for theology), Answers in Genesis, Associates for Biblical Research, Israel Museum or archaeology channels on Tel Hazor); preview first.

KEY TERMS

judge

In the Book of Judges, a leader God raised up to deliver Israel and settle its disputes in the years between Joshua and the first king, Saul.

prophetess

A woman through whom God spoke. Deborah is called "a prophetess" (Judges 4:4) and gave Barak the LORD's command.

the cycle of Judges

The repeated pattern of the book: Israel sins, God allows an oppressor, the people cry out, God raises a deliverer, the land has rest (Judges 2:11-19).

chariots of iron

Canaanite war chariots fitted with iron parts. Sisera had nine hundred (Judges 4:3), a terrifying force on open, dry ground.

Hazor

The largest Canaanite city in the land, north of the Sea of Galilee, where King Jabin reigned (Judges 4:2). Its ruins, Tel Hazor, are a World Heritage Site.

Song of Deborah

The victory poem of Judges 5, sung by Deborah and Barak. Many scholars count it among the oldest poems in the Hebrew Bible.

CORE IDEAS

Her times. After Joshua died, Israel lived as a loose union of tribes with no king and no capital, roughly from 1375 to 1050 B.C. on the older dating (many scholars place Deborah somewhere around 1200 B.C., and all dates for this period are approximate). The Book of Judges describes a repeating cycle: the people turned from the LORD, an enemy oppressed them, they cried out, and God raised a deliverer. In Deborah's day the oppressor was Jabin, king of Canaan, who "reigned in Hazor," and his general Sisera, who had "nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel" (Judges 4:2-3). The Song adds that the highways were empty and village life had ceased (Judges 5:6-7). Farmers dared not travel.

Her office. Deborah, "a prophetess, the wife of Lapidoth," was judging Israel at that time. She sat under a palm tree between Ramah and Beth-el in the hill country of Ephraim, and the people came up to her for judgment (Judges 4:4-5). She is the only judge in the book described as hearing cases in this way, and she held two callings at once: she settled disputes, and she spoke God's word. She did not seize power; the people came to her because God was with her.

Her choice. Deborah summoned Barak of Kedesh-naphtali and gave him the LORD's command: take ten thousand men of Naphtali and Zebulun to Mount Tabor, and God would draw Sisera and his chariots to the Kishon River and give him into Barak's hand. Barak answered, "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." Deborah did not lecture or refuse. "I will surely go with thee," she said, but she warned him that the honor of the day would not be his, "for the LORD shall sell Sisera into the hand of a woman" (Judges 4:8-9). It is worth noticing that the woman turned out to be not Deborah, but Jael.

The battle. From Tabor, a steep, rounded hill rising about 1,300 feet above the Jezreel Valley, Barak's foot soldiers charged down on the chariots. Judges 5:20-21 says "the stars in their courses fought against Sisera" and the river Kishon swept the enemy away. Many readers take this to mean that a sudden storm flooded the valley and bogged down the heavy chariots, turning Sisera's greatest strength into a trap. Sisera fled on foot and was killed in the tent of Jael, the wife of Heber the Kenite. The Bible tells this plainly; the point is that God, not Israel's weapons, won the day.

Her song. Judges 5 is a poem of thanksgiving. It praises the LORD first, then honors the leaders and volunteers who "willingly offered themselves," and it sharply rebukes tribes that stayed home: Reuben debated by the sheepfolds, Dan stayed with his ships, Asher by the seashore. In the middle Deborah describes herself not as a warrior or a queen but as "a mother in Israel," one who rose to care for a frightened household of tribes. The song ends with a prayer and a result: "And the land had rest forty years" (Judges 5:31).

Honest complexity. Two questions often come up. First, archaeology: Tel Hazor was a huge city destroyed by a great fire in the 1200s B.C. Some scholars link that fire to Joshua (Joshua 11:10-11), others to the time after Deborah; the name Jabin appears in both books and may

have been a royal family name. Second, Deborah's role has been read in different ways by Christians. This stop tells her story as Judges gives it: God raised her up, Israel honored her, and she used her authority to call a man to lead the army and then went with him.

Why it mattered. Deborah's faith turned a land of empty roads into a land at rest. Hebrews 11:32 names Barak among the heroes of faith, and it was Deborah's word from God that made him one. She shows wisdom in judgment, boldness in speaking God's word, humility in giving the glory to the LORD, and joy in praise.

PICTURE STUDY

Deborah's Song of Triumph, Gustave Doré (engraved by Jacob Ettling), 1866 · Wood engraving · From *La Sainte Bible* (Tours, 1866); prints in many libraries and on Project Gutenberg's *The Doré Bible Gallery*

Gustave Doré was a French artist who made more than two hundred engravings for a great illustrated Bible published in 1866. He drew each scene on a wood block, and skilled engravers, here Jacob Ettling, cut away the wood so the picture could be printed thousands of times. Doré's Bible pictures went around the world and shaped how many families imagined the Bible's scenes.

Look closely

- Find Deborah. How does Doré make her the center of the picture: by light, by height, by gesture?
- Look at the listeners. Are they afraid, joyful or solemn? What in their faces or postures tells you?
- Look at the lines of the engraving. How does Doré make light and shadow with only black ink?

Talk about it

1. Doré chose to show Deborah singing, not fighting. What does that choice say about how he understood her?
2. Which verse of the primary source would you print under this picture as a caption, and why?

HANDS-ON: PROSE AND POEM: COMPARING JUDGES 4 AND 5

Historians compare two accounts of one event. Read Judges 4 (prose) and the primary source from Judges 5 (poetry) and make a comparison chart.

You will need

- A KJV Bible (Judges 4–5) and the primary source in this stop
- A notebook page with a three-column chart
- A map of northern Israel showing Mount Tabor, the Kishon River and Hazor (a Bible atlas or a free online map)

Steps

1. Head your chart: Topic · Judges 4 (prose) · Judges 5 (poem). Use these rows: Who led · Where · The enemy · What God did · Who is praised · Who is rebuked.
2. Fill in each row with a verse reference. Which details appear only in the poem? (Look at 5:15–18 and 5:20–21.)
3. Mark Hazor, Mount Tabor, Kedesh and the Kishon River on your map. Draw an arrow for Barak's charge down from Tabor.
4. In the primary source, Deborah says "I, even I, will sing unto the LORD." List everything the song praises God for. List everything it praises people for.
5. Write a three-sentence conclusion: What does the poem add that the prose leaves out? Why did Israel need both?

Check your work

- My chart has six rows filled from the text, with references.
- My map shows Hazor, Tabor, Kedesh and the Kishon.
- My conclusion explains what the poem adds.

FIELD NOTEBOOK

1. **Heroine page 3: Deborah.** Draw a palm tree with a seat beneath it and Mount Tabor in the distance. Write the four headings (Her times · Her choice · Her faith · Why it mattered) with a line under each.
2. **Narration (parent keeps).** Write one paragraph of eight to ten sentences, as if you were a farmer from Naphtali who came to Deborah for judgment and later marched with Barak. Tell what life was like under Sisera, what Deborah said, what happened at the Kishon and what you sang afterward. Keep it true to Judges 4–5.

Did you know? Tel Hazor covers about 200 acres, making it the largest ancient site in Israel. The Israeli archaeologist Yigael Yadin dug there from 1955 to 1958, and Amnon Ben-Tor led new digs from 1990. The Jezreel Valley below Mount Tabor has seen so many battles that the ancient fortress of Megiddo at its edge gave us the word "Armageddon" (Revelation 16:16), from the Hebrew for "hill of Megiddo."

Primary source. *Judges 4:4–5 and 5:1–3, 7, 12, King James Version (1611)*

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. ... Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel. ... The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a

mother in Israel. ... Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

Go deeper. Gustave Doré, *The Doré Bible Gallery* (Project Gutenberg, free), for all the Doré plates on this trail. Yigael Yadin, *Hazor: The Rediscovery of a Great Citadel of the Bible* (1975). Matthew Henry's commentary on Judges 4-5 (public domain; Christian Classics Ethereal Library). Second video topic: the landscape of the Jezreel Valley and Mount Tabor.

Goes deeper in. History, "Israel from the Exodus to the Judges," and Literature, "Hebrew Poetry and the Psalms" (coming soon).

For families. Sisera's death in Jael's tent (Judges 4:21; 5:26-27) is mentioned without detail; families may read it together if they wish. Dates for the judges are uncertain and depend on the Exodus date (see Stop A2). The storm reading of Judges 5:20-21 is a common interpretation, not stated outright in the text. Christians differ on what Deborah's leadership teaches for today; the stop keeps to the narrative and avoids taking sides. The primary source uses ellipses (...) where verses are skipped. Picture: Doré's plate appears in *The Doré Bible Gallery* on Project Gutenberg (eBook 8710), public domain.

PRACTICE

1. **EASY** Name Deborah's two roles and where she sat to judge.
2. **EASY** How many chariots of iron did Sisera have, and how long did Jabin oppress Israel?
3. **MEDIUM** Twenty years of oppression were followed by forty years of rest (Judges 5:31). What fraction of those sixty years was peace? If a farmer was 15 when the oppression began, how old was he when the rest ended?
4. **MEDIUM** Deborah told Barak the LORD would sell Sisera "into the hand of a woman." Who was that woman, and why is it worth noticing?
5. **CHALLENGE** In the primary source, Deborah calls herself "a mother in Israel" rather than a commander or a ruler. Using Judges 5:6-7, explain what the title means and why she might have chosen it.
6. **CHALLENGE** Sisera's nine hundred chariots should have made him unbeatable. Using Judges 4:14-15 and 5:20-21, explain how Israel won, and what the writer wants readers to conclude.

Make it a game · Who Came, Who Stayed?. Write the tribe names from Judges 5:14-18 on cards (Ephraim, Benjamin, Machir, Zebulun, Issachar, Reuben, Gilead, Dan, Asher, Naphtali). Shuffle. A caller reads a tribe; players stand if it came to the battle and sit if it stayed home, then give the reason the song gives. Check each answer in the text.

Scripture. "The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel." (Judges 5:7, KJV)

Deborah measured her work by what happened to ordinary villages. Godly leadership, in any calling, is judged by whether the weak are safe and the people can live in peace.

Practice: answers

1. Judge and prophetess. Under the palm tree of Deborah, between Ramah and Beth-el in mount Ephraim.
2. Nine hundred chariots; twenty years (Judges 4:3).
3. Two-thirds (40/60). $15 + 20 + 40 = 75$ years old.
4. Jael, the wife of Heber the Kenite. It shows that Deborah sought no glory for herself; the prophecy was fulfilled through someone else.
5. Sample: Verses 6-7 describe roads abandoned and village life ceased, a people afraid and scattered. A mother protects, gathers and cares for a household. Deborah saw her calling as care for God's frightened people, not as personal power, so she chose a title of service and nurture rather than rank.
6. Sample: Barak charged down from Mount Tabor, and "the LORD discomfited Sisera" (4:15). The song says the stars fought and the river Kishon swept the enemy away, which many read as a storm that flooded the plain and trapped the chariots. The writer wants readers to see that the victory was God's, given to a people who trusted Him rather than their weapons.

1.4 RUTH: “WHITHER THOU GOEST, I WILL GO”

OBJECTIVES

- Explain the background of the Book of Ruth: famine, Moab, widowhood and the laws of gleaning and the kinsman-redeemer.
- Analyze Ruth’s vow (Ruth 1:16-17) as a covenant oath and memorize it.
- Trace from the primary source (Ruth 4:13-17) how a Moabite widow became an ancestor of King David and of Jesus Christ.

Warm-up. Imagine leaving your country, language and family for good, with no money, no husband and no promise of welcome, to care for an old woman who has told you to go home. Write down the three hardest things about that choice. Ruth made it.

Video slot. Video coming. The Book of Ruth: Moab and Bethlehem, gleaning in the barley harvest, the kinsman-redeemer and the line of David. Search approved channels (The Bible Project (preview for theology), Answers in Genesis, Ligonier Ministries, or a farm or museum channel showing hand harvesting and threshing of barley); preview first.

KEY TERMS

Moab

A kingdom east of the Dead Sea, descended from Lot (Genesis 19:37). Moab worshiped the god Chemosh and was often an enemy of Israel.

gleaning

Gathering the grain left behind by reapers. God’s law told farmers to leave the edges and the fallen ears for the poor, the widow and the stranger (Leviticus 19:9-10; Deuteronomy 24:19).

kinsman-redeemer

In Hebrew *go’el*: a close relative with the right and duty to buy back a family’s land, rescue a poor relative and carry on a dead man’s name (Leviticus 25:25).

ephah

A dry measure of grain, roughly half a bushel. Ruth gleaned about an ephah of barley in one day (Ruth 2:17).

chesed

A Hebrew word for loyal, covenant love and kindness that goes beyond duty. The KJV often renders it “kindness” or “mercy”; it is the key idea of the Book of Ruth.

genealogy

A record of a family line. Ruth ends with one (Ruth 4:18-22), and Matthew 1:5 names Ruth in the line of Jesus.

CORE IDEAS

Her times. The story opens “in the days when the judges ruled” (Ruth 1:1), the same lawless age as Deborah’s, perhaps around 1100 B.C. A famine drove Elimelech of Bethlehem, his wife Naomi and their two sons east across the Jordan to **Moab**. The irony would not be missed by the first readers: Bethlehem means “house of bread,” and the family left it for lack of bread. The sons married Moabite women, Orpah and Ruth. Then, over about ten years, Elimelech and both sons died. In that world a widow with no son had no land, no income and no one to speak for her at the city gate.

Her choice. When Naomi heard that the LORD had given bread again in Judah, she set out for home and urged her daughters-in-law to return to their mothers’ houses and find new husbands in Moab. Orpah, weeping, kissed her and went back, which was the sensible choice and not a wicked one. “But Ruth clave unto her.” Her answer (Ruth 1:16–17) is more than an expression of affection; it is an oath. She binds herself to Naomi’s people, Naomi’s land, even Naomi’s burial place, and she swears it by Israel’s God, using His covenant name: “the LORD do so to me, and more also, if ought but death part thee and me.” A Moabite woman left the god Chemosh and took refuge under the wings of the God of Israel (Ruth 2:12).

Her labor. The two widows reached Bethlehem at the beginning of barley harvest, in spring. Ruth went out to **glean**, using the law God had given for the poor and the stranger. She “happened” to glean in the field of Boaz, a wealthy relative of Elimelech. Boaz had heard of her loyalty to Naomi; he protected her, told his reapers to leave extra grain for her and blessed her in the LORD’s name. By evening she had beaten out about an **ephah** of barley, roughly thirty pounds or more, enough to feed two women for many days. She worked through both the barley and the wheat harvests, about seven weeks.

The redeemer. Naomi saw God’s hand and sent Ruth to ask Boaz, at the threshing floor, to act as their **kinsman-redeemer**. Ruth’s request was bold but modest, and Boaz answered that all the city knew she was “a virtuous woman” (Ruth 3:11), using the same Hebrew phrase that opens the poem of the excellent wife in Proverbs 31:10. In many Hebrew Bibles, the Book of Ruth comes right after Proverbs, as if Ruth were that woman lived out. A nearer kinsman had the first right, so Boaz settled the matter honestly before ten elders at the city gate. When the other man declined, he drew off his shoe as a sign, the old custom of the day (Ruth 4:7), and Boaz bought the land and took Ruth as his wife.

Honest complexity. Deuteronomy 23:3 said that a Moabite should not enter the congregation of the LORD even to the tenth generation, because of how Moab had treated Israel in the wilderness. How could a Moabite become the great-grandmother of David? Jewish and Christian interpreters have long noted that Ruth came not as an enemy but as a convert who took Israel’s God as her own, and that God’s mercy to the humble who seek Him was always part of His promise to bless all nations through Abraham.

Why it mattered. Ruth bore a son, Obed. The women of Bethlehem told Naomi that this daughter-in-law was “better to thee than seven sons,” a striking praise in a culture that prized sons. Obed was the father of Jesse, and Jesse the father of David. Centuries later

Matthew placed Ruth by name in the genealogy of Jesus Christ (Matthew 1:5), one of only a few women he lists. Boaz is often seen by Christian readers as a picture of Christ, the true Kinsman-Redeemer who pays the price to bring the outsider home. Jewish communities still read the Book of Ruth each year at the Feast of Weeks (Shavuot), the harvest feast Christians know as Pentecost.

Her faith. The word that sums up Ruth is **chesed**, loyal love. She showed it to Naomi, Boaz showed it to her, and behind them both the LORD showed it to a grieving family. Ruth's faith was quiet: no visions, no miracles, only a vow kept, hard work in the sun and trust that the God of Israel would provide.

PICTURE STUDY



Summer, or Ruth and Boaz, Nicolas Poussin, 1660–1664 · Oil on canvas · Musée du Louvre, Paris
Wikimedia Commons · Public domain

Nicolas Poussin was a French painter who spent most of his life in Rome. Near the end of his life he painted *The Four Seasons* for the Duke of Richelieu, and he chose a Bible story for each: Spring is Adam and Eve in Eden, Summer is Ruth and Boaz, Autumn is the spies carrying grapes from Canaan, and Winter is the Flood. Poussin was a thoughtful, slow painter who planned every figure, and these four were among the last paintings he finished.

Look closely

- Find Ruth and Boaz. How does Poussin show that Boaz is the master of the field?
- Look at the reapers. How many different jobs can you count: cutting, binding, carrying, threshing?
- Look at the light and color. Which colors make you feel the heat of harvest?

Talk about it

1. Poussin made Ruth and Boaz fairly small in a great landscape. What might he be saying about God's provision and the harvest?
2. Why do you think Poussin chose Ruth for Summer? What connects her story to the season?

HANDS-ON: GLEANER'S DAY: GRAIN, LAW AND LOYALTY

Work out what an ephah of barley meant for Ruth and Naomi, study the law behind gleaning, and write out and memorize Ruth's vow.

You will need

- A KJV Bible (Ruth 1-4; Leviticus 19:9-10; Deuteronomy 24:19)
- A kitchen scale and a bag of dried barley, rice or beans
- A measuring cup
- A notebook page

Steps

1. Read Leviticus 19:9-10 and Deuteronomy 24:19. Write in your own words who could glean and what the farmer had to leave.
2. An ephah was about 22 liters (some scholars say more). One cup is about 0.24 liters. How many cups are in an ephah? ($22 \div 0.24 \approx 92$ cups.)
3. Weigh one cup of dry barley or rice. Multiply by your answer to step 2 to estimate the weight of Ruth's day of gleaning.
4. If two women each ate about one cup of dry grain a day, how many days would one ephah feed them? Write what this tells you about Ruth's work and Boaz's kindness.
5. Copy Ruth 1:16-17 in your best handwriting at the top of a fresh page. Underline the six promises Ruth makes. Recite it to a parent from memory.

Check your work

- I explained the gleaning law from two verses.
- I estimated the weight of an ephah of grain and how long it would last.
- I can recite Ruth 1:16-17 from memory.

FIELD NOTEBOOK

1. **Heroine page 4: Ruth.** Draw a sheaf of barley and a road from Moab to Bethlehem. Write the four headings (Her times · Her choice · Her faith · Why it mattered) with a line under each.
2. **Narration (parent keeps).** Write one paragraph of eight to ten sentences in Naomi's voice, telling a grandchild about Ruth: the famine, the road home, the barley field, Boaz at the gate and the birth of Obed. Use the word "kindness" at least once in the sense of loyal love.

Did you know? The Mesha Stele, a black stone set up by a king of Moab in the 800s B.C. and now in the Louvre, is the longest inscription ever found from ancient Moab. It names the Moabite god Chemosh and mentions Israel. It shows the world Ruth turned away from when she said, “thy God my God.”

Primary source. *Ruth 4:13-17, King James Version (1611)*

So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son. And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

Go deeper. Matthew Henry’s commentary on Ruth (public domain; Christian Classics Ethereal Library). Carolyn Custis James, *The Gospel of Ruth* (2008). The Louvre’s collection pages for Poussin’s *Four Seasons* and for the Mesha Stele. Second video topic: how grain was reaped, threshed and winnowed by hand.

Goes deeper in. History, “Israel from the Exodus to the Judges,” and Literature, “Reading the Bible as Literature” (coming soon).

For families. The threshing-floor scene (Ruth 3) is told only as the text gives it: a modest request for a kinsman-redeemer’s protection, which Boaz answered honorably. The ephah’s size is uncertain; estimates run from about 22 to 36 liters, so the project uses the lower figure. The placement of Ruth after Proverbs follows the order of many printed Hebrew Bibles (as in the Leningrad Codex); other orders exist. The Mesha Stele is dated to about 840 B.C. Picture: Poussin, *L’Été, ou Ruth et Booz*, Louvre.

PRACTICE

1. **EASY** Name Naomi’s husband, her two daughters-in-law, and the one who went back to Moab.
2. **EASY** In the primary source, who named Ruth’s baby, what was his name, and who were his son and grandson?
3. **MEDIUM** What is a kinsman-redeemer, and why could Boaz not simply marry Ruth at once?
4. **MEDIUM** Ruth was David’s great-grandmother. If each generation was about 30 years, about how many years before David’s birth was Obed born? If David was born about 1040 B.C., when was that?

5. **CHALLENGE** The women of Bethlehem say in the primary source that Ruth is “better to thee than seven sons.” Explain why this was such strong praise in Naomi’s world and what it shows about Ruth.
6. **CHALLENGE** Deuteronomy 23:3 barred Moabites from the congregation of the LORD. Write a short argument (three or four sentences) explaining how the Book of Ruth answers the question of how a Moabite could become David’s ancestor.

Make it a game • Glean the Corners. Scatter about fifty dried beans (the “fallen ears”) across a room or yard, with more along the edges (the “corners of the field”). Players have two minutes to glean. Count each player’s beans, then add them together into one “ephah” for the family. Talk about it: the law left the edges for the poor, and Boaz left extra on purpose.

Scripture. “And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.” (Ruth 1:16–17, KJV)

Ruth’s vow ends with an oath in the name of the LORD. Her loyalty to Naomi and her faith in Israel’s God were one decision. Memorize these two verses; they are among the most loved words of loyalty ever written.

Practice: answers

1. Elimelech; Orpah and Ruth; Orpah went back.
2. The women who were Naomi’s neighbours named him Obed. His son was Jesse, and Jesse’s son was David.
3. A close relative with the right and duty to buy back family land and carry on a dead man’s name. There was a nearer kinsman who had the first right, so Boaz had to give him the choice before ten elders at the city gate.
4. Two generations (Obed to Jesse to David): about 60 years, so about 1100 B.C. (an estimate only).
5. Sample: In Israel sons carried the family name, inherited land and cared for parents, and seven was the number of fullness, so seven sons meant a perfect family. To call a foreign daughter-in-law better than that was the highest praise. It shows Ruth’s loyal love (chesed) had done for Naomi what sons were expected to do: stay, provide and bring her a future.
6. Sample: Ruth did not come as a Moabite enemy but as a convert who swore by the LORD and took Israel’s God as her own (Ruth 1:16–17). Boaz blessed her for coming to trust under the LORD’s wings (2:12). The law guarded Israel from Moab’s hostility and idolatry, but God’s promise to Abraham always included blessing for the nations. Ruth shows that faith, not birth, brings a person into God’s people.

1.5 HANNAH'S PRAYER

OBJECTIVES

- Describe Israel's spiritual condition at Shiloh at the end of the judges and the family troubles in Elkanah's house.
- Analyze Hannah's song (1 Samuel 2:1-8) as Hebrew poetry: parallelism, reversals and its early prophecy of the LORD's king and "anointed."
- Explain how Hannah's vow and her gift of Samuel changed the course of Israel's history.

Warm-up. Think of a time you prayed hard for something. Did you ever tell God what you would do if He answered? Hannah did, and she kept her word even when it cost her dearly. As you read, look for what her prayer before the answer and her song after it have in common.

Video slot. Video coming. Hannah and Samuel at Shiloh (1 Samuel 1-3): the tabernacle at Shiloh, Eli the priest, Hannah's song. Search approved channels (The Bible Project (preview for theology), Answers in Genesis, Associates for Biblical Research on the excavations at Shiloh); preview first.

KEY TERMS

Shiloh

A town in the hill country of Ephraim where the tabernacle and the ark of the covenant stood during the time of the judges (Joshua 18:1).

vow

A solemn promise made to God. The Law held that a vow must be kept (Numbers 30:2; Deuteronomy 23:21).

Nazarite

A person set apart to God by a vow; the sign was that no razor came upon his head (Numbers 6). Hannah promised Samuel would be set apart this way all his life.

parallelism

The main pattern of Hebrew poetry: a line followed by a second line that repeats, extends or contrasts its meaning, as in "The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up."

anointed

In Hebrew *mashiach*, "Messiah": one set apart by God with holy oil, especially a king. Hannah's song is one of the earliest places in Scripture to call the LORD's king "his anointed" (1 Samuel 2:10).

CORE IDEAS

Her times. Hannah lived at the very end of the age of the judges, perhaps around 1100 B.C. The tabernacle stood at **Shiloh**, but the priesthood there was rotten. The old priest Eli could not control his sons Hophni and Phinehas, who took the best of the sacrifices for themselves and dishonored the worshipers (1 Samuel 2:12-17). Scripture says that in those days the word of the LORD was rare and there was no open vision (1 Samuel 3:1). Israel had no king, the Philistines were growing stronger, and the nation needed a faithful leader.

Her sorrow. Hannah was the beloved wife of Elkanah of Ramathaim-zophim in mount Ephraim (1 Chronicles 6 counts his family among the Levites). But Elkanah had a second wife, Peninnah, who had sons and daughters, and Hannah had none. Like the households of Abraham and Jacob, Elkanah's shows the grief that having two wives brought; the Bible records it without approving it. Every year at the feast in Shiloh, Peninnah, whom the text calls Hannah's "adversary," provoked her until she wept and could not eat. Elkanah loved her and gave her a double portion, but he did not quite understand: "am not I better to thee than ten sons?" (1 Samuel 1:8).

Her choice. Hannah did not answer Peninnah, and she did not take the quarrel to her husband. She took it to God. She went to the tabernacle, "in bitterness of soul, and prayed unto the LORD, and wept sore," and made a **vow**: if God gave her a son, she would give him to the LORD all the days of his life, "and there shall no razor come upon his head" (1 Samuel 1:10-11). She prayed silently, her lips moving, and Eli thought she was drunk. She answered him with respect and explained that she had poured out her soul before the LORD. Eli blessed her, and the text says her face was no more sad. She believed before she received.

Her faith kept. God gave her a son, and she named him Samuel, explaining that she had asked him of the LORD. Then came the costly part. When he was weaned, perhaps at about age three, which was common in that world, she brought him to Shiloh "with three bullocks, and one ephah of flour, and a bottle of wine" (1 Samuel 1:24), offered a sacrifice, and gave her only child to serve the LORD under Eli. Her words were simple: "For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD." Every year afterward she made him a little coat and brought it to him at the yearly sacrifice (1 Samuel 2:19).

Her song. Hannah then prayed the song of 1 Samuel 2:1-10, one of the great poems of the Old Testament. It praises God's holiness ("There is none holy as the LORD"), His knowledge and judgment, and above all His power to turn things upside down: the mighty are broken, the stumbling are made strong, the full go hungry, the hungry are filled, and "the barren hath born seven." It ends with a surprise: the LORD "shall give strength unto his king, and exalt the horn of his anointed," although Israel had no king yet. Hannah's song looks past her own son to the kings he would anoint and, Christians believe, to the final Anointed One.

Why it mattered. The boy Hannah gave away became Samuel, the last of the judges and the first of the great prophets. The LORD spoke to him as a child at Shiloh (1 Samuel 3), he led Israel back to God, and he anointed both Saul and David as kings. All of that began with

a childless woman's prayer in the tabernacle. God also remembered Hannah: she bore three more sons and two daughters (1 Samuel 2:21). Over a thousand years later, Mary of Nazareth praised God in words that echo Hannah's song so closely that many readers place the two poems side by side (see Stop A8).

An honest note. Was it right for a mother to give away a small child? In Hannah's world children were often placed in service or apprenticeship young, and Samuel was not abandoned; he lived at God's house under the care of the high priest, and his mother visited every year. Scripture presents her act as a costly, faithful offering, and it shows God honoring it.

PICTURE STUDY



*Hannah Presenting Her Son Samuel to the Priest Eli, Gerbrand van den Eeckhout, About 1665 · Oil on canvas · Musée du Louvre, Paris
Wikimedia Commons · Public domain*

Gerbrand van den Eeckhout was a Dutch painter and a pupil and friend of Rembrandt in Amsterdam. Like his teacher, he loved quiet Bible scenes lit by a warm, golden light. He painted this subject more than once; another version, from the early 1660s, is in the Ashmolean Museum in Oxford.

Look closely

- Find Hannah, Elkanah, Samuel and Eli. Where does the light fall most brightly?
- Look for the offerings Hannah brought (1 Samuel 1:24). Can you find any of them?
- Look at Eli's face and hands. Is he welcoming, doubtful or moved?

Talk about it

1. How has the painter shown Hannah's feelings as she gives up her son: joy, grief or both?
2. Dutch painters of the 1600s, living in a Protestant land, often chose Old Testament family scenes. Why might this story have meant much to Dutch families of that day?

HANDS-ON: READING HEBREW POETRY: HANNAH'S REVERSALS

Hebrew poems rhyme ideas, not sounds. Use the primary source (1 Samuel 2:1-8) to find the parallel lines and the great reversals in Hannah's song.

You will need

- The primary source in this stop or a KJV Bible
- Three colored pencils
- A notebook page divided into two columns headed "Brought low" and "Lifted up"

Steps

1. Read 1 Samuel 2:1-8 aloud slowly. Mark each place where the second half of a line repeats the first in different words (synonymous parallelism) in one color.
2. In a second color, mark each place where the second half reverses the first (antithetic parallelism), such as "The LORD killeth, and maketh alive."
3. Fill your two columns: list everyone in the song who is brought low (the mighty, the full, she that hath many children) and everyone lifted up (the stumbling, the hungry, the barren, the poor, the beggar).
4. Find the verse about the barren woman. How does it connect to Hannah's own story? Remember that seven is the Bible's number of fullness.
5. Write your own four-line psalm of thanks for something God has done, using two lines of each kind of parallelism.

Check your work

- I marked both kinds of parallelism in the primary source.
- My two columns list at least five pairs of reversals.
- My four-line psalm uses both kinds of parallelism.

FIELD NOTEBOOK

1. **Heroine page 5: Hannah.** Draw a small child's coat (1 Samuel 2:19) and the tabernacle tent at Shiloh. Write the four headings (Her times · Her choice · Her faith · Why it mattered) with a line under each.
2. **Narration (parent keeps).** Write one paragraph of eight to ten sentences telling Hannah's story from the yearly feast to the day she left Samuel at Shiloh, and end with what became of Samuel. Quote one line from her song.

Did you know? The name Samuel sounds like Hebrew words meaning "heard of God" or "name of God," and Hannah explained it by saying she had asked him of the LORD.

Hannah's name means "grace" or "favor." In the Greek of the New Testament it becomes Anna, the name of the old prophetess who greeted the baby Jesus in the temple (Luke 2:36–38).

Primary source. *1 Samuel 2:1–8, King James Version (1611)*

And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble. The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.

Go deeper. Matthew Henry's commentary on 1 Samuel 1–2 (public domain; Christian Classics Ethereal Library). Herbert Lockyer, *All the Women of the Bible* (1967), the chapter on Hannah. The Ashmolean Museum's online collection page for Eeckhout's earlier version of this subject. Second video topic: the excavations at Tel Shiloh.

Goes deeper in. Literature, "Hebrew Poetry and the Psalms," and History, "Israel's First Kings" (coming soon).

For families. Elkanah's two marriages are mentioned plainly, as Scripture records them, along with the sorrow they caused. The age of weaning is not given in 1 Samuel; about three years is a common estimate from ancient sources. Hannah's vow is often compared to the Nazarite vow of Numbers 6; the text names only the razor. The reading of "his anointed" as pointing ultimately to Christ is the historic Christian reading. Picture: Eeckhout, Louvre; the date is given as about 1665 because sources differ slightly.

PRACTICE

1. **EASY** Name Hannah's husband, his other wife, the priest at Shiloh and Hannah's son.
2. **EASY** What did Hannah bring to Shiloh along with Samuel?
3. **MEDIUM** Why did Eli think Hannah was drunk, and how did she answer him?
4. **MEDIUM** In the primary source, the song says "the barren hath born seven." Hannah later had Samuel plus three sons and two daughters. How many children is that, and why might the song say seven?

5. **CHALLENGE** Find two lines in the primary source that use antithetic parallelism (the second half reverses the first) and explain what the reversal teaches about God.
6. **CHALLENGE** Israel had no king when Hannah sang, yet her song ends with the LORD's "king" and "his anointed" (1 Samuel 2:10). Explain in three or four sentences why this is remarkable and how Christians have read it.

Make it a game • Up and Down. A reader calls out pairs from Hannah's song and the Magnificat: "the mighty / the stumbling," "the full / the hungry," "the proud / the humble," "the rich / the poor." For each, players crouch for the one God brings low and jump up for the one God lifts up. Anyone who moves the wrong way reads the next pair.

Scripture. "For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there." (1 Samuel 1:27-28, KJV)

Hannah received her son as a gift and gave him back as an offering. Faith that asks boldly also gives freely; everything we have is lent to us by God and belongs to Him.

Practice: answers

1. Elkanah, Peninnah, Eli and Samuel.
2. Three bullocks, one ephah of flour and a bottle of wine (1 Samuel 1:24).
3. She was praying silently, with only her lips moving. She answered him respectfully that she was not drunk but a woman of sorrowful spirit who had poured out her soul before the LORD.
4. Six children. Seven is the Bible's number of completeness, so the line is a poetic picture of God giving full blessing to the barren, not a count of Hannah's children.
5. Examples: "The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up"; "The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up"; "They that were full have hired out themselves for bread; and they that were hungry ceased." They teach that God rules over every condition of life and delights to lift the humble and humble the proud.
6. Sample: Hannah spoke of a king a generation before Israel asked for one, so her song was prophetic. Her own son would anoint Israel's first two kings, Saul and David. The Hebrew word for "anointed" is *mashiach*, Messiah, so Christians have long read the song as pointing beyond David to Jesus Christ, the final Anointed King, whose mother echoed Hannah's song in the Magnificat.

1.6 ABIGAIL'S WISE ANSWER

OBJECTIVES

- Explain the situation in 1 Samuel 25: David as a fugitive, his men guarding Nabal's flocks and the customs of sheep-shearing time.
- Analyze Abigail's speech (1 Samuel 25:23-31) as persuasion: her appeals, her humility and her use of God's promises to David.
- Evaluate how Abigail kept David from bloodguilt and what her example teaches about peacemaking.

Warm-up. Think of a time someone was about to do something in anger and another person talked them out of it. What did the peacemaker say or do that worked? Write down two things. Then watch how Abigail does it with an angry future king and four hundred armed men.

Video slot. Video coming. David, Nabal and Abigail (1 Samuel 25): the wilderness of Judah, shepherding and sheep-shearing in ancient Israel. Search approved channels (The Bible Project (preview for theology), Answers in Genesis, Ligonier Ministries, or a museum or travel channel on the Judean wilderness near Maon and Carmel); preview first.

KEY TERMS

sheep-shearing

The yearly cutting of wool in spring, a time of feasting and generosity when a rich owner was expected to reward those who had helped and protected his flocks.

churlish

The KJV's word for Nabal: harsh, rude and mean-spirited. His name in Hebrew means "fool" (1 Samuel 25:25).

bloodguilt

The guilt of shedding innocent blood. Abigail warned that killing Nabal's household would stain David's conscience and his future reign.

persuasion

Moving another person by reasons and appeals. Classical writers named three kinds: appeal to character (ethos), to reason (logos) and to feeling (pathos).

Belial

A Hebrew word meaning "worthlessness." "A son of Belial" or "man of Belial" describes a wicked, good-for-nothing person.

CORE IDEAS

Her times. About 1015 B.C., before he became king, David was a hunted man. King Saul, jealous of him, chased him through the wilderness of Judah, and David led a band of about six hundred men who lived off the land. In the hill country near Maon and Carmel (a town in Judah, not Mount Carmel in the north), David's men camped beside the shepherds of a rich man named Nabal, who had three thousand sheep and a thousand goats. One of Nabal's own servants later testified that David's men "were a wall unto us both by night and day" (1 Samuel 25:16). In an open land full of raiders, that protection was worth a great deal.

The insult. At shearing time, the season of feasts and gifts, David sent ten young men to greet Nabal kindly and ask for whatever he could spare. Nabal sneered: "Who is David?" He called him a runaway servant and refused even bread and water. The Bible calls Nabal "churlish and evil in his doings," and his wife Abigail "a woman of good understanding, and of a beautiful countenance" (1 Samuel 25:3). David's answer was rash and terrible: he ordered four hundred men to strap on their swords, left two hundred with the baggage, and swore that by morning no male of Nabal's household would be left alive.

Her choice. A servant ran to Abigail, not to Nabal, because, he said, Nabal was such a son of Belial that no one could speak to him. Abigail did not panic or argue. She "made haste" and loaded donkeys with two hundred loaves, two bottles of wine, five sheep ready dressed, five measures of parched grain, a hundred clusters of raisins and two hundred cakes of figs, and sent them ahead. She did not tell her husband, who was feasting. Some readers ask whether she was right to act without him. Scripture answers by its outcome: David himself blessed her, and God judged Nabal. In a household on the edge of slaughter, she acted to save the lives of everyone in it, Nabal included.

Her answer. Meeting David on the road, Abigail got off her donkey, bowed to the ground and spoke one of the longest speeches by a woman in the Old Testament. Notice how it works. She takes the blame on herself ("Upon me, my lord, upon me let this iniquity be"), which disarms anger. She calls her husband what he is, a fool, without hatred. She brings a gift. Then she lifts David's eyes to God's promise: the LORD will make him "a sure house," for he "fighteth the battles of the LORD." His life is "bound in the bundle of life with the LORD," while his enemies will be slung away "as out of the middle of a sling," a picture any listener would connect with Goliath. Finally she appeals to his future: when he is ruler over Israel, let this day be no grief to him, no innocent blood on his hands. In classical terms she used ethos, logos and pathos, but above all she spoke truth about God.

The result. David heard it and turned. "Blessed be the LORD God of Israel, which sent thee this day to meet me: And blessed be thy advice, and blessed be thou" (1 Samuel 25:32-33). He received her gift and sent her home in peace. Abigail found Nabal drunk at a feast "like the feast of a king," so she waited until morning to tell him. When he heard, his heart failed within him, and about ten days later the LORD struck him and he died. Vengeance had belonged to God all along, as Abigail had said.

Why it mattered. David sent for Abigail and she became his wife. She shared his hard years in exile, was taken captive in the raid on Ziklag and rescued by David (1 Samuel 30), and bore him a son, called Chileab in 2 Samuel 3:3 and Daniel in 1 Chronicles 3:1. More important, she kept the future king from a massacre that would have shamed his name and broken the law he was meant to uphold. Her calm courage fits the word of Solomon, David's son: "A soft answer turneth away wrath" (Proverbs 15:1), and the word of David's greater Son: "Blessed are the peacemakers" (Matthew 5:9).

PICTURE STUDY



The Meeting of David and Abigail, Peter Paul Rubens, About 1625–1628 · Oil on canvas · Detroit Institute of Arts, Michigan
Wikimedia Commons · Public domain

Peter Paul Rubens of Antwerp was the most famous painter in Europe in the 1600s, and a diplomat as well. He filled huge canvases with movement, color and crowds. In this painting, about eight feet wide, he shows the moment Abigail kneels before David on the road, with the gifts of food that helped her turn away his anger.

Look closely

- Find Abigail and David. How does Rubens use their poses to show who is pleading and who is listening?
- Find the gifts from 1 Samuel 25:18. Which can you identify: loaves, wine, sheep, figs, raisins?
- Look at the people around David. Do they look ready to fight or ready to stop? What tells you?

Talk about it

1. Rubens was a diplomat who helped make peace between nations. Why might this story have appealed to him?
2. Which line from the primary source would you choose to caption this painting, and why?

HANDS-ON: ANATOMY OF A PEACEMAKING SPEECH

Analyze Abigail's speech like a student of rhetoric, then write and deliver a short persuasive speech of your own that turns away anger with truth and humility.

You will need

- A KJV Bible (1 Samuel 25) and the primary source in this stop
- Three colored pencils
- A notebook page and a timer

Steps

1. Read 1 Samuel 25:23–31 aloud. In one color, mark appeals to character and humility (ethos), such as taking the blame and calling herself “thine handmaid.”
2. In a second color, mark appeals to reason (logos), such as the gift and the argument about David's future.
3. In a third color, mark appeals to feeling and to God (pathos), such as the “bundle of life” and the sling.
4. Count how many times Abigail says “my lord.” What is she doing with this title?
5. Write a one-minute speech for a made-up situation (for example, persuading an angry neighbor not to cut down a shared tree). Use at least one appeal of each kind, and include one truth about God. Deliver it to your family and time it.

Check your work

- I marked all three kinds of appeal in Abigail's speech.
- I counted “my lord” and explained why she used it.
- My speech used ethos, logos and pathos and lasted about one minute.

FIELD NOTEBOOK

1. **Heroine page 6: Abigail.** Draw a loaded donkey on a hill road. Write the four headings (Her times · Her choice · Her faith · Why it mattered) with a line under each.
2. **Narration (parent keeps).** Write one paragraph of eight to ten sentences from the viewpoint of one of Nabal's shepherds who saw it all: David's men guarding the flocks, Nabal's insult, Abigail's ride and the meeting on the road. End with what David said.

Did you know? Nabal's flock of 3,000 sheep would have given a large wool harvest. Ancient sheep gave perhaps two to four pounds of wool each, so his shearing might have

brought several tons of wool, which is why it was a time of feasting. Abigail's gift of two hundred loaves for four hundred men was a real meal, not a token.

Primary source. *1 Samuel 25:23-24, 28-29, 32-33, King James Version (1611)*

And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground, And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid. ... I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. ... And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me: And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

Go deeper. Alexander Whyte, *Bible Characters* (1896-1902; public domain), the chapter on Abigail. Matthew Henry's commentary on 1 Samuel 25 (Christian Classics Ethereal Library). The Detroit Institute of Arts' online collection page for Rubens's painting. Second video topic: shepherding and sheep-shearing in the Judean hills.

Goes deeper in. Literature, "Rhetoric and the Art of Persuasion," and History, "Israel's First Kings" (coming soon).

For families. David's threat and Nabal's death are told plainly and briefly. David also married Ahinoam (1 Samuel 25:43); the stop does not dwell on his several marriages, which Scripture records without approving and which later caused his family much grief. The date is approximate. The wool figures are rough estimates for ancient sheep. One verse in this chapter (25:34) uses a blunt old idiom and is not quoted. The Detroit Institute of Arts lists more than one object with this title; check the museum page for the current attribution to Rubens and his workshop.

PRACTICE

1. **EASY** How many sheep and goats did Nabal have, and what does his name mean?
2. **EASY** In the primary source, what is the first thing Abigail does and says when she meets David?
3. **MEDIUM** David took 400 men and left 200 with the baggage. Abigail brought 200 loaves and 200 cakes of figs. If the food was shared among all 600 men, how much bread and fig cake was there per man?
4. **MEDIUM** Why did the servant go to Abigail instead of to Nabal?

5. **CHALLENGE** In the primary source, Abigail says the souls of David's enemies will be slung out "as out of the middle of a sling." Why was this image especially powerful for David?
6. **CHALLENGE** David said Abigail kept him "from coming to shed blood, and from avenging myself with mine own hand." Write a three- or four-sentence argument explaining why this mattered for David's future as king, using Romans 12:19 or Proverbs 15:1.

Make it a game • Soft Answer Relay. A caller reads a harsh line (for example, "You never listen!" or "Who do you think you are?"). Players take turns giving the softest true answer they can in ten seconds, without giving in to a wrong. The family votes for the answer most like Abigail's: humble, honest and pointing toward peace.

Scripture. "A soft answer turneth away wrath: but grievous words stir up anger."
(Proverbs 15:1, KJV)

Solomon, David's son, wrote this proverb. Years before, his father had seen it lived out on a hill road by Abigail. A soft answer is not a weak one; Abigail's words were gentle in tone but firm in truth.

Practice: answers

1. Three thousand sheep and a thousand goats. Nabal means "fool."
2. She hurries off her donkey, bows to the ground at his feet and says, "Upon me, my lord, upon me let this iniquity be."
3. One-third of a loaf and one-third of a cake of figs per man ($200 \div 600 = 1/3$ each), plus meat from five sheep, grain, raisins and wine.
4. Because Nabal was such a son of Belial (worthless, harsh man) that no one could speak to him, and Abigail was known as a woman of good understanding.
5. Sample: David had killed Goliath with a sling as a young man, trusting God. The image reminded him that God fights his battles and defeats his enemies, so he did not need to avenge himself on Nabal. It turned his mind from his anger to God's past faithfulness.
6. Sample: A king is meant to uphold justice, and a massacre of innocent servants would have made David a murderer before he took the throne and given his enemies a reason to call him a bandit. Abigail reminded him that vengeance belongs to God, as Romans 12:19 later says, and God did judge Nabal. Her soft answer turned away his wrath (Proverbs 15:1), and David kept clean hands for the throne God had promised him.

1.7 ESTHER: “FOR SUCH A TIME AS THIS”

OBJECTIVES

- Place Esther in the Persian Empire under Ahasuerus (usually identified as Xerxes I, 486–465 B.C.) and describe the court at Shushan.
- Analyze the exchange between Mordecai and Esther (Esther 4:11–16) as a primary source and explain the risk Esther took.
- Explain the providence of God in a book that never names Him, and the origin of the Feast of Purim.

Warm-up. The Book of Esther never once mentions God by name. Before you read, write down a guess: why might a book of the Bible be written that way? Look for God’s hand anyway as you read, and count the “coincidences.”

Video slot. Video coming. Esther and the Persian Empire: Xerxes, the palace at Susa (Shushan), the Persian royal road and the Feast of Purim. Search approved channels (The Bible Project (preview for theology), Answers in Genesis, the Louvre or British Museum on Achaemenid Persia); preview first.

KEY TERMS

Ahasuerus

The Hebrew name of the Persian king in Esther, usually identified with Xerxes I, who ruled 486–465 B.C.

Shushan

Susa, the Persian royal city in what is now southwest Iran, where the king kept his winter palace.

diaspora

The scattering of the Jewish people outside the land of Israel after the Babylonian exile. Many stayed in Persia even after Cyrus let them return in 538 B.C.

Pur

A lot, like a die or marked stone. Haman cast lots to pick the day to destroy the Jews; the plural, Purim, became the name of the feast that celebrates their deliverance (Esther 9:26).

providence

God’s wise and powerful care in ruling all things, including ordinary events and human choices, to fulfill His purposes.

sceptre

A rod held by a king as a sign of power. If the Persian king held out his golden sceptre to someone who came uninvited, that person lived.

CORE IDEAS

Her times. In 586 B.C. Babylon destroyed Jerusalem and carried the people of Judah into exile. In 539 B.C. Cyrus the Great of Persia conquered Babylon and the next year let the Jews go home, but many stayed where they had built lives. Esther's story takes place about sixty years later, in the reign of Ahasuerus, usually identified as Xerxes I, whose empire stretched over "an hundred and seven and twenty provinces" from India to Ethiopia (Esther 1:1). It was the largest empire the world had yet seen. Its kings lived in splendor at Persepolis and at **Shushan** (Susa), behind layers of guards and ceremony.

Her rise. Esther, whose Hebrew name was Hadassah ("myrtle"), was an orphan raised by her older cousin Mordecai, a Jew of the tribe of Benjamin who served at the king's gate. When the king deposed Queen Vashti and searched the empire for a new queen, Esther was taken into the palace. On Mordecai's advice she did not reveal her people. In the king's seventh year, about 479 B.C., she was crowned queen. Some time later Mordecai uncovered a plot by two doorkeepers to kill the king, and it was written in the royal chronicles, but he received no reward.

The danger. Haman the Agagite rose to be the king's chief minister. When Mordecai would not bow to him, Haman set out to destroy not one man but his whole people. In the twelfth year of the king, **Pur**, the lot, was cast before him day after day to choose a date, and it fell on the thirteenth day of Adar, eleven months away. Haman told the king that a certain scattered people did not keep his laws and offered ten thousand talents of silver, an immense sum, perhaps two-thirds of the empire's yearly tribute by Herodotus's count. The king gave him the signet ring, and couriers carried the decree to every province: "to destroy, to kill, and to cause to perish, all Jews, both young and old" (Esther 3:13).

Her choice. Mordecai sent word to Esther to plead with the king. She answered with the law of the court: anyone who entered the inner court uninvited would be put to death unless the king held out the golden sceptre, and she had not been called for thirty days. Mordecai's reply is the heart of the book: she would not escape in the palace; if she kept silent, deliverance would arise "from another place"; "and who knoweth whether thou art come to the kingdom for such a time as this?" Esther's answer showed her faith. She asked all the Jews of Shushan to fast for her three days, night and day, and promised to fast with her maidens. "And so will I go in unto the king, which is not according to the law: and if I perish, I perish." Fasting in Scripture is joined to prayer, even when the word "prayer" is not written.

Her wisdom. On the third day Esther stood in the inner court, and the king held out the sceptre. She did not blurt out her request. She invited the king and Haman to a banquet, then to a second one, waiting for the right moment. Between the two banquets came the turning point: "On that night could not the king sleep" (Esther 6:1). He had the chronicles read to him, heard of Mordecai's unrewarded loyalty, and the next morning Haman was made to lead Mordecai through the city in honor. At the second banquet Esther revealed that she and her people were sold to be destroyed and named Haman as the enemy. Haman was hanged on the gallows he had built for Mordecai.

Honest complexity. Persian law, once sealed with the king's ring, could not be revoked (Esther 8:8), so the first decree stood. A second decree gave the Jews the right to defend themselves on the appointed day, and they did. The Jews then kept the fourteenth and fifteenth of Adar as the Feast of **Purim**, which Jewish communities still celebrate by reading the whole Book of Esther aloud. Historians also note that Herodotus names Xerxes' queen as Amestris; scholars have offered several explanations, and the Greek historian does not claim to list every royal wife. The absence of God's name is not the absence of God: the book shows **providence** working through a sleepless night, a forgotten record and a brave young woman.

Why it mattered. Had Haman's plan succeeded, the Jewish people of the empire, including those back in Judah, would have been destroyed, and with them the line through which Messiah would come. Esther risked her life, used her place wisely and stood with her people. Mordecai's question still speaks to every believer: God places His people where they are for His purposes.

PICTURE STUDY



Esther before Ahasuerus, Artemisia Gentileschi, About 1628–1630 · Oil on canvas · The Metropolitan Museum of Art, New York

Wikimedia Commons · CC BY-SA 4.0

Artemisia Gentileschi, daughter of the painter Orazio Gentileschi, was one of the finest painters of the Italian Baroque and was admitted to the Florentine Academy of Design in 1616. She often painted the courageous women of the Bible. Here she follows the Greek additions to Esther, read in many churches, in which Esther faints from fear when she first stands before the king, and he leaps up to help her.

Look closely

- Compare the two halves of the painting. How are Esther's side and the king's side different in color and movement?
- Look at Esther's face and hands. What does the painter tell you about the cost of her courage?
- Look at the king's pose. Is he angry, surprised or concerned?

Talk about it

1. Esther 5:2 says simply that Esther "obtained favour in his sight." Why might the artist choose to show the fear behind that moment?
2. Artemisia dressed the scene in the fashions of her own day. What does that make the story feel like: ancient and far away, or close and present?

HANDS-ON: TWO LETTERS AT SHUSHAN

Use the primary source (Esther 4:11, 13-16) to reconstruct the messages that passed between Mordecai and Esther, then write a "letter home" in Esther's voice.

You will need

- A KJV Bible (Esther 3-9) and the primary source in this stop
- A notebook page
- Optional: a sheet of brown paper, tea-stained and rolled as a scroll

Steps

1. Make a chart of the messages in Esther 4:4-16: Who sent it · What it said · Why. Number them in order.
2. From the primary source, write out Esther's reason for fear (4:11) and Mordecai's three arguments (4:13-14) in your own words.
3. Find each "coincidence" in Esther 2:21-23, 5:2 and 6:1-3. Write one sentence for each explaining how it shows God's providence.
4. Write a "letter home" of 150-200 words in Esther's voice, to be read by a friend after the three-day fast is over. Tell what she feared, what Mordecai said, what she decided and why. Use at least one phrase from the primary source.
5. Read the letter aloud to your family, or roll it as a scroll for your portfolio.

Check your work

- My chart shows the messages in order with reasons.
- I explained three events that show providence.
- My letter is 150-200 words, true to the text and uses a phrase from the source.

FIELD NOTEBOOK

1. **Heroine page 7: Esther.** Draw a golden sceptre held out from a throne. Write the four headings (Her times · Her choice · Her faith · Why it mattered) with a line under each.

Copy Esther 4:14 beneath and begin to memorize it.

2. **Narration (parent keeps).** Write one paragraph of eight to ten sentences explaining how God is present in the Book of Esther even though His name never appears. Use at least three events from the story as evidence.

Did you know? The Persian kings ran a famous relay of mounted couriers along a royal road. The Greek historian Herodotus admired them so much that his description became the basis of the motto carved on the old New York City post office: “Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds.” Haman’s decree, and then Mordecai’s, raced across the empire this way. The French couple Marcel and Jane Dieulafoy excavated Susa in the 1880s; their glazed-brick Frieze of Archers from the palace is in the Louvre.

Primary source. *Esther 4:11, 13–16, King James Version (1611)*

All the king’s servants, and the people of the king’s provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. ... Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king’s house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father’s house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

Go deeper. Karen H. Jobes, *Esther* (NIV Application Commentary, 1999), for older students. Herodotus, *Histories*, Book 7, on Xerxes (public domain translations on Project Gutenberg). The Louvre’s online pages on the palace of Darius at Susa, and the Metropolitan Museum’s page for Artemisia’s painting. Second video topic: the ruins of Persepolis.

Goes deeper in. History, “The Persian Empire,” and Art, “Baroque Painting” (coming soon).

For families. Esther’s entry into the king’s house (Esther 2) is told only in outline; the stop avoids romance beyond the text. The decrees and the fighting of Esther 9 are mentioned without detail. The identification of Ahasuerus with Xerxes I is the majority view. The comparison of Haman’s 10,000 talents with Herodotus’s total yearly tribute of 14,560 Euboic talents (*Histories* 3.95, under Darius) is approximate, since talents varied. The Post Office motto adapts Herodotus, *Histories* 8.98. Artemisia’s painting follows the

Greek additions to Esther (Esther 15 in the Apocrypha), which are not part of the Hebrew text or the Protestant canon; the stop notes this so students can compare. Picture: Metropolitan Museum of Art, gift of Elinor Dorrance Ingersoll, 1969.

PRACTICE

1. **EASY** Who raised Esther, and what was her Hebrew name?
2. **EASY** In the primary source, what did Esther ask the Jews of Shushan to do, and for how long?
3. **MEDIUM** Esther became queen in the king's 7th year, and Haman cast lots in the 12th year. If Xerxes began to reign in 486 B.C., in about what years did these happen, and how long had Esther been queen when the crisis came?
4. **MEDIUM** Why could the king not simply cancel Haman's decree, and what did he do instead?
5. **CHALLENGE** Mordecai gives Esther three reasons to act in the primary source (4:13-14). Name all three and explain which you think is strongest and why.
6. **CHALLENGE** Mordecai says deliverance would arise "from another place." What does this show about how Mordecai thought of God, even though the book never names Him? Answer in three or four sentences.

Make it a game • The Golden Sceptre. One player is the king, seated with a "sceptre" (a wrapping-paper tube covered in foil). Others take turns walking up slowly from the far side of the room. The king may hold out the sceptre or not. Whoever reaches the throne must recite Esther 4:14 correctly before the king lowers the sceptre to "live." Talk about it afterward: Esther did not know which it would be.

Scripture. "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14, KJV)

God's plans do not depend on any one of us, yet He invites each of us into them. Memorize this verse and ask where God has placed you, and for what.

Practice: answers

1. Her older cousin Mordecai. Hadassah ("myrtle").
2. To fast for her, neither eating nor drinking, three days, night or day.
3. About 479 B.C. and 474 B.C.; she had been queen about five years.
4. A Persian decree written in the king's name and sealed with his ring could not be reversed (Esther 8:8). He issued a second decree allowing the Jews to gather and defend themselves on the appointed day.
5. (1) The palace will not protect her; she is a Jew too. (2) If she stays silent, deliverance will come "from another place," but she and her father's house will perish. (3) Perhaps God placed

her as queen “for such a time as this.” Sample: the third is strongest because it gives her position a purpose; it turns her privilege into a calling from God.

6. Sample: Mordecai was sure the Jews would be delivered whether Esther acted or not, which only makes sense if he trusted God’s promises to preserve His people. “Another place” is a reverent way of pointing to God’s power without naming Him. He believed God would keep His word, yet he also believed Esther was responsible to act. The verse holds God’s sovereignty and human responsibility together.

1.8 MARY THE MOTHER OF JESUS

OBJECTIVES

- Place Mary in Galilee and Judea under Herod the Great and Caesar Augustus, and explain what betrothal meant in her world.
- Analyze the Magnificat (Luke 1:46-55) as a primary source and trace its echoes of Hannah's song, the Psalms and the promise to Abraham.
- Describe Mary's faith from the annunciation to the cross and the upper room, keeping to what Scripture records.

Warm-up. This trail began with Sarah, to whom God promised a son. Look back at your notebook pages for Sarah and Hannah. Write one thing the three women of this trail who waited for or received a promised son have in common. Then read on and see how Mary's song closes the circle with the name of Abraham.

Video slot. Video coming. Mary of Nazareth and the Magnificat (Luke 1): first-century Nazareth, the journey to the hill country of Judea, the Visitation in art. Search approved channels (The Bible Project (preview for theology), Answers in Genesis, Ligonier Ministries, Nazareth Village or the Louvre on Ghirlandaio's Visitation); preview first.

KEY TERMS

betrothal

In first-century Judaism, a binding agreement to marry, made before the couple lived together. Breaking it required a formal divorce (Matthew 1:19).

annunciation

The announcement by the angel Gabriel to Mary that she would conceive by the Holy Ghost and bear the Son of God (Luke 1:26-38).

Visitation

Mary's visit to her relative Elisabeth in the hill country of Judea, where Elisabeth blessed her and Mary sang the Magnificat (Luke 1:39-56).

Magnificat

Mary's song of praise, named from its first word in the Latin Bible: *Magnificat anima mea Dominum*, "My soul doth magnify the Lord."

canticle

A song from the Bible, other than a psalm, used in worship. The Magnificat has been sung at evening prayer in churches for well over a thousand years.

handmaid

A female servant. Mary's words, "Behold the handmaid of the Lord," describe her willing obedience to God.

CORE IDEAS

Her times. Mary lived at the turn of the ages. Caesar Augustus ruled the Roman world (27 B.C.–A.D. 14), and his client king Herod the Great ruled Judea until his death in 4 B.C. Jesus was born shortly before that, about 6–4 B.C. Mary's home was Nazareth in Galilee, a small farming village of perhaps a few hundred people, so obscure it is never mentioned in the Old Testament. She was betrothed to Joseph, a carpenter of the house of David. Scripture does not give her age; girls of that time were usually betrothed in their teens, so she was probably young. Betrothal was a binding covenant: a pregnancy before the wedding could bring disgrace, divorce and, under the old law, even danger.

Her choice. In the sixth month of Elisabeth's pregnancy, the angel Gabriel came to Mary and told her she would conceive by the Holy Ghost and bear a son, Jesus, who would sit on the throne of David and reign forever. Mary asked an honest question, how this could be since she was a virgin, and Gabriel answered that the power of the Highest would overshadow her, adding that her aged relative Elisabeth had conceived, "For with God nothing shall be impossible." Mary's reply is one of the great acts of faith in Scripture: "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38). She accepted the risk to her name and her marriage, and left the outcome to God. Matthew tells the other side: Joseph, a just man, planned to end the betrothal quietly until an angel told him in a dream to take Mary as his wife.

Her song. Mary hurried to the hill country of Judea, a journey of something like 80 to 100 miles, to visit Elisabeth. When Mary greeted her, Elisabeth's unborn son leaped, and Elisabeth, filled with the Holy Ghost, blessed her. Mary answered with the **Magnificat**. It is woven almost entirely from Old Testament threads. Its pattern of reversals, the mighty brought down and the lowly lifted up, the hungry filled and the rich sent empty away, comes straight from Hannah's song (1 Samuel 2). Its line about mercy "from generation to generation" on "them that fear him" echoes Psalm 103:17. And its last line reaches back two thousand years to the first stop of this trail: God has helped Israel "As he spake to our fathers, to Abraham, and to his seed for ever."

What the song shows. Mary calls God "my Saviour," speaking as one who needs saving. She calls herself lowly and says all generations will call her blessed, not because of her own greatness but because "he that is mighty hath done to me great things; and holy is his name." She knew her Scriptures well enough to pray in their language, and she understood that her son was the fulfillment of God's covenant promises, not a private blessing. Luke, who tells us he carefully gathered the accounts of eyewitnesses (Luke 1:1–4), is the only Gospel writer to record her song; many scholars think Mary herself may have been among his sources.

Her faith through sorrow. Mary's calling was not easy. She gave birth far from home in Bethlehem, fled with Joseph and the child into Egypt from Herod, and heard old Simeon warn that a sword would pierce her own soul. Luke twice says that she kept these things and pondered them in her heart. At the wedding in Cana she told the servants to do whatever her Son told them. She stood near the cross when He was crucified, and from the cross Jesus

gave her into the care of the apostle John (John 19:25–27). After the resurrection and ascension she is last seen in prayer with the apostles in the upper room (Acts 1:14).

Honest complexity. Christians of different traditions honor Mary in different ways, and they have disagreed about some teachings concerning her. This stop keeps to what Scripture says: she was chosen by grace, she believed God’s word, she called God her Saviour and she pointed others to her Son. All Christians can agree with Elisabeth: “blessed is she that believed” (Luke 1:45).

Why it mattered. Through Mary’s willing faith, God the Son took on human flesh. The promise first given to Abraham and Sarah, carried through Ruth and David and sung by Hannah, came to its fulfillment in her child. Every heroine of this trail trusted God for something she could not see; Mary’s “be it unto me according to thy word” gathers all of their faith into one sentence.

PICTURE STUDY



The Visitation, Domenico Ghirlandaio, 1491 · Tempera on panel · Musée du Louvre, Paris
Wikimedia Commons · Public domain

Domenico Ghirlandaio was a leading painter of Florence and, for a time, the teacher of the young Michelangelo. In 1491 the banker Lorenzo Tornabuoni commissioned this altarpiece for a family chapel in a Florentine church. Ghirlandaio shows the elderly Elisabeth kneeling to honor the young Mary, as two other holy women look on. It was painted in tempera, pigment mixed with egg, on a wooden panel about five and a half feet tall.

Look closely

- Find Elisabeth and Mary. How does the painter show who is older and who is honored?

- Look through the arch. What do you see in the landscape, and how does it pull your eye into the distance?
- Look at the details of cloth, jewels and stone. Which look most real to you?

Talk about it

1. Elisabeth was older, the wife of a priest, yet she knelt to Mary. Using Luke 1:42–45, explain why.
2. Which line of the Magnificat would you choose as a caption for this painting, and why?

HANDS-ON: TWO SONGS, ONE PROMISE: HANNAH AND MARY

Set the primary source (Luke 1:46–55) beside Hannah’s song (1 Samuel 2:1–10) and trace the threads Mary drew from the Old Testament. Then write a short comparison essay.

You will need

- A KJV Bible and the primary sources in this stop and in Stop A5
- A large notebook page divided into two columns
- Colored pencils

Steps

1. Write Hannah’s song references down the left column and the Magnificat down the right. Draw lines connecting parallel ideas: rejoicing in God, God’s holiness, the proud brought low, the hungry filled, the lowly lifted up.
2. Find at least five connections and label each with both references (for example, 1 Samuel 2:1 and Luke 1:46–47).
3. Look up Psalm 103:17 and Genesis 22:17–18. Which lines of the Magnificat echo them?
4. Mark two things in Mary’s song that are not in Hannah’s. (Hint: look at how Mary names God and how the song ends.)
5. Write a comparison essay of 250–300 words: How are the two songs alike? How is Mary’s song a fulfillment of Hannah’s? Quote each song at least once.

Check your work

- My chart shows at least five connections with references.
- I found the echoes of Psalm 103 and the promise to Abraham.
- My essay is 250–300 words and quotes both songs.

FIELD NOTEBOOK

1. **Heroine page 8: Mary.** Draw a simple map with Nazareth in Galilee and the hill country of Judea, with a dotted road between them. Write the four headings (Her times · Her choice · Her faith · Why it mattered) with a line under each.
2. **Narration (parent keeps).** Write one paragraph of eight to ten sentences telling Mary’s life as Scripture records it, from Gabriel’s visit to the upper room. Quote Luke

1:38 and one line of the Magnificat.

3. **Trail reflection.** On a final page, list all eight heroines of Trail A with one word for the virtue each showed most. Which one would you most like to be like, and why?

Did you know? The Magnificat has been set to music by many great composers, including Johann Sebastian Bach (his *Magnificat* of 1723, revised about 1733) and Claudio Monteverdi. Since 1549 it has been sung or said at Evening Prayer in the Church of England's Book of Common Prayer, so in English-speaking churches it has been prayed every evening for nearly five centuries.

Primary source. *Luke 1:46-55, King James Version (1611)*

And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever.

Go deeper. Scot McKnight, *The Real Mary: Why Evangelical Christians Can Embrace the Mother of Jesus* (2007). Matthew Henry's commentary on Luke 1 (public domain; Christian Classics Ethereal Library). The Louvre's online collection page for Ghirlandaio's *Visitation*. Second video topic: a performance of Bach's *Magnificat* in D major, with the Latin text and English translation side by side.

Goes deeper in. History, "The Roman World and the Coming of Christ," and Art, "The Italian Renaissance" (coming soon).

For families. Mary's age is not given in Scripture; the stop says only that she was probably young. The distance from Nazareth to the hill country of Judea depends on where Zacharias lived (tradition names Ein Karem, near Jerusalem); the stop gives a range. Christian traditions differ in their teaching about Mary; the stop keeps to the biblical record and invites families to add their own church's teaching. The date of 1549 refers to the first Book of Common Prayer. Picture: Ghirlandaio, *Visitation* (1491), Louvre; painted for the Tornabuoni chapel in the church now called Santa Maria Maddalena de' Pazzi in Florence.

PRACTICE

1. **EASY** What did Mary say to Gabriel when he finished his message?
2. **EASY** Where does the name "Magnificat" come from?

3. **MEDIUM** Gabriel came to Mary in the sixth month of Elisabeth's pregnancy, and Mary stayed with Elisabeth about three months (Luke 1:56). About how far along was Elisabeth when Mary left, and what happened next in Luke 1?
4. **MEDIUM** In the primary source, find two lines that show God reversing people's places. Who goes down and who goes up?
5. **CHALLENGE** The Magnificat ends with Abraham. Explain in three or four sentences why that ending ties together the whole of Trail A, beginning with Sarah.
6. **CHALLENGE** In the primary source Mary says, "my spirit hath rejoiced in God my Saviour," and "all generations shall call me blessed." Write a short argument (three or four sentences) showing how both lines fit together and what they reveal about Mary's humility.

Make it a game · Whose Song Is It? A reader calls out lines from Hannah's song (1 Samuel 2:1-10) and Mary's Magnificat (Luke 1:46-55) in random order. Players hold up an "H" card for Hannah or an "M" card for Mary. After each answer, read the matching line from the other song. Keep score; the winner chooses the closing hymn.

Scripture. "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her." (Luke 1:38, KJV)

Mary did not understand everything that would happen, but she trusted the One who spoke. Her answer is a model prayer for every Christian: a willing yes to God's word.

Practice: answers

1. "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).
2. From the first word of Mary's song in the Latin Bible, *Magnificat*, "doth magnify."
3. About nine months, so near her time. Elisabeth gave birth to John (John the Baptist) (Luke 1:57).
4. "He hath put down the mighty from their seats, and exalted them of low degree"; "He hath filled the hungry with good things; and the rich he hath sent empty away." The mighty and the rich go down; the lowly and the hungry are lifted up and filled.
5. Sample: God promised Abraham and Sarah a son and a blessing for all nations (Stop A1). That promise was carried through Isaac and the families of Israel, through Ruth and David (A4) and through the kings Hannah foresaw (A5). Mary sees her son as God remembering His mercy and keeping the word He spoke to Abraham. Her song closes the circle: the son promised to Sarah's family has come.
6. Sample: Mary calls God her Saviour, so she knows she needs His salvation like everyone else. She will be called blessed not for her own merit but because "he that is mighty hath done to me great things." Both lines point away from herself to God's grace. Her humility is seen in that she receives honor only as a gift and gives the glory to God.

TRAIL 1 BADGE QUIZ

The badge quizzes are optional and may be written or answered aloud. Short answers need a fact and a reference; the longer questions need two or three sentences with evidence from the text. Four right out of five earns the first badge; five right out of six earns the second. Badges and the certificate are earned by doing the stops, not by scores.

Badge quiz 1 (Stops 1-5)

1. How old were Abraham and Sarah when Isaac was born, and what does Hebrews 11:11 say Sarah “judged”?
2. Name four women (or groups of women) who acted to save Moses, and give the verse in Hebrews that praises his parents.
3. Who oppressed Israel in Deborah’s day, with what force, and how does the Song of Deborah describe her own role?
4. What is a kinsman-redeemer, and how is Ruth connected to King David?
5. Give one example of antithetic parallelism from Hannah’s song and explain why the song’s mention of the LORD’s “anointed” was remarkable.

Badge quiz 2 (Stops 6-8)

6. Name two ways Abigail persuaded David not to take revenge on Nabal.
7. Why was it dangerous for Esther to go to the king, and what did she ask the Jews of Shushan to do first?
8. The Book of Esther never names God. Give two events that show His providence.
9. What did Mary answer Gabriel, and what name ends her song in Luke 1:55?
10. In two or three sentences, explain how the Magnificat echoes Hannah’s song.
11. Choose two women from this trail whose faith Scripture records honestly along with a failure or a doubt. Name the failure and explain why Scripture still honors them.

TRAIL CERTIFICATE: WOMEN OF THE BIBLE: A NARRATION PORTFOLIO AND TRAIL A CERTIFICATE

Gather your eight narration paragraphs, dated, in order, with your eight heroine pages from the Field Notebook. Add a cover titled “Women of the Bible: Trail A,” with your name and the dates you began and finished.

Choose your best project (the Sarah source chart, the Deborah prose-and-poem chart, Abigail’s speech, Esther’s letter home or the Hannah and Mary essay) and revise it into a final copy.

Recite Ruth 1:16-17 or Esther 4:14 from memory to a parent. When the portfolio is complete, a parent signs the Trail A certificate.

- **Accuracy:** Narrations are true to the text of Scripture, with correct names, places, numbers and references, and with uncertain dates marked as estimates.

- **Use of sources:** The student quotes the King James Version exactly and uses the primary source in each stop as evidence for what the heroine did and believed.
- **Understanding:** The student explains each woman's times, her choice, her faith and why it mattered, judging her by the standards of her own day.
- **Writing:** Paragraphs are well organized with a clear opening and closing sentence, and the final project is revised, neat and complete.

Answer key

1. Abraham was 100 and Sarah 90. She "judged him faithful who had promised."
2. The midwives Shiphrah and Puah, his mother Jochebed, his sister Miriam and Pharaoh's daughter. Hebrews 11:23.
3. Jabin king of Canaan and his captain Sisera, with nine hundred chariots of iron. She calls herself "a mother in Israel" (Judges 5:7).
4. A close relative with the right and duty to buy back family land and carry on a dead man's name. Ruth's son Obed was the father of Jesse, the father of David, so she was David's great-grandmother.
5. For example, "The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up." Israel had no king yet, so her words looked ahead to the kings her son Samuel would anoint and, Christians believe, to the Messiah.
6. Any two: she took the blame on herself; she brought a generous gift; she reminded him that the LORD fought his battles and would make him a sure house; she used the image of the sling; she warned that shedding blood without cause would grieve him when he became king.
7. Anyone who came into the inner court uninvited was put to death unless the king held out the golden sceptre, and she had not been called for thirty days. She asked them to fast for her three days, night and day.
8. Any two: Esther became queen just before the crisis; Mordecai's discovery of the plot against the king was recorded; the king held out the sceptre; the king could not sleep and heard of Mordecai's loyalty that very night; Haman was hanged on his own gallows.
9. "Behold the handmaid of the Lord; be it unto me according to thy word." Abraham.
10. Sample: Both songs rejoice in God as Saviour and praise His holiness. Both describe God reversing people's places: the mighty and the full brought down, the lowly and the hungry lifted up. Mary sees her son as the fulfillment of the promises that Hannah's song looked toward.
11. Sample: Sarah laughed in doubt and gave Hagar to Abram, yet Hebrews 11:11 honors her because in the end she trusted God's promise. Miriam spoke against Moses (Numbers 12), yet Micah 6:4 names her as a leader God sent. Scripture honors them for believing God, not for being flawless.

HEROINES OF HISTORY AND FAITH TRAIL B: THE ANCIENT AND MEDIEVAL WORLD

The second trail of the Heroines track follows eight Christian women across twelve centuries, from the arena of Roman Carthage to the walls of Orléans: Perpetua and Felicity, martyrs of 203; Helena, mother of Constantine, and the first churches of the Holy Land; Monica, whose prayers followed Augustine from Africa to Milan; Clotilde, whose faith led to the baptism of Clovis and the Franks; Hilda of Whitby, who gave English poetry its first known poet; Margaret, the exiled princess who became Scotland's queen; Eleanor of Aquitaine, queen of two kingdoms; and Joan of Arc. Each is taught through her times, her choice, her faith and why it mattered, and judged by the standards of her own day.

This is the  **Expert** level, for ages 14 and up. Each stop takes 35–50 minutes. Students read a high-school-length account with dates, numbers and honest debates among historians; work with primary sources where an approved public-domain text exists (Augustine's *Confessions*, Caedmon's hymn from Bede, Joan's letter to the English, and the Gospel record of the Holy Sepulchre); write a narration paragraph the parent keeps; and finish six practice questions, including challenge questions on evidence and cause. A **heroine timeline with portraits**, begun at Stop B1, grows across the whole trail.

Five stops earn the **Heroines Expert badge, part 1**; all eight earn part 2 and the **Trail B certificate**.

BEFORE YOU BEGIN

- Read a 700-word historical account and write a one-paragraph summary in your own words.
- Use a map scale and a timeline, and know the difference between a primary and a secondary source.

MASTERY CHECKLIST

- ☐ I can place all eight heroines on a timeline and a map, from Carthage in 203 to Orléans in 1429.
- ☐ I can explain, for each heroine, her times, her choice, her faith and why it mattered.
- ☐ I can read a primary source and say who wrote it, when, for whom, and what it shows.
- ☐ I can tell documented history from later legend (the True Cross, the dove at Reims, Eleanor's 'courts of love') and explain why.
- ☐ I have written eight narration paragraphs and completed my heroine timeline with portraits.

GO DEEPER: BOOKS, MUSEUM PAGES AND RESOURCES

- **Augustine, *Confessions*, trans. E. B. Pusey (Project Gutenberg)** (<https://www.gutenberg.org/ebooks/77585>): Free; Book IX is the source for Monica at Ostia (Stop B3).
- **Bede, *Ecclesiastical History of the English People*, trans. A. M. Sellar (Project Gutenberg)** (<https://www.gutenberg.org/ebooks/38326>): Free; Book IV, chapters 23–24 tell of Hilda and Caedmon (Stop B5).
- **Gregory of Tours, *History of the Franks*, trans. Ernest Brehaut (Project Gutenberg)** (<https://www.gutenberg.org/ebooks/74955>): Free; Book II, chapters 28–31 tell of Clotilde and Clovis (Stop B4).
- **T. Douglas Murray, ed., *Jeanne d’Arc, Maid of Orleans* (Project Gutenberg)** (<https://www.gutenberg.org/ebooks/57389>): Free; Joan’s trial records and her letter to the English (Stop B8).
- **Christian Classics Ethereal Library: *Ante-Nicene* and *Nicene and Post-Nicene Fathers*** (<https://www.ccel.org>): Free public-domain translations of the *Passion of Perpetua and Felicity* (ANF vol. 3) and Eusebius’s *Life of Constantine* (NPNF 2nd series, vol. 1).

2.1 PERPETUA AND FELICITY (A.D. 203)

OBJECTIVES

- Place the martyrdom of Perpetua and Felicity in Roman Carthage under the emperor Septimius Severus, and explain why Rome punished Christians.
- Describe the *Passion of Perpetua and Felicity* as a source: who wrote which parts, and why historians value it.
- Explain how a noble young mother and an enslaved young mother stood as equals in faith, and why the early church remembered them.

Warm-up. Roman officials often told Christians they could go free if they would only offer a pinch of incense for the emperor. Before you read, write two sentences: Why might that small act have seemed harmless to a Roman? Why did Christians refuse it?

Video slot. Video coming. Perpetua and Felicity, Christian martyrs of Carthage, A.D. 203; Roman Carthage and the persecution under Septimius Severus. Search approved channels (Christian History Institute, Ligonier Ministries, Khan Academy, the British Museum); preview first.

KEY TERMS

martyr

From the Greek word for “witness”: a Christian who is put to death rather than deny Christ.

catechumen

A person being taught the Christian faith in preparation for baptism. Perpetua and Felicity were catechumens when they were arrested.

procurator

A Roman official; in Carthage in 203 the procurator Hilarianus was acting governor and judged the Christians’ case.

Passio

Latin for “suffering”: an account of a martyr’s trial and death. The *Passion of Perpetua and Felicity* is one of the oldest.

amphitheater

An oval Roman arena where crowds watched gladiators, wild-beast shows and public executions.

Carthage

The great Roman city of North Africa, near modern Tunis, Tunisia; second only to Rome in the western empire.

CORE IDEAS

In the year 203 Carthage was a rich, crowded Roman city on the coast of North Africa, with temples, baths, a harbor and an amphitheater that could hold tens of thousands. The emperor was Septimius Severus, himself an African from Leptis Magna. Christians had lived in Carthage for at least a generation; the great Christian writer Tertullian was working there at this very time. Yet being a Christian was still a crime that could bring death. Rome tolerated many gods, but it demanded that all subjects honor the gods of the state and the emperor's divine spirit. Christians, who worshiped one God and would not sacrifice to idols, looked to their neighbors like disloyal "atheists" who might bring the anger of the gods on the city.

Persecution came in waves rather than as one steady policy. A later Roman source says that Severus forbade people to become Christians around 202; historians are not sure how far that law went, but it fits what happened in Carthage: the people arrested were new converts. They were five **catechumens**: Vibia **Perpetua**, a well-born married woman of about twenty-two with a nursing baby son; **Felicity**, an enslaved young woman who was eight months pregnant; Revocatus, also enslaved; and two young men, Saturninus and Secundulus. Their teacher Saturus was not arrested, but he gave himself up so that he could stand with them.

What makes this story precious is the source. The *Passion of Perpetua and Felicity* has three parts. An editor wrote the opening and the ending. In the middle are Perpetua's own prison notes, written in the first person, and a short account of a vision by Saturus. That makes Perpetua's pages one of the very oldest writings we have by a Christian woman. Some scholars think Tertullian was the editor, but no one can prove it. The *Passio* was read aloud in African churches every year on the martyrs' day, March 7, so many people in Carthage knew it nearly by heart.

Perpetua's hardest trial came from her own family. Her father, who was not a Christian, came to the prison again and again. He begged her to think of his gray hair and of her little son. Perpetua loved him and grieved for him, but she would not deny Christ. She wrote that when he pressed her, she pointed to a water jug and asked whether it could be called by any other name than what it was; just so, she said, she could not call herself anything other than what she was, a Christian. In prison she and the others were baptized. Before the **procurator** Hilarianus, her father pleaded once more. Hilarianus told her to sacrifice for the welfare of the emperors. She answered that she would not, and that she was a Christian. All of them were condemned to the beasts at the games for the birthday of Geta, the emperor's younger son.

Felicity's trial was different. Roman law would not execute a pregnant woman, and she feared she would be left behind and die later among strangers. Her friends prayed with her, and two days before the games she gave birth to a daughter, who was taken in and raised by a Christian woman. When a guard mocked her pains and asked how she would face the beasts, the *Passio* records her answer: now she suffered alone, but then Another would be in her who would suffer for her, because she would suffer for Him. The noblewoman and the

slave woman, who would never have sat at the same table in Roman society, went into the **amphitheater** side by side.

The account of their deaths is plain and short. The men faced a leopard, a bear and a boar; the two women were thrown by a wild cow. Perpetua rose, fixed her torn dress and her hair, and lifted Felicity to her feet. At the end the martyrs gave one another the kiss of peace, and they were put to death by the sword. Secundulus had already died in prison. The editor ends by saying that their example was written down so that later Christians might be strengthened by it.

It was. Within two centuries a great church in Carthage held their tomb; an inscription naming Perpetua and Felicity was found there by archaeologists in 1907. Augustine of Hippo preached sermons on their feast and noted how fitting their names were: “perpetual felicity.” Their names are still read in the ancient Roman canon of the Mass. Perpetua and Felicity remind us that the early church grew not by force but by witness, and that in Christ, as Paul wrote, there is “neither bond nor free.”

PICTURE STUDY



The Christian Martyrs' Last Prayer, Jean-Léon Gérôme, 1863-1883 · Oil on canvas · The Walters Art Museum, Baltimore

Wikimedia Commons · Public domain

Gérôme was a French painter famous for careful scenes of the ancient world. He worked on this painting for about twenty years. It shows the Circus Maximus in Rome, not Carthage, and it is a nineteenth-century imagining, but it helps us feel what Perpetua and her friends faced: a huge, noisy crowd and a small company of believers who did not run.

Look closely

- Find the group of Christians. What are they doing, and how is their posture different from the crowd's?
- Find the gate where the lions enter. How does the painter use light and shadow to set the mood?
- Look at the size of the crowd compared with the martyrs. What is Gérôme saying with that contrast?

Talk about it

1. Gérôme painted this scene about 1,650 years after the events. What details might he have gotten right from Roman sources, and what might be his own invention?
2. Why do you think the martyrs are painted at prayer rather than in fear?

HANDS-ON: BEGIN THE HEROINE TIMELINE: PERPETUA'S PLACE

This trail builds one long **heroine timeline with portraits**, from A.D. 200 to 1450. Today you lay the line and place the first heroines, Perpetua and Felicity, on a map and on the line.

You will need

- A long strip of paper (adding-machine tape or taped sheets), about 7 feet
- A ruler, pencil and fine markers
- A map of the Mediterranean (printed or in an atlas)
- Index cards for portrait cards

Steps

1. Draw a line along the strip and mark every 3 inches as 50 years, from A.D. 200 at the left to 1450 at the right. (Check: $1,250 \text{ years} \div 50 = 25 \text{ sections}$; $25 \times 3 \text{ inches} = 75 \text{ inches}$, or 6 feet 3 inches.)
2. Mark these anchor dates in pencil: 203 Perpetua; 313 Edict of Milan; 476 fall of Rome in the West; 1066 Battle of Hastings; 1429 Orléans.
3. On the map, find Carthage (near Tunis), Rome and Leptis Magna. Measure the straight-line distance from Carthage to Rome with the map scale (about 370 miles).
4. Make a portrait card for Perpetua and Felicity: draw the two women standing together; on the back write their times, their choice, their faith and why it mattered (one sentence each).
5. Fix the card to the timeline at 203.

Check your work

- My timeline is to scale and has the five anchor dates.
- I found Carthage on the map and measured its distance from Rome.
- My portrait card answers all four questions: times, choice, faith, why it mattered.

FIELD NOTEBOOK

1. **Narration (the parent keeps this).** Write one paragraph telling Perpetua's story in your own words, as if explaining it to a younger brother or sister. Include her father, her answer to the procurator, and Felicity. Tell it plainly, without gory details.
2. List three facts that come from Perpetua's own pen and two that come from the editor. Why does it matter which is which?
3. Draw the water jug and write beneath it, in your own words, what Perpetua meant by it.

Did you know? The martyrs died on March 7, and that day is still their feast in many churches. The basilica in Carthage that held their tomb was found in the early 1900s, with a stone naming Perpetua, Felicity, Saturus, Saturninus, Revocatus and Secundulus. Perpetua was about 22; we do not know Felicity's age, but she too was young.

Go deeper. *The Passion of the Holy Martyrs Perpetua and Felicitas*, trans. R. E. Wallis, in *Ante-Nicene Fathers*, vol. 3 (1885; public domain; free online at tertullian.org and CCEL). Read the whole of it with a parent; it is about 15 pages. Eusebius, *Church History*, Book V (for the persecutions of this era). A second video topic: "Roman Carthage and its amphitheater." Museum page: the Bardo National Museum, Tunis, for mosaics of Roman Carthage and its games.

Goes deeper in. History, "The Early Church and the Roman Empire" (coming soon).

For families. Sources: the *Passio Perpetuae et Felicitatis* (Latin text with Greek version), the Wallis translation, and the scholarly studies of Thomas Heffernan. We have no copy of the *Passio* from Project Gutenberg, the Avalon Project or the Library of Congress, so this stop does not quote it; the paraphrases of Perpetua's and Felicity's words follow the Wallis translation closely. The year is usually given as 203; some scholars say 202. The report of a ban on conversion under Severus comes from the *Historia Augusta*, a late and unreliable source, and is presented as uncertain. The deaths are told plainly and briefly; the full *Passio* is fitting for teens but has more detail, so read it first.

PRACTICE

1. **EASY** Where and in what year did Perpetua and Felicity die, and who was emperor?
2. **EASY** What was Felicity's place in Roman society, and how did it differ from Perpetua's?
3. **MEDIUM** Why did the Romans treat Christians as dangerous even though Rome allowed many religions?
4. **MEDIUM** Name the three parts of the *Passion of Perpetua and Felicity* and who wrote each.
5. **CHALLENGE** A historian says, "Perpetua's prison notes are a better source for her thoughts than the editor's account of her death." Is that right? Give one reason for and one limit.
6. **CHALLENGE** Augustine, preaching about 200 years later, saw meaning in the names "Perpetua" and "Felicity." What do the names mean in Latin, and why did he think they

fit?

Make it a game · Source or Story?. A parent reads ten statements about Perpetua and Felicity: some from the *Passio* (e.g., her father visited the prison), some from Gérôme's painting (e.g., lions in the Circus Maximus), some invented. The player says "Source," "Painting" or "Invented" and gives a reason. Two points for a right answer with a good reason, one for a right answer alone.

Scripture. "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10, KJV)

Christ spoke these words to the church at Smyrna, a church facing prison and death. Perpetua, Felicity and their friends were imprisoned in just this way, and the early church believed they received the crown of life.

Practice: answers

1. Carthage in Roman North Africa, A.D. 203 (some say 202), under the emperor Septimius Severus.
2. Felicity was enslaved; Perpetua was well-born (of a noble or wealthy family) and married. Both were young mothers.
3. Rome demanded that all subjects honor the state gods and the emperor's divine spirit. Christians refused to sacrifice, so they seemed disloyal "atheists" who might bring the gods' anger on the city.
4. An editor's introduction and ending (author unknown; possibly Tertullian); Perpetua's own first-person prison account; and Saturus's account of his vision.
5. For: Perpetua wrote her notes herself, close to the events, so they show her thoughts directly rather than through someone else. Limit: she could not describe her own death, and the editor may have shaped or chosen what was kept; also, her notes record her view, not her father's or the officials'.
6. Perpetua means "perpetual, lasting forever"; Felicitas means "happiness" or "blessedness." Together they make "perpetual felicity": everlasting joy, which is what Christians believe the martyrs received with Christ.

2.2 HELENA AND THE FIRST CHURCHES OF JERUSALEM

OBJECTIVES

- Trace Helena's life from humble birth to Augusta, mother of the first Christian emperor.
- Explain what Helena's journey to the Holy Land (c. 326–328) did, and which churches it is linked to.
- Separate what the earliest source (Eusebius) says from later traditions such as the finding of the True Cross.

Warm-up. Imagine you are nearly eighty and have every comfort an empire can give. Why would someone that age take a long, hard journey of well over a thousand miles to see the places where Jesus was born, died and rose? Write down two reasons.

Video slot. Video coming. Saint Helena and the Church of the Holy Sepulchre; the Church of the Nativity in Bethlehem and its Constantinian floor mosaics. Search approved channels (Christian History Institute, Smithsonian, Khan Academy, Ligonier Ministries); preview first.

KEY TERMS

Augusta

The highest title for a woman of the Roman imperial family. Constantine gave it to his mother Helena in 324.

pilgrimage

A journey made for a holy purpose, especially to places connected with the life of Christ.

basilica

A large Roman hall with a long central nave and side aisles; Constantine's builders used this shape for the first great churches.

Church of the Holy Sepulchre

The church in Jerusalem built over the place of Christ's crucifixion and burial, dedicated in 335.

Edict of Milan

The agreement of 313 between Constantine and Licinius granting Christians and all others freedom of worship and the return of seized church property.

relic

An object connected with Christ or a saint, kept with honor.

CORE IDEAS

Helena was born about 248 or 250, probably at Drepanum in Bithynia, in what is now northwest Turkey. Her family was poor. Bishop Ambrose of Milan later called her a

stabularia, which can mean a stable girl or the keeper of an inn. Somehow she met a rising Roman officer named Constantius, and about 272 she bore him a son, Constantine, at Naissus (modern Niš in Serbia). Whether she and Constantius were lawfully married or joined in a lesser form of union is still argued by historians. About 289, when Constantius was on his way to becoming one of the empire's rulers, he put Helena aside to marry Theodora, the stepdaughter of the emperor Maximian. It was a political match, and Helena was left behind.

For years she lived quietly, while her son grew up at the courts of the emperors. Then everything changed. In 306 Constantius died at York, and the army there proclaimed Constantine emperor. In 312 Constantine defeated his rival Maxentius at the Milvian Bridge outside Rome, after the vision and the sign of Christ that Christian writers record. In 313 the **Edict of Milan** ended the persecutions. Constantine brought his mother to his court and honored her. In 324, after he became sole ruler of the empire, he named her **Augusta** and had coins struck with her portrait.

Eusebius of Caesarea, bishop and historian, knew Constantine personally, and in his *Life of Constantine* he says Helena became a Christian through her son. He describes her as humble in church, standing among the ordinary worshipers in plain clothes, and generous to the poor, to soldiers and to prisoners. This was a real change: a woman who had once been cast aside did not use her new power for revenge or display.

About 326 to 328, when she was nearly eighty, Helena made a **pilgrimage** to the Holy Land, a journey of over 1,500 miles by road and sea from the court in the west. Eusebius says she went to give thanks for her son and grandsons and to pray at the places of Christ's life. With the emperor's money she founded two churches: one at Bethlehem over the cave honored as the place of Christ's birth, and one on the Mount of Olives at the place connected with His teaching and Ascension. The Church of the Nativity in Bethlehem still stands on the site; it was rebuilt under Justinian in the 500s, but under its floor lie mosaics from Helena's time.

The greatest church of all, the **Church of the Holy Sepulchre**, was ordered by Constantine himself and overseen by Bishop Macarius of Jerusalem. About two hundred years earlier the emperor Hadrian had built a pagan temple over the very spot that Jerusalem's Christians remembered as Golgotha and the tomb. Constantine's workers tore the temple down, dug away the fill and uncovered a rock-cut tomb. Around it they built a round hall later called the Anastasis ("Resurrection"), a courtyard with the rock of Golgotha, and a great five-aisled **basilica**. It was dedicated in 335. Helena did not live to see it; she died about 330, with her son beside her, and Eusebius says she was about eighty.

Here is where an honest student must be careful. Later writers, starting with Ambrose in 395 and Rufinus soon after, say that Helena found the cross of Christ in Jerusalem. Eusebius, who lived at the time and described her journey, says nothing about it, though he does tell of the tomb being uncovered. Some historians think the story of the cross grew up over the next sixty years; others note that a piece of wood honored as the cross was being venerated in Jerusalem by about 350, and that Eusebius may have had reasons to say little. The fair

conclusion is that Helena's churches are well attested, while the finding of the cross is an early tradition we cannot prove.

Why did Helena matter? She showed the Roman world what a Christian ruler's mother could be: humble, generous and devoted to prayer. Her journey helped turn the holy places from half-forgotten sites into places of worship visited by pilgrims for the next seventeen centuries. Every Christian who has knelt in Bethlehem or Jerusalem has followed, in a way, the road she traveled as an old woman.

PICTURE STUDY



Saint Helena, Cima da Conegliano, c. 1495 · Oil on panel · National Gallery of Art, Washington, D.C.
Wikimedia Commons · Public domain

Cima was a Venetian painter of the Renaissance, famous for clear light and peaceful landscapes. He painted Helena as a queen with the cross, as she was usually shown after the tradition of the finding of the cross spread. The landscape behind her looks like the hills of northern Italy, not Judea.

Look closely

- Find the cross. How does Cima make it the center of the picture?
- Look at Helena's clothes and crown. What do they say about her rank?
- Study the background. What signs of everyday life can you find?

Talk about it

1. Eusebius says Helena dressed plainly in church. Why might a Renaissance painter dress her as a queen instead?

2. This painting shows the cross tradition. How should we look at a beautiful painting of a story that historians cannot prove?

HANDS-ON: FROM THE GOSPEL TO THE GROUND: MAPPING THE HOLY SEPULCHRE

Use the primary source, John 19:41–42, to see why Christians in Jerusalem remembered one spot, then draw a plan of Constantine’s church on that site.

You will need

- Graph paper and pencil
- A ruler
- A Bible (KJV)
- An encyclopedia or museum page with a plan of the fourth-century Holy Sepulchre

Steps

1. Read John 19:41–42 aloud. List every clue the Gospel gives about the place: near the crucifixion, a garden, a new tomb, close at hand.
2. Read Mark 15:46 and Hebrews 13:12. Add the clues: a tomb hewn out of rock; the crucifixion outside the city gate.
3. On graph paper, draw the plan from west to east: the round Anastasis over the tomb, the open courtyard with the rock of Golgotha in its corner, then the long basilica, then the entrance from the main street. Use one square for 10 feet; the whole complex was over 400 feet long.
4. Label each part and write which Gospel clue it matches.
5. Write a caption: ‘Ordered by Constantine; overseen by Bishop Macarius; dedicated 335; Helena visited Jerusalem c. 326–328.’

Check your work

- I listed the clues from John, Mark and Hebrews.
- My plan shows the three main parts in the right order.
- My caption keeps Constantine’s and Helena’s roles straight.

FIELD NOTEBOOK

1. **Narration (the parent keeps this).** In one paragraph, tell Helena’s life in three turns: set aside, raised up, and sent on pilgrimage. End with one sentence on why her journey still matters.
2. Make a two-column chart: ‘What Eusebius says’ and ‘What later tradition adds.’ Put at least three items in each.
3. Add Helena’s portrait card to the heroine timeline at c. 326.

Did you know? Helena’s great porphyry sarcophagus, carved of hard purple stone, is in the Vatican Museums in Rome. Her birthplace Drepanum was renamed Helenopolis in her

honor. The island of St. Helena in the South Atlantic, where Napoleon died, was named because Portuguese sailors sighted it on her feast day in 1502.

Primary source. *John 19:41–42, King James Version (1611)*

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Go deeper. Eusebius, *Life of Constantine*, Book III, chapters 25–47 (trans. E. C. Richardson, 1890, in *Nicene and Post-Nicene Fathers*, 2nd series, vol. 1; public domain, free at CCEL). Evelyn Waugh, *Helena* (1950), a novel for mature readers, read alongside the history. A second video topic: “The Church of the Nativity, Bethlehem, and its restored mosaics.” Museum page: the Vatican Museums, “Sarcophagus of St. Helena.”

Goes deeper in. History, “Constantine and the Christian Empire” (coming soon), and Geography, “The Holy Land” (coming soon).

For families. Sources: Eusebius, *Life of Constantine* III.25–47; Ambrose, *On the Death of Theodosius* (395); Jan Willem Drijvers, *Helena Augusta* (1992). Helena’s birth year and birthplace, and the legal form of her union with Constantius, are uncertain and are given as such. The Holy Sepulchre was Constantine’s project, not Helena’s; tradition often credits her with it. The finding of the True Cross is presented as an early tradition not found in Eusebius. The primary source is a KJV passage because Eusebius’s *Life of Constantine* is not on Project Gutenberg, the Avalon Project or the Library of Congress.

PRACTICE

1. **EASY** Who was Helena’s son, and what title did he give her in 324?
2. **EASY** Name the two churches Eusebius says Helena founded.
3. **MEDIUM** What had stood on the site of the Holy Sepulchre before Constantine’s church, and who built it?
4. **MEDIUM** Using John 19:41–42 (the primary source), name two features of the place of Christ’s burial that would help later Christians identify it.
5. **CHALLENGE** Eusebius describes Helena’s journey but does not mention the finding of the cross; Ambrose tells the story in 395. Give two possible explanations for Eusebius’s silence, and say which conclusion a careful historian should draw.
6. **CHALLENGE** Helena was born about 249 and died about 330. Her pilgrimage was about 327. How old was she on the journey, and how many years after the Edict of Milan did it take place? What do the numbers tell you about her faith?

Make it a game • Pilgrim’s Road. Lay out cards for stops on Helena’s journey (Rome or Nicomedia, Constantinople area, Antioch, Caesarea, Jerusalem, Bethlehem, Mount of Olives). A player draws a question card about this stop; a right answer moves the pilgrim

one stop. The first to reach the Mount of Olives wins and must name the church built there.

Scripture. “He is not here: for he is risen, as he said. Come, see the place where the Lord lay.” (Matthew 28:6, KJV)

The angel invited the women to see the empty tomb. Helena and the pilgrims after her came to see the place for the same reason: the tomb is honored because it is empty.

Practice: answers

1. Constantine the Great; he named her Augusta.
2. The church over the cave of the Nativity at Bethlehem, and the church on the Mount of Olives (the place linked with Christ’s teaching and Ascension).
3. A pagan temple built by the emperor Hadrian in the second century.
4. It was near the place of the crucifixion (“nigh at hand”), in a garden, and the tomb was new, never used before. (Mark 15:46 adds that it was cut from rock.)
5. (1) The story had not yet arisen and grew up later; (2) Eusebius knew of a cross relic but chose not to write about it (some think he was uneasy about relic veneration or wanted to keep the focus on Constantine and the tomb). A careful historian concludes that Helena’s pilgrimage and churches are well attested, while the finding of the cross is an early tradition that cannot be proved.
6. About 78 (327 – 249), and about 14 years after 313. They show that she undertook a hard journey in extreme old age, soon after Christians were free to worship openly, out of devotion and thanksgiving rather than for comfort or gain.

2.3 MONICA, MOTHER OF AUGUSTINE

OBJECTIVES

- Tell the story of Monica’s long prayer for her son, from Thagaste in North Africa to Milan and Ostia in Italy.
- Read a short passage of Augustine’s *Confessions* as a primary source and explain what it shows about Monica.
- Explain why Augustine’s conversion, and so Monica’s perseverance, mattered for the whole Western church.

Warm-up. Think of something you have asked God for more than once. How long have you kept asking? Monica prayed for the same thing for about seventeen years. Write one sentence on what might keep a person praying that long.

Video slot. Video coming. Saint Monica and Saint Augustine; Augustine’s *Confessions* and his conversion in Milan (386). Search approved channels (Christian History Institute, Ligonier Ministries, Khan Academy, The Bible Project); preview first.

KEY TERMS

Confessions

Augustine’s book in thirteen parts (written about 397–400), told as a long prayer to God about his life and conversion. It is our main source for Monica.

Manichaeism

A religion from Persia that taught two equal powers of light and darkness. Augustine followed it for about nine years.

Thagaste

Monica’s and Augustine’s hometown in Roman North Africa, now Souk Ahras in Algeria.

Ostia

The port of the city of Rome at the mouth of the Tiber, where Monica died in 387.

perseverance

Steady continuing in a good course despite delay and disappointment.

CORE IDEAS

Monica was born about 331 in North Africa, into a Christian family, and was married young to Patricius, a landowner of **Thagaste** who served on the town council and was not a Christian. Patricius was kind in some ways but quick-tempered and unfaithful. Augustine later wrote that his mother served her husband as her lord, never answered him back in his anger, and waited until he had cooled to explain herself. Other wives in Thagaste, who bore marks of their husbands’ beatings, asked how she kept peace in her home. Patricius became

a catechumen and was baptized not long before he died in 371. Monica's patience had won him, as Peter wrote that wives might win husbands "without the word."

Her son Augustine, born in 354, was brilliant and restless. His parents sacrificed to send him to school at Madaura and then Carthage, where he became a teacher of rhetoric, the art of persuasive speech. But he lived for success and pleasure, took a companion without marriage, and had a son, Adeodatus, about 372. Worse, from Monica's view, he joined the **Manichees**, a sect that mocked the Old Testament. For a time she would not let him eat at her table. Then, Augustine says, she dreamed of standing on a wooden rule with a radiant young man who told her: where you are, he will be too. She took it as God's promise and opened her home to him again.

She also went to a bishop and begged him with tears to talk her son out of his errors. The bishop, once a Manichee himself, said the young man was not ready and must find out his error by reading. When she kept pressing, he sent her away, Augustine records, with words she remembered as if from heaven: it was impossible that the son of these tears should be lost. That sentence has made Monica the patron of praying parents for sixteen hundred years.

In 383 Augustine decided to go to Rome for a better post. Monica wanted to go with him or keep him home. He tricked her: he said he was seeing a friend off at the harbor of Carthage and sailed in the night while she prayed in a chapel by the shore. In 384 he won the post of public orator in Milan, the imperial capital. Monica followed him across the sea, and Augustine says that in a storm she encouraged the sailors. In Milan she found Bishop Ambrose, whose preaching was slowly opening Augustine's mind to the Bible.

In the summer of 386, in a garden in Milan, Augustine heard a child's voice chanting "Take up and read." He opened Paul's letters to Romans 13:13-14 and, as he wrote, the darkness of doubt fled away. He went straight in and told his mother, and she rejoiced. At the Easter Vigil of 387, Ambrose baptized Augustine, his son Adeodatus and his friend Alypius. Monica had prayed for this for about seventeen years, since Augustine was a teen.

That autumn the family went to **Ostia** to wait for a ship home to Africa. In the primary source below, Augustine describes standing with his mother at a window looking into a garden. As they talked of the life of the saints, both felt lifted for a moment beyond everything earthly toward God. A few days later Monica fell ill with fever. She had always wanted to be buried beside her husband in Africa, but now she told her sons not to worry about where her body lay; she asked only to be remembered at the Lord's altar. She died after nine days of illness, at the age of fifty-six. Augustine was thirty-three.

Augustine went on to become bishop of Hippo and the most influential theologian of the Latin West; his *City of God* and *Confessions* have shaped Christian thought ever since. Without Monica's **perseverance**, the story might have been very different. Yet the *Confessions* is honest about her too: Augustine tells of a girlhood habit of sipping wine that a servant's sharp word cured, and of her too-earthly grief when he left. She was not a plaster saint but a real woman whose faith grew steadier with the years.

PICTURE STUDY



Saints Augustine and Monica, Ary Scheffer, 1846 · Oil on canvas · The National Gallery, London (another version, 1854, is in the Louvre, Paris)
Wikimedia Commons · Public domain

Ary Scheffer, a Dutch-born painter who worked in Paris, painted the scene at the window in Ostia straight from Book IX of the *Confessions*. He left out almost everything but the two faces, the clasped hands and the sky, so that the viewer looks where they are looking.

Look closely

- Find the hands. What do they tell you about mother and son?
- Compare the two faces. Who seems more at peace, and why might that be?
- Look at the colors of the sky and sea. How do they fit the words in the primary source?

Talk about it

1. Scheffer painted a moment of shared thought, not an action. Why is that hard to paint, and how did he do it?
2. What details in the painting match Augustine's description, and what has Scheffer changed or added?

HANDS-ON: A LETTER HOME IN MONICA'S VOICE

Write a letter in Monica's voice from Milan in late 386 to a Christian friend in Thagaste, after Augustine's conversion in the garden. Use only facts you can support from this stop and the primary source.

You will need

- Lined paper or parchment-colored paper
- A pen
- This stop's core ideas and the primary-source excerpt

Steps

1. List six facts you will use: for example, the trick at Carthage harbor, the sea voyage, Ambrose, the garden, Adeodatus, the baptism planned for Easter.
2. Begin with a greeting and a word of thanks to God.
3. Tell, in Monica's words, what she prayed for and how long. Mention the bishop's promise about 'the son of these tears.'
4. Describe the news of the garden plainly, without inventing private details the sources do not give.
5. Close with her plans for Easter and the journey home by way of Ostia. Under the letter, write in your own voice one sentence saying how the real story ended.

Check your work

- My letter uses at least six true facts.
- It sounds like a faithful mother of the fourth century, not a modern person.
- I did not invent events that contradict the *Confessions*.

FIELD NOTEBOOK

1. **Narration (the parent keeps this).** Write one paragraph telling how Monica's prayers were answered, from Thagaste to Ostia. Include at least three places and two dates.
2. Copy Monica's last request from the primary source in your best hand. Underline the words that show what she cared about most.
3. Add Monica's portrait card to the heroine timeline at 387.

Did you know? In 1945 workmen digging near a church in Ostia found part of the original marble epitaph of Monica, written about 400 by a Roman consul named Bassus. Augustine's son Adeodatus, baptized with him, died about 389 at seventeen. Monica's relics were moved to Rome in 1430 and rest in the Basilica of Sant'Agostino.

Primary source. *Augustine, Confessions, Book IX, chapters 10-11, trans. E. B. Pusey; Project Gutenberg eBook #77585*

The day now approaching whereon she was to depart this life, (which day Thou well knewest, we knew not,) it came to pass, Thyself, as I believe, by Thy secret ways so ordering it, that she and I stood alone; leaning in a certain window, which looked into the garden of the house where we now lay, at Ostia; where removed from the din of men, ...

"Lay," she saith, "this body anywhere; let not the care for that any way disquiet you: this only I request, that you would remember me at the Lord's altar, wherever you be." And having delivered this sentiment in what words she could, she held her peace, being exercised by her growing sickness.

Go deeper. Augustine, *Confessions*, Books III, V, VIII and IX (Pusey translation, free at Project Gutenberg); read Book IX together as a family. Peter Brown, *Augustine of Hippo: A Biography* (1967; for strong readers). A second video topic: "Ambrose of Milan and the baptism of Augustine." Museum page: Ostia Antica archaeological park, for the ancient port city.

Goes deeper in. History, "The Early Church and the Roman Empire" (coming soon), and Literature, "Great Christian Books" (coming soon).

For families. Sources: Augustine, *Confessions*, Books I-IX (Pusey translation). The *Confessions* is almost our only source for Monica, so every detail here comes through her son's eyes. Dates: Augustine born 354; Patricius died c. 371; Augustine to Rome 383, Milan 384; garden 386; baptism Easter 387; Monica died autumn 387, aged 56. The bishop's words and Monica's dream are paraphrased. The primary-source excerpt was copied from Project Gutenberg eBook #77585; please compare it with your own copy, as editions differ slightly in spelling ('anywhere' / 'any where'). Augustine's unmarried companion is mentioned only as a plain fact of his early life.

PRACTICE

1. **EASY** Where was Monica from, and where did she die?
2. **EASY** Which bishop baptized Augustine, and when?
3. **MEDIUM** How did Monica's conduct toward her husband Patricius show her faith, and what was the result?
4. **MEDIUM** In the primary source, Augustine writes of the day of Monica's death "which day Thou well knewest, we knew not." What does that phrase tell you about how he understood her death?
5. **CHALLENGE** Monica had long wanted to be buried beside her husband in Africa. Using the primary source, explain what changed in her and why that change matters.
6. **CHALLENGE** Almost everything we know of Monica comes from her own son's book. Give one strength and one weakness of the *Confessions* as a source for her life, and one way a historian can test it.

Make it a game · Thagaste to Ostia. Write the places of Monica's life on cards (Thagaste, Carthage harbor, the sea, Milan, the garden, Ostia) and shuffle them. Players race to lay them in order and give one event for each. Bonus point for the right year on any card.

Scripture. "Confess your faults one to another, and pray one for another, that ye may be

healed. The effectual fervent prayer of a righteous man availeth much.” (James 5:16, KJV)

Monica’s prayers for her husband and son were “effectual” and “fervent”: steady, earnest and long. Augustine believed God answered them, though in His own time.

Practice: answers

1. Thagaste in Roman North Africa (now Souk Ahras, Algeria); she died at Ostia, the port of Rome, in 387.
2. Ambrose of Milan, at the Easter Vigil of 387.
3. She was patient and gentle, never answered him in his anger, and explained herself only after he had calmed down. Her example helped win him: he became a Christian and was baptized shortly before his death in 371.
4. That God knew and ordered the time of her death even when they did not; Augustine sees the conversation at the window as arranged by God’s providence (“by Thy secret ways so ordering it”) as a gift before she died.
5. Near death she told her sons to lay her body “anywhere” and not to worry about it, asking only to be remembered “at the Lord’s altar.” Her hope had moved from earthly things, even a dear wish, to God and the communion of His people. It shows her faith had matured: she cared more about prayer and eternity than about her grave.
6. Strength: Augustine knew her intimately and was an eyewitness to many events. Weakness: he writes as a loving son and a converted bishop telling a story of God’s grace, so he may shape events toward that theme or leave things out. Test: compare with other evidence, such as the epitaph found at Ostia in 1945, Ambrose’s writings and Augustine’s other works, and note where Augustine himself admits her faults.

2.4 CLOTILDE AND THE BAPTISM OF CLOVIS (496)

OBJECTIVES

- Explain the religious map of Gaul around 500: pagan Franks, Arian Goths and Burgundians, and Catholic Gallo-Romans.
- Tell how Queen Clotilde's faith and patience led to the baptism of King Clovis by Bishop Remi at Reims.
- Weigh why the date 496 is debated and why the Franks' Catholic baptism shaped the history of France and Europe.

Warm-up. After Rome fell in the West in 476, new Germanic kings ruled its old lands. Most of them were Christians, but of a kind the Roman bishops called heresy. Write down a guess: why would it matter to ordinary Roman Christians which kind of Christianity their new king believed?

Video slot. Video coming. Clovis and Clotilde; the baptism of Clovis at Reims; the Merovingian Franks and Gregory of Tours. Search approved channels (Christian History Institute, Khan Academy, Smithsonian, a French cathedral or museum channel); preview first.

KEY TERMS

Franks

A Germanic people from the lower Rhine who conquered most of Roman Gaul under Clovis; France takes its name from them.

Arianism

The teaching of Arius, condemned at the Council of Nicaea in 325, that the Son of God is a created being and not fully equal with the Father. Most Goths and Burgundians held it.

Catholic (Nicene)

The faith of the Nicene Creed, held by the bishops of Rome and Gaul: the Son is "of one substance with the Father."

Merovingian

The royal family of the Franks descended from Merovech, grandfather of Clovis; they ruled until 751.

Gregory of Tours

Bishop of Tours (573–594) who wrote the *History of the Franks*, our main source for Clotilde and Clovis.

Reims

The city in northeastern France where Clovis was baptized; later French kings were crowned there.

CORE IDEAS

Around the year 490, the western Roman Empire had been gone for about fifteen years. Gaul (roughly modern France) was divided among peoples who had crossed the Rhine. In the southwest ruled the Visigoths; in the southeast, along the Rhône, the Burgundians; in the north, the fast-rising **Franks** under a young king named Clovis. The millions of Gallo-Romans who farmed the land and filled the towns were mostly Catholic Christians, led by their bishops. The Goths and Burgundians were Christians too, but **Arians**, who denied that Christ was fully God. The Franks were still pagans who worshiped their old gods.

Clotilde (Chrotechildis) was born about 474–475, a princess of the Burgundian royal house. Unusually for her family, she was a Catholic, like her mother. Gregory of Tours, writing nearly a century later, says her uncle King Gundobad had killed her father in a struggle for the throne, though some historians doubt this part of his account. About 493 Clovis sent envoys to ask for her hand, and she was married to him. He gained an alliance; she gained a throne, and a mission.

Clotilde did not hide her faith. She urged her husband to give up his idols, telling him they were made of wood and stone and could do nothing. Clovis refused; his gods, he said, had made everything, and her God could not even be shown to be of the race of gods. Still, he let her have their first son, Ingomer, baptized. The baby died while still in his white baptismal robes. Clovis blamed her: if the child had been dedicated to his gods, he said, he would have lived. Clotilde answered, as Gregory reports, that she thanked God, who had counted her worthy to give Him a child who was now in His presence. Their second son, Chlodomer, was also baptized and fell ill; Clotilde prayed, and he recovered.

The turning point came in war. The Franks fought the Alamanni, a people of the upper Rhine, and the battle went against them. Gregory says Clovis, seeing his army near defeat, lifted his eyes to heaven and called on Jesus Christ, the God whom Clotilde proclaimed as Son of the living God, promising to believe and be baptized if He gave him victory. The Alamanni broke and their king was killed. Clotilde quietly sent for **Remi** (Remigius), the old bishop of **Reims**, to teach the king. Clovis worried his warriors would not follow; but, Gregory says, they cried out that they would follow the immortal God whom Remi preached.

Clovis was baptized at Reims on Christmas Day, and Gregory says more than three thousand of his army were baptized with him. The church was hung with painted cloths and filled with incense. Remi told the king to bow his head meekly, to worship what he had burned and burn what he had worshiped. The traditional year is **496**, about ten years after Clovis became king, but Gregory's dating is loose, and many historians today place the baptism between 496 and 508. A letter from Bishop Avitus of Vienne congratulating Clovis survives and confirms the event, though not the exact year.

The choice was Catholic, not Arian, and that mattered enormously. The bishops and Roman townsfolk of Gaul now saw the Frankish king as one of their own, while the Arian Goths remained outsiders. In 507 Clovis defeated the Visigoths at Vouillé and drove them south of the Pyrenees. His kingdom became the foundation of France, and the Franks became the

strongest Catholic power in the West. Three centuries later, Charlemagne, a Frankish king, would be crowned emperor in Rome. France came to be called “the eldest daughter of the Church.”

Honest history must add that baptism did not make Clovis gentle. Gregory himself records his ruthless murders of rival kings, his own relatives. Clotilde outlived him by more than thirty years. After his death in 511 she watched her sons fight one another and, in 524, saw two of her grandsons killed by their own uncles. She withdrew to Tours to live near the shrine of St. Martin in prayer and works of mercy, and she died there in 545. Her courage was not on a battlefield, but in years of patient witness inside a pagan palace, and in grief she bore without losing faith.

PICTURE STUDY



The Baptism of Clovis, Master of Saint Giles, c. 1500 · Oil on panel · National Gallery of Art, Washington, D.C.

Wikimedia Commons · Public domain

An unnamed Netherlandish painter working in Paris about 1500 painted this panel. He set the baptism in a church of his own time, with the court in the fashions of 1500, a thousand years after the event. The dove refers to a later legend that a dove brought holy oil from heaven for the ceremony.

Look closely

- Find Bishop Remi and King Clovis. What is each doing with his hands?
- Find the queen. Where does the painter place Clotilde, and what does that suggest about her part in the story?
- Find the dove. What does it carry?

Talk about it

1. Name two details that belong to 1500, not 496. Why do painters dress the past in the clothes of their own time?
2. The legend of the dove first appears in the 800s, not in Gregory. How should a historian use a painting that mixes history with legend?

HANDS-ON: MAP AND CHART: GAUL IN 500

Make a map of Gaul about A.D. 500 and a cause-and-effect chart showing why Clotilde's faith changed the course of Europe.

You will need

- An outline map of France and the lands around it (printed or traced)
- Colored pencils
- A sheet of paper for the chart

Steps

1. Shade the kingdoms about 500: Franks in the north, Burgundians in the Rhône valley, Visigoths in the southwest, Alamanni on the upper Rhine, Ostrogoths in Italy.
2. Mark each kingdom with P (pagan), A (Arian) or C (Catholic) for its rulers, and mark the Gallo-Roman people as C.
3. Mark Reims, Soissons, Paris, Tours, Vouillé and Lyon.
4. Draw the chart: Clotilde's faith → Clovis's vow in battle → baptism at Reims → bishops and Gallo-Romans support the Franks → victory at Vouillé (507) → a Catholic Frankish kingdom → Charlemagne (800).
5. Beside each arrow, write one sentence of evidence from this stop.

Check your work

- My map shows at least five peoples and labels each ruler's faith.
- My chart has at least six linked steps.
- Each step has a piece of evidence.

FIELD NOTEBOOK

1. **Narration (the parent keeps this).** Write one paragraph explaining how a Burgundian princess helped make France a Catholic kingdom. Mention both her courage and her sorrows.
2. Write a short note on the date: Why is 496 the traditional year, and why do some historians prefer a later one?
3. Add Clotilde's portrait card to the heroine timeline at 496.

Did you know? Clovis and Clotilde built a church in Paris dedicated to the Holy Apostles, where both were buried; it later took the name of St. Genevieve, the holy woman of Paris

whom they honored. The name Clovis is an early form of Louis, the name of eighteen kings of France. For centuries French kings were anointed at Reims in memory of Clovis's baptism.

Go deeper. Gregory of Tours, *History of the Franks*, Book II, chapters 28–31, trans. Ernest Brehaut (1916), free at Project Gutenberg (eBook #74955); read the account of Clotilde and the baptism for yourself and compare it with this stop. J. M. Wallace-Hadrill, *The Long-Haired Kings* (1962; advanced). A second video topic: “Reims Cathedral and the coronation of French kings.” Museum page: National Gallery of Art, Washington, *The Baptism of Clovis*.

Goes deeper in. History, “The Fall of Rome and the Germanic Kingdoms” (coming soon), and Geography, “France and Western Europe” (coming soon).

For families. Sources: Gregory of Tours, *History of the Franks* II.28–31 and III; the letter of Avitus of Vienne to Clovis; Ian Wood, *The Merovingian Kingdoms* (1994). Gregory wrote about 90 years after the events and shaped Clovis as a new Constantine, so his story is told as his. Clovis's words in battle are a paraphrase of Gregory, not a quotation. The date of the baptism is traditionally 496; scholars propose dates up to 508, and this is stated plainly. Gregory's claim that Gundobad murdered Clotilde's father is doubted by some historians. We could not check a word-for-word excerpt of the relevant chapters against Project Gutenberg, the Avalon Project or the Library of Congress, so there is no Primary source box; Brehaut's translation is linked for the student to read directly. The deaths of Clotilde's grandsons are mentioned without detail.

PRACTICE

1. **EASY** Who baptized Clovis, where, and on what feast day?
2. **EASY** What people did the Franks fight in the battle where Clovis made his vow?
3. **MEDIUM** What was the difference between Arian and Catholic Christians about A.D. 500, and which were the Burgundian and Gothic kings?
4. **MEDIUM** How did Clotilde respond when her first son died after baptism, and what does it show?
5. **CHALLENGE** Explain in three steps how Clovis's choice of Catholic rather than Arian baptism helped him defeat the Visigoths in 507.
6. **CHALLENGE** Gregory of Tours wrote about ninety years after the baptism and compares Clovis to a new Constantine. Give two reasons this should make us careful with his account, and one reason we still trust its main facts.

Make it a game · Pagan, Arian or Catholic?. A parent names a person or people: Clotilde, Gundobad, Clovis before the battle, Clovis after Reims, Remi, the Visigothic king Alaric II, the Gallo-Romans, the Alamanni. The player answers Pagan, Arian or Catholic and gives a reason. Three right in a row earns a ‘crown.’

Scripture. “Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear.” (1 Peter 3:1–2, KJV)

In the King James Version, “conversation” means a way of life. Clotilde lived out this verse: her steady, faithful life in a pagan court helped win a king and a people.

Practice: answers

1. Bishop Remi (Remigius) of Reims, at Reims, on Christmas Day (traditionally in 496).
2. The Alamanni.
3. Arians taught that the Son of God was created and not fully equal with the Father; Catholics held the Nicene Creed, that the Son is of one substance with the Father. The Burgundian and Gothic kings were mostly Arians (though Clotilde herself was Catholic).
4. She thanked God that she had been counted worthy to give Him a child who was now with Him. It shows her steady faith in eternal life, even in grief and under her husband’s blame.
5. (1) As a Catholic he shared the faith of the Gallo-Roman bishops and people, who were the majority in Gaul. (2) They welcomed and supported him, while the Arian Visigothic rulers stayed outsiders to their own Catholic subjects. (3) With that support and a united army, Clovis won at Vouillé and took most of southwest Gaul.
6. Careful: (1) he was not an eyewitness and his dates are loose; (2) he was shaping a lesson, presenting Clovis like Constantine (a battle vow, a conversion), so he may have fitted events to that pattern. Trust: a letter of Bishop Avitus of Vienne written at the time congratulates Clovis on his baptism, confirming that it happened; Gregory also had local church traditions from Reims and Tours.

2.5 HILDA OF WHITBY AND CAEDMON'S HYMN

OBJECTIVES

- Place Hilda in seventh-century Northumbria and explain what an abbess of a double monastery did.
- Tell how Hilda recognized Caedmon's gift and why his hymn is called the first English poem by a known poet.
- Read Caedmon's hymn as a primary source and describe the features of Old English verse.

Warm-up. Think of someone whose hidden talent you noticed before anyone else did, or someone who noticed yours. Write a sentence about what it takes to see a gift in another person and help it grow.

Video slot. Video coming. Hilda of Whitby, the Synod of Whitby (664) and Caedmon's Hymn read aloud in Old English. Search approved channels (English Heritage, the British Library, Christian History Institute, Khan Academy); preview first.

KEY TERMS

abbess

A woman who leads a community of nuns, or, in Hilda's case, a double monastery.

double monastery

A monastery with separate houses for men and for women under one head; common in early Anglo-Saxon England and often ruled by an abbess.

Northumbria

The Anglo-Saxon kingdom north of the Humber River, stretching up into southern Scotland.

Synod of Whitby

The church council held at Hilda's monastery in 664, where King Oswy chose the Roman way of dating Easter over the Irish way.

Old English

The language of the Anglo-Saxons, spoken about 450–1150; the ancestor of modern English.

alliteration

Repeating the same beginning sound in nearby words; the backbone of Old English poetry.

CORE IDEAS

Our source for Hilda is the Venerable Bede, the monk of Jarrow who finished his *Ecclesiastical History of the English People* in 731, about fifty years after her death. Bede knew people who had known her. He tells us that **Hilda** (Hild) was born in 614 into the royal

house of **Northumbria**; she was the great-niece of King Edwin. In the spring of 627, at about thirteen, she was baptized at York with Edwin and his court by the missionary Paulinus, who had come north from Kent. England was then only partly Christian, and the new faith was fragile; when Edwin was killed in battle in 633, many fell back into paganism.

Hilda lived as a noblewoman in the world for thirty-three years. Then, Bede says, she resolved to serve God alone. She meant to join her sister's convent in Gaul, but Bishop Aidan, the Irish missionary of Lindisfarne, called her back to Northumbria. She became **abbess** at Hartlepool in 649, and in 657 she founded a new monastery at Streanæshalch, the place we now call Whitby, on a high cliff above the North Sea.

Whitby was a **double monastery**, with men and women living in separate houses under Hilda's rule. She taught them justice, devotion and purity, and especially peace and charity, so that, as Bede says, no one there was rich and no one was poor, since all things were held in common as in the early church of Acts. She required much study of Scripture. Her house became a school for leaders: Bede names five men from Whitby who became bishops, among them John of Beverley. Kings and princes came to her for counsel, and ordinary people called her mother.

In 664 the **Synod of Whitby** met in Hilda's house. Christians in Northumbria were divided: those taught by Irish monks kept Easter by one reckoning, those linked with Rome and Canterbury by another, so that in one royal household the king might be celebrating Easter while the queen was still keeping Lent. Hilda herself favored the Irish custom she had learned from Aidan. King Oswy heard both sides and chose the Roman way, because it bound England to the wider church. Hilda accepted the decision, and her house kept the unity of the church.

Then comes the story of **Caedmon**. He was a lay worker on the monastery's lands who cared for the cattle and was no longer young. At feasts, when the harp was passed around and each guest had to sing, Caedmon would slip out in shame, for he knew no songs. One night, after leaving a feast, he lay down in the cattle shed and dreamed that someone stood by him and called him by name, telling him to sing. He said he could not. Then sing, said the visitor, of the beginning of created things. And Caedmon sang verses in praise of God the Creator that he had never heard before.

In the morning he told the reeve, his overseer, who took him to Hilda. She and her scholars heard the verses, gave him a passage of Scripture to turn into song, and the next day he brought it back as excellent poetry. Hilda recognized the grace of God in the man. She urged him to become a monk, and the brothers taught him the history of the Bible, which he turned into **Old English** song: the Creation, the Exodus, the life of Christ, the judgment to come. Bede says many hearts were stirred to despise the world and long for heaven by his songs. His nine-line hymn of creation, which survives in Old English in copies of Bede, is the earliest English poem whose poet we know by name.

Hilda suffered a painful illness for the last six years of her life but never stopped teaching and giving thanks. She died on November 17, 680, at sixty-six, urging her community to keep the peace of the gospel with one another and with all. She stands at the very beginning of

English literature and English learning: a royal woman who used her rank, her wisdom and her school to train bishops and to give a cowherd's gift to the world.

PICTURE STUDY



Page from the Junius Manuscript (the "Caedmon Manuscript"), Unknown Anglo-Saxon scribes and artists, c. 1000 · Ink and pigment on vellum · Bodleian Library, Oxford (MS Junius 11)
Wikimedia Commons · Public domain

This book of Old English poems on Genesis, Exodus, Daniel and Christ was once thought to be Caedmon's own work, because its subjects match Bede's list of his songs; today scholars think it was written by later poets. Its line drawings are among the finest Anglo-Saxon art. It shows us the kind of Bible poetry Caedmon began.

Look closely

- Look at the handwriting. Can you find any letters that look different from modern letters (such as þ, "thorn," or ð, "eth")?
- Study the drawings. How does the artist show heaven and earth, or God and man?
- Notice the frames and arches. How do they organize the page?

Talk about it

1. Why would someone in the 1600s guess that this book was Caedmon's? What evidence later changed scholars' minds?
2. Why might a monastery spend months making one illustrated book of Bible poems?

HANDS-ON: SING OF CREATION: LEARN AND IMITATE CAEDMON'S HYMN

Learn Caedmon's hymn in translation (the primary source), then write your own short poem of praise in the Old English style.

You will need

- The primary-source text of the hymn
- Paper and pen
- Optional: a recording of the hymn read in Old English (see Go deeper)

Steps

1. Read the hymn aloud three times. Then memorize it, a phrase at a time.
2. Count the names the poem gives God: Guardian, Creator, Father of glory, everlasting Lord, holy Shaper. What does each name tell us about Him?
3. Learn the rules of Old English verse: each line has two halves with a pause between; each half has two strong beats; at least one stressed word in the first half begins with the same sound as the first stressed word in the second half. Example: “**W**ind on the **w**ater || **w**orks of His hand.”
4. Write a poem of 6–9 lines praising God for one part of creation (the sea, the stars, the harvest). Use at least four different names for God and keep the alliteration rule.
5. Recite your poem and the hymn to your family, as Caedmon sang his to Hilda.

Check your work

- I can recite the hymn from memory.
- My poem has half-lines with alliteration in every line.
- My poem uses at least four names for God.

FIELD NOTEBOOK

1. **Narration (the parent keeps this).** Write one paragraph telling how Hilda discovered Caedmon’s gift and what she did about it. End with a sentence on why this story matters for the history of English.
2. Copy the hymn in your best hand. Draw a small cattle shed beside it.
3. Add Hilda’s portrait card to the heroine timeline at 657 (Whitby founded), with a note for 664 (the synod).

Did you know? Whitby’s shore is full of ammonite fossils, coiled like snakes. A later legend said Hilda turned the snakes of the district into stone, and the town’s coat of arms shows three “snake-stones.” It is a legend, not history, but it shows how long Whitby remembered her. The ruins on the cliff today are of a later abbey, built after the Normans; Hilda’s buildings were destroyed by Viking raiders about 867.

Primary source. *Caedmon’s Hymn (c. 670), from Bede, Ecclesiastical History, Book IV, chapter 24; rendered by Emily Hickey in Our Catholic Heritage in English Literature of Pre-Conquest Days, Project Gutenberg eBook #16785*

Now shall we praise the Guardian of the Kingdom of Heaven, the might of the Creator and the thought of His mind, the works of the Father of glory; how He

made the beginning of all wonders, the everlasting Lord. First did He shape for the children of men Heaven for a roof, the holy Shaper.

Go deeper. Bede, *Ecclesiastical History of the English People*, Book IV, chapters 23–24 (trans. A. M. Sellar, 1907; free at Project Gutenberg, eBook #38326): Hilda’s life and the full story of Caedmon. Rosemary Sutcliff, *Dawn Wind* (1961), a novel of Saxon England as the gospel arrives, gives the feel of the age. A second video topic: “Caedmon’s Hymn read aloud in Old English.” Museum page: English Heritage, “Whitby Abbey: History.”

Goes deeper in. Literature, “The Beginnings of English Poetry” (coming soon), and History, “Anglo-Saxon England” (coming soon).

For families. Sources: Bede, *Ecclesiastical History* III.24–25 and IV.23–24 (the Sellar translation is free at Project Gutenberg). All details of Hilda’s life and Caedmon’s dream come from Bede and are told as he told them. Bede gives the hymn in Latin, and he says his Latin gives only the sense; Old English versions survive in the margins and translations of his book. Hickey’s rendering covers the opening lines. The five bishops trained at Whitby are named by Bede: Bosa, Ætla, Otfar, John of Beverley and Wilfrid II. The ‘snake-stone’ story is identified as legend.

PRACTICE

1. **EASY** Who baptized Hilda, where, and about how old was she?
2. **EASY** What important church council met at Whitby, in what year, and what did it decide?
3. **MEDIUM** Why did Caedmon leave feasts when the harp came near him, and what changed?
4. **MEDIUM** Using the primary source, list the names the hymn gives to God, and say which describe God as Maker.
5. **CHALLENGE** The hymn says God first shaped “Heaven for a roof” for “the children of men.” What picture of the world does that give, and which chapter of the Bible is it drawing on? What does the order “first ... heaven” show about how Caedmon understood creation?
6. **CHALLENGE** Hilda favored the Irish date of Easter, yet accepted the Roman decision at the synod held in her own house. What does that tell us about her, and why did the decision matter for England?

Make it a game • Pass the Harp. Pass a ‘harp’ (a book or a box) around the table. Whoever holds it must give one alliterating half-line praising God or creation (“Sun in the sky,” “Bright are the birds”). Anyone who is stuck may ‘slip out to the cattle shed’ for one turn, as Caedmon did, but must come back with two lines.

Scripture. “O sing unto the LORD a new song: sing unto the LORD, all the earth.” (Psalm 96:1, KJV)

Caedmon sang a song no one had sung before, in the plain language of his people. Hilda made room for that new song, and English Christian poetry began.

Practice: answers

1. Paulinus, at York, in 627, when she was about thirteen.
2. The Synod of Whitby, 664; King Oswy chose the Roman way of dating Easter rather than the Irish way.
3. He knew no songs and was ashamed. In a dream he was told to sing of the beginning of creation, and he did; Hilda recognized it as God's gift and brought him into the monastery, where he turned Bible stories into English poetry.
4. Guardian of the Kingdom of Heaven, Creator, Father of glory, everlasting Lord, holy Shaper. "Creator" and "holy Shaper" describe Him as Maker (and "Father of glory" whose "works" these are).
5. It pictures the world as a house God built for mankind, with the sky as its roof. It draws on Genesis 1 ("In the beginning God created the heaven and the earth"; the firmament). Putting heaven first follows the Genesis order and shows that Caedmon saw creation as God's orderly, generous provision for people, beginning from above.
6. It shows humility and love of the church's unity over personal preference. The decision tied the English church to Rome and the wider Western church, bringing a common calendar, books and learning, which shaped English Christianity (and later scholars such as Bede) for centuries.

2.6 MARGARET OF SCOTLAND

OBJECTIVES

- Trace Margaret's path from exile in Hungary to queen of Scotland, through the upheaval of 1066.
- Describe her work as queen: church reform, care for the poor, the Queen's Ferry and the raising of her children.
- Use Turgot's *Life of St. Margaret* as a source and judge its strengths and limits.

Warm-up. Margaret was a princess who never had a settled home until she was in her twenties. She was born in exile, moved countries twice and, tradition says, was driven by a storm onto a foreign shore. Write two sentences: How might a childhood like that shape what a person cares about as an adult?

Video slot. Video coming. Saint Margaret of Scotland; St Margaret's Chapel at Edinburgh Castle; Dunfermline Abbey. Search approved channels (Historic Environment Scotland, National Trust for Scotland, Christian History Institute, the Bodleian Libraries); preview first.

KEY TERMS

Edgar Ætheling

Margaret's brother, the last male of the old English royal house of Wessex; chosen king by some English leaders after Hastings but never crowned.

Malcolm III (Canmore)

King of Scots 1058–1093, Margaret's husband; "Canmore" is Gaelic for "great head" or "great chief."

Turgot

Margaret's confessor and friend, later prior of Durham and bishop of St Andrews, who wrote her *Life* at her daughter's request.

confessor

A priest who hears a person's confession and gives spiritual guidance.

Dunfermline

The royal town in Fife where Margaret married Malcolm and founded a priory with Benedictine monks from Canterbury.

Gospel book

A book containing the Gospels or readings from them for use in worship; Margaret's own survives in the Bodleian Library, Oxford.

CORE IDEAS

Margaret was born about 1045 in Hungary, far from the land she would rule. Her grandfather was the English king Edmund Ironside; when the Danish king Cnut seized England in 1016, Edmund's infant sons were sent into exile, and her father, Edward "the Exile," grew up at the Hungarian court and married there. In 1057 King Edward the Confessor, who had no children, called him home as a possible heir. Edward the Exile died within days of landing in England. Margaret, about twelve, grew up at the English court with her brother **Edgar Ætheling** and sister Christina.

Then came 1066. King Edward died in January; Harold Godwinson was crowned; in October Harold fell at Hastings and William of Normandy took the throne. Edgar, the last prince of the old royal line, was a danger to William. In 1068 the family fled north. Tradition says their ship was driven by storms into the Firth of Forth, at the bay now called St Margaret's Hope. **Malcolm III**, King of Scots, a widower who had himself spent years in exile in England, welcomed them. About 1070 he married Margaret at Dunfermline. Turgot says she had hoped to become a nun, and that God turned her to another calling.

The Scotland she came to was a land of Gaelic-speaking clans, with a church that had grown apart from the customs of the wider Western church. Margaret did not come to tear down but to build. Turgot tells of church councils at which she, with Malcolm translating into Gaelic, argued from Scripture for keeping Lent from its proper start, receiving communion at Easter, resting from work on the Lord's Day and keeping Christian marriage laws. She invited Benedictine monks from Canterbury, with the help of Archbishop Lanfranc, to found a priory at **Dunfermline**. For pilgrims going to St Andrews she set up free ferries across the Forth, with lodging on both shores; the towns of North and South Queensferry still bear her name.

Margaret's private life was even more striking than her public work. Turgot, her **confessor**, says she rose in the night to pray, fasted so strictly that her health suffered, and read Scripture constantly. Every morning she fed small orphan children with her own hands. In Lent and Advent she and the king served hundreds of poor people at table, and she washed the feet of the poor. She used her own money to ransom English captives taken in the border wars. Malcolm, who could not read, came to love what she loved: he would pick up the books she prayed from and kiss them, and he had them bound in gold and jewels for her.

She raised eight children: six sons and two daughters. Turgot says she was strict with them, made sure they were taught the faith, and had them brought to her often to be instructed. Three sons became kings of Scots: Edgar, Alexander I and David I, whose long reign (1124–1153) built abbeys and towns across Scotland. Her daughter Edith, renamed Matilda, married Henry I of England, so that the old English royal blood returned to the English throne. Margaret is an ancestor of every later monarch of Scotland and of Britain.

Her life ended in sorrow. In November 1093 Malcolm invaded northern England and was killed near Alnwick on the 13th, with their eldest son, Edward. Margaret was already gravely ill in Edinburgh Castle. Turgot, who had the story from a witness, says that when her son

Edgar came in with the news, she prayed, gave thanks to God for sending her this sorrow at the end of her life, and died on November 16, 1093, at about forty-eight. She was declared a saint in 1250.

Some modern writers have criticized Margaret for bringing English and continental ways into a Gaelic land. It is fair to say that the changes of her family's reign began a long shift in Scottish life. But judged by the standards of her own day, she did what a Christian queen was expected to do: she brought her land into closer fellowship with the wider church, cared for the weak, and raised faithful heirs. Her Gospel book, now in Oxford, still shows the beauty she brought to Scotland's worship.

PICTURE STUDY



Malcolm III and Queen Margaret, from the Seton Armorial, Unknown Scottish heraldic artist, 1591 · Ink, watercolor and gold on paper · National Library of Scotland, Edinburgh
Wikimedia Commons · CC BY-SA 3.0

The Seton Armorial is a book of coats of arms and royal portraits made for a Scottish nobleman about 500 years after Margaret's death. The artist could not know what Malcolm and Margaret looked like, so he painted them as a king and queen of his own time would have appeared, with the symbols that told their story.

Look closely

- What is each figure holding? What do the objects say about how Scots remembered them?
- Look at the clothing. Is it eleventh-century or sixteenth-century fashion? How can you tell?
- Find the colors used most. Why might gold and red be chosen for royalty?

Talk about it

1. This portrait was made 500 years after Margaret lived. What is it good evidence for, and what is it not good evidence for?
2. If you could paint Margaret from Turgot's descriptions, what would you show her doing?

HANDS-ON: AN ILLUMINATED GOSPEL PAGE

Margaret's small Gospel book, about the size of a modern paperback, has pictures of the four Evangelists and decorated first letters. Make your own illuminated page of a Gospel passage she would have loved.

You will need

- Heavy paper or cardstock
- A pencil, ruler and fine black pen
- Colored pencils or watercolors, with a gold or yellow pen
- A KJV Bible

Steps

1. Choose a passage on mercy to the poor, such as Matthew 25:35–40 or Luke 14:13–14.
2. Rule light pencil lines for your text, leaving a large square at the top left for the first letter.
3. Draw the first letter large and fill it with knots, vines or an animal, in the Insular style of the British Isles. Color it, with gold.
4. Copy the passage in your neatest hand. Leave a margin and draw a small border.
5. On the back, write three sentences: how Margaret lived out this passage, what happened to her real Gospel book, and where it is today.

Check your work

- My page has a decorated first letter and a border.
- The passage is copied accurately from the KJV.
- My note on the back connects the passage to Margaret's life.

FIELD NOTEBOOK

1. **Narration (the parent keeps this).** Write one paragraph telling how an exiled princess became Scotland's beloved queen. Include 1066, Dunfermline and the Queen's Ferry.
2. Make a family tree from Edmund Ironside to Margaret, then down to her children Edgar, Alexander, David and Matilda.
3. Add Margaret's portrait card to the heroine timeline at 1070.

Did you know? Turgot tells how Margaret's Gospel book fell into a river while being carried and was found days later on the riverbed, open, its pages unharmed but for a little water mark. That very book was sold at auction in 1887 for £6 and recognized by a poem inside it that tells the same story; it is now in the Bodleian Library, Oxford. St Margaret's Chapel in Edinburgh Castle, built by her son David about 1130, is the oldest building in Edinburgh.

Go deeper. Turgot, *Life of St. Margaret, Queen of Scotland*, trans. William Forbes-Leith (1884; public domain, look for scans online through a library). Bodleian Libraries, "The Gospel Book of St Margaret" (digital images of every page). A second video topic: "Dunfermline Abbey and the royal tombs of Scotland." Museum page: Historic Environment Scotland, "St Margaret's Chapel, Edinburgh Castle."

Goes deeper in. History, "The Normans and Medieval Britain" (coming soon), and Art, "Illuminated Manuscripts" (coming soon).

For families. Sources: Turgot, *Life of St. Margaret* (written c. 1100–1107 for her daughter Matilda); the *Anglo-Saxon Chronicle* for 1067–1093; G. W. S. Barrow's studies of medieval Scotland. Turgot is a loving, eyewitness source and is told as he told it; the shipwreck landing at St Margaret's Hope is tradition. Her birth year (c. 1045) and wedding year (1069 or 1070) are approximate. No word-for-word excerpt from Project Gutenberg, the Avalon Project or the Library of Congress was available to us, so there is no Primary source box; Turgot's account is paraphrased. The modern debate about her influence on Gaelic culture is mentioned briefly and judged by the standards of her own day.

PRACTICE

1. **EASY** In what country was Margaret born, and why was her family there?
2. **EASY** Name the three sons of Margaret who became kings of Scots.
3. **MEDIUM** Why did Margaret's family flee from England to Scotland in 1068?
4. **MEDIUM** Name three changes Margaret urged on the Scottish church, and one practical gift she gave to pilgrims.
5. **CHALLENGE** Margaret died in 1093, but her youngest son, David I, reigned until 1153. How many years passed from Margaret's marriage (c. 1070) to the end of David's reign, and what does this tell you about the reach of her influence?
6. **CHALLENGE** Turgot was Margaret's confessor and wrote at her daughter's request. Give two reasons to trust his account and two reasons to read it carefully.

Make it a game • Queen's Ferry. Mark two 'shores' across a room. A 'ferryman' asks each 'pilgrim' a question about this stop. A right answer earns a free crossing; a wrong answer means waiting one turn on the shore while another pilgrim tries. Everyone who crosses names one way Margaret helped the poor.

Scripture. “She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.” (Proverbs 31:20, KJV)

Turgot shows Margaret doing exactly this, feeding orphans with her own hands and serving the poor at table. A queen’s first riches, she believed, were to be given away.

Practice: answers

1. Hungary. Her father, Edward the Exile, had been sent abroad as a baby after the Danish king Cnut took the English throne in 1016.
2. Edgar, Alexander I and David I.
3. After William of Normandy won at Hastings (1066), her brother Edgar Ætheling, heir of the old English royal line, was a threat to the new king, so the family was in danger and fled north.
4. Any three: beginning Lent at the proper time, receiving communion at Easter, resting from work on Sunday, keeping Christian marriage laws, bringing Benedictine monks to Dunfermline. For pilgrims: free ferries across the Forth to St Andrews, with lodging (Queensferry).
5. About 83 years (1153 – 1070). Her influence lasted through three of her sons’ reigns, almost a century: the church and abbey-building work she began was carried on by her children, especially David I.
6. Trust: he knew her personally for years and saw her daily life; he got the story of her death from an eyewitness; many details (her Gospel book, Dunfermline, Queensferry) are confirmed by other evidence. Care: he wrote to honor her for her daughter, so he naturally praises and leaves out faults; he wrote as a churchman to present her as a model saint, so he stresses holiness and may simplify Scottish politics.

2.7 ELEANOR OF AQUITAINE

OBJECTIVES

- Explain why Aquitaine made Eleanor the greatest heiress in twelfth-century Europe, and map the “Angevin Empire.”
- Trace her life as queen of France, queen of England, prisoner, regent and elder stateswoman.
- Separate the documented Eleanor from legends, and weigh her real faults and real achievements by the standards of her day.

Warm-up. Eleanor lived to about eighty, outlived all but two of her ten children, crossed the Mediterranean on crusade and crossed the Pyrenees in winter at nearly eighty. Before you read, write: What do you think a medieval queen could and could not do on her own authority?

Video slot. Video coming. Eleanor of Aquitaine; Fontevraud Abbey and the Plantagenet tombs; Henry II and the Angevin Empire. Search approved channels (English Heritage, Khan Academy, Smithsonian, the British Library); preview first.

KEY TERMS

Aquitaine

A large, rich duchy in southwestern France, about a quarter of the modern country, centered on Poitiers and Bordeaux.

annulment

A church ruling that a marriage was never valid. Eleanor’s first marriage was annulled in 1152 because she and Louis VII were related within the forbidden degrees (consanguinity).

Angevin Empire

The name historians give to the lands ruled by Henry II and his sons: England, Normandy, Anjou, Aquitaine and more, from Scotland’s border to the Pyrenees.

regent

A person who governs on behalf of a monarch who is absent, too young or captive.

ransom

Money paid to free a prisoner. Richard I’s ransom was 150,000 marks of silver.

Fontevraud

An abbey in the Loire valley, ruled by an abbess, where Eleanor spent her last years and was buried.

CORE IDEAS

Eleanor was born about 1122–1124, the elder daughter of Duke William X of **Aquitaine**. Her grandfather William IX was the first troubadour poet whose songs survive, and her family's court at Poitiers was lively, learned and proud. In 1137 her father died on pilgrimage to Santiago de Compostela, and Eleanor, about fifteen, became duchess of lands larger than those the king of France ruled directly. Within weeks she was married to the king's son, Louis, who became King Louis VII that same summer.

Louis was devout, gentle and rather monkish; Eleanor was bold and quick. In 1147 they went together on the Second Crusade, called by Bernard of Clairvaux to help the Crusader states after the fall of Edessa. The crusade went badly; the French army was cut up in the mountains of Asia Minor, and the siege of Damascus in 1148 failed. At Antioch, ruled by Eleanor's uncle Raymond, she and Louis quarreled bitterly over strategy and their marriage. They returned home estranged. They had two daughters but no son, and a king needed an heir. In March 1152 a council of bishops at Beaugency **annulled** the marriage because the couple were cousins. Eleanor kept Aquitaine.

Eight weeks later she married Henry, Count of Anjou and Duke of Normandy, about ten years younger than she. In 1154 Henry became King Henry II of England. Now the **Angevin Empire** stretched from the Scottish border to the Pyrenees, and the king of France held far less land in France than his vassal. Eleanor and Henry had eight children, among them Richard the Lionheart, Geoffrey of Brittany, John, and daughters married into the ruling houses of Saxony, Sicily and Castile. Eleanor often governed in England or Aquitaine while Henry was away.

The marriage soured. In 1173 her sons rebelled against their father, and Eleanor took their side; she was captured trying to reach the French court, reportedly in men's clothing. Henry kept her under guard for about sixteen years, mostly in England. By the standards of her time, a wife and queen joining an armed revolt against her husband and king was a grave wrong, and her imprisonment was not unusual; but Henry, too, had given her cause for grievance. When Henry died in 1189, Richard's first act was to set his mother free.

Then Eleanor, about sixty-seven, entered the greatest years of her life. While Richard went on the Third Crusade she acted as **regent** in England, traveling the land, freeing prisoners, receiving oaths and keeping John from seizing power. In 1190–1191 she crossed the Alps to bring Richard his bride, Berengaria of Navarre. When Richard was captured on his way home in 1192 and held by the German emperor Henry VI, Eleanor raised the **ransom** of 150,000 marks, a sum equal to perhaps two or three years of the English crown's income, gathered by heavy taxes and gifts of church silver. In the winter of 1193–94, past seventy, she carried much of it to Germany herself and brought her son home.

Even at nearly eighty she did not stop. In 1200 she crossed the Pyrenees to Castile to choose a granddaughter as bride for the heir of France, a marriage meant to make peace. She chose Blanche, who became the mother of King Louis IX, Saint Louis. Eleanor spent her last years

at the abbey of **Fontevraud**, which she had long supported, and died there on April 1, 1204. Her painted stone effigy shows her lying peacefully, reading a book.

Eleanor attracts legends. Stories that she held “courts of love,” that she led a band of ladies dressed as Amazons on crusade, or that she poisoned a rival at Woodstock all come from later writers and are rejected by serious historians. The real Eleanor was ambitious, proud and sometimes rebellious, but also brave, capable and generous to the church, especially to Fontevraud. In her old age, in the service of her sons and the peace of kingdoms, she showed courage and endurance few rulers of either sex have matched. Her life is a reminder that God works through complicated people, and that a long life can end better than it began.

PICTURE STUDY

The Marriage of Louis VII and Eleanor of Aquitaine; Louis Departs on Crusade, Unknown French illuminator, Late 1300s · Ink, tempera and gold leaf on parchment (from the *Chroniques de France ou de St Denis*) · The British Library, London (Royal MS 16 G VI)

This picture comes from a French royal chronicle copied about 250 years after Eleanor’s first marriage. In one frame the artist shows two moments: the wedding of 1137 and Louis setting out on the Second Crusade ten years later. Medieval artists often told several parts of a story in one picture.

Look closely

- Find the two scenes. How does the artist separate them?
- Find Eleanor. What is she doing, and how is she dressed?
- Look at the armor and banners in the crusade scene. What symbols can you find?

Talk about it

1. This is a French chronicle. How might a French royal artist see Eleanor differently from an English one?
2. Why might the artist put the wedding and the crusade side by side?

HANDS-ON: ELEANOR’S ROAD: A MAP AND MILEAGE LOG

Eleanor traveled more than almost anyone of her age. Map her major journeys and calculate their distances to see what her courage cost in miles.

You will need

- An outline map of Europe and the Mediterranean
- Colored pencils and a ruler (or an online distance tool)
- A table for your log

Steps

1. Shade the Angevin lands about 1170: England, Normandy, Anjou, Maine, Touraine, Brittany (under Henry’s control) and Aquitaine (Eleanor’s own).

2. Draw and color four journeys: (1) Paris to Antioch on the Second Crusade, 1147–1148; (2) the Alps crossing to bring Berengaria, 1190–1191; (3) England to Germany with the ransom, 1193–1194; (4) Poitou to Castile across the Pyrenees, 1200.
3. Measure each straight-line distance with the map scale and record it. Add them up. (Example: Paris to Antioch is roughly 1,800 miles in a straight line; the real road was much longer.)
4. Beside each journey, write her age, the season, and the reason she went.
5. Write a two-sentence conclusion: what do your numbers show about her endurance?

Check your work

- My map shows the Angevin lands and four colored journeys.
- My log has distances, ages and reasons for each journey.
- My conclusion uses my numbers.

FIELD NOTEBOOK

1. **Narration (the parent keeps this).** Write one paragraph on Eleanor’s old age, from her release in 1189 to her death in 1204. Explain why many historians think these were her finest years.
2. Make a two-column chart: ‘Documented’ and ‘Legend.’ Put at least three items in each.
3. Add Eleanor’s portrait card to the heroine timeline at 1137, with a note at 1204.

Did you know? Eleanor was queen of France and then queen of England, and the mother of two kings of England (Richard I and John). Her effigy at Fontevraud lies beside those of Henry II and Richard I; the bones themselves were scattered during the French Revolution. A mark was two-thirds of a pound sterling, and a pound sterling was first reckoned as a pound weight of silver, so the ransom of 150,000 marks came to roughly 100,000 such pounds: some 35 metric tons of silver.

Go deeper. Amy Kelly, *Eleanor of Aquitaine and the Four Kings* (1950), a classic, very readable biography (read the notes on legends with care). Ralph V. Turner, *Eleanor of Aquitaine: Queen of France, Queen of England* (2009), a careful modern study. E. L. Konigsburg, *A Proud Taste for Scarlet and Miniver* (1973), a lively novel for younger siblings. A second video topic: “Fontevraud Abbey and the Plantagenet effigies.”

Goes deeper in. History, “The Crusades” and “Medieval England and France” (coming soon).

For families. Sources: Ralph V. Turner (2009); the chroniclers Roger of Howden, Richard of Devizes, William of Newburgh and John of Salisbury. Contemporary chroniclers were often hostile or gossipy, and many famous Eleanor stories come from later centuries; this stop names the main legends and sets them aside. The Antioch quarrel is told without speculation about romance, as the sources do not support it. Her birth year is uncertain (1122 or 1124). The ransom comparison with royal income is an estimate. No word-for-

word primary source from Project Gutenberg, the Avalon Project or the Library of Congress was available to us, so there is no Primary source box.

PRACTICE

1. **EASY** Name Eleanor's two husbands and the kingdom each ruled.
2. **EASY** Where did Eleanor spend her last years, and when did she die?
3. **MEDIUM** On what grounds was Eleanor's first marriage annulled, and what were the real reasons behind it?
4. **MEDIUM** Why was Eleanor imprisoned by Henry II, and how did her imprisonment end?
5. **CHALLENGE** A mark was a unit of money worth two-thirds of a pound sterling. How many pounds was Richard's ransom of 150,000 marks? If the English crown's yearly income was roughly £35,000–£50,000, about how many years of income did the ransom equal?
6. **CHALLENGE** Give one action of Eleanor's that people of her own time would have judged a real wrong, and one that they would have praised. Explain each by medieval standards, not modern ones.

Make it a game · Chronicle or Legend?. A parent reads twelve statements about Eleanor (for example: 'She went on the Second Crusade,' 'She held courts of love,' 'She raised Richard's ransom'). Players hold up a C card for Chronicle (documented) or an L card for Legend. Each correct card earns a 'silver mark'; the first to 10 marks pays the ransom and wins.

Scripture. "A man's heart deviseth his way: but the LORD directeth his steps." (Proverbs 16:9, KJV)

Eleanor made many bold plans, and not all were wise. Yet God directed her steps so that her last years served peace, and her granddaughter Blanche raised a holy king, Louis IX.

Practice: answers

1. Louis VII, king of France; Henry II, king of England.
2. At the abbey of Fontevraud in the Loire valley; she died on April 1, 1204.
3. On grounds of consanguinity (she and Louis were cousins). Behind it lay their estrangement after the Second Crusade and the lack of a male heir.
4. She supported her sons' rebellion against Henry in 1173–1174. She was held about sixteen years and was freed by her son Richard when Henry died in 1189.
5. $150,000 \times \frac{2}{3} = \text{£}100,000$. That is about 2 to 3 years of royal income ($100,000 \div 50,000 = 2$; $100,000 \div 35,000 \approx 2.9$).
6. Wrong: joining her sons in armed rebellion against her husband and king in 1173; in her day a wife and subject owed loyalty to both, so this was seen as disorder and betrayal. Praised: raising Richard's ransom and governing as regent, or arranging the Castilian marriage for peace; a queen mother serving her son, her kingdom and peace was doing her duty with great courage.

2.8 JOAN OF ARC AT ORLÉANS (1429)

OBJECTIVES

- Explain the state of the Hundred Years' War in 1428 and why Orléans was the key to France.
- Trace Joan's path from Domrémy to the relief of Orléans (May 8, 1429) and the crowning at Reims.
- Read Joan's letter to the English as a primary source, and explain how her two trials, in 1431 and 1456, judged her.

Warm-up. Joan was about seventeen when she told a royal captain that God had sent her to save France. Write two sentences: What would it take for experienced soldiers and nobles to follow a peasant girl of seventeen? What would make them refuse?

Video slot. Video coming. Joan of Arc and the siege of Orléans (1429); the Hundred Years' War; the Maison de Jeanne d'Arc in Orléans. Search approved channels (Khan Academy, Christian History Institute, Smithsonian, The Metropolitan Museum of Art); preview first.

KEY TERMS

Hundred Years' War

A long series of wars (1337–1453) between the kings of England and France over the French crown and English lands in France.

Dauphin

The title of the heir to the French throne; Joan's name for Charles VII until he was crowned.

Treaty of Troyes

The treaty of 1420 that disinherited the Dauphin Charles and named the English king Henry V heir to France.

siege

Surrounding a fortified town to force it to surrender, usually by cutting off supplies.

Les Tourelles

The fortified gatehouse at the south end of the bridge of Orléans, held by the English; its capture on May 7, 1429 broke the siege.

nullification trial

The church inquiry of 1455–1456 that declared Joan's condemnation of 1431 null and void, based on the testimony of over a hundred witnesses.

CORE IDEAS

By 1428 France was nearly lost. The **Hundred Years' War** had dragged on since 1337. After the great English victory at Agincourt in 1415, the **Treaty of Troyes** (1420) set aside the **Dauphin** Charles and named the English king heir to France. The English and their allies, the Burgundians, held Paris, Reims and most of the north. Charles held the lands south of the Loire, but he was uncrowned, short of money and doubtful even of his own claim. In October 1428 an English army laid **siege** to Orléans, the great city on the Loire. If it fell, the road to the south lay open.

Far to the east, in the village of Domrémy, lived **Joan** (Jeanne), born about 1412, the daughter of a farmer named Jacques d'Arc. At her trial she said that from about the age of thirteen she heard voices, which she identified as St. Michael, St. Catherine and St. Margaret, telling her to be good and go to church, and later telling her to go to the aid of the Dauphin and raise the siege of Orléans. In early 1429, after twice being refused, she persuaded the captain Robert de Baudricourt at Vaucouleurs to give her an escort. Dressed as a man for safety, she rode with six companions some 300 miles through enemy country in eleven days to the Dauphin's castle at Chinon.

Charles was cautious. He had her questioned for weeks by churchmen at Poitiers, who found nothing in her but goodness, humility, devotion and simplicity, and advised him to test her by letting her go to Orléans. On March 22, while still at Poitiers, she dictated the letter to the English that you can read below as a primary source, calling on them to give up the towns they had taken and go home, or face the army God would send. She was given armor, a banner painted with the names Jesus and Maria, and a place with the army bringing supplies to the city.

Joan entered Orléans on the evening of April 29, 1429, to the joy of the people. She found the French captains cautious and the English ringed around the city in a chain of forts. She insisted on attacking. On May 4 the French took the fort of Saint-Loup; on May 6, the Augustins. On May 7 they assaulted **Les Tourelles**, the fortress at the end of the bridge. Joan was struck by an arrow between her neck and shoulder, was carried back, had it pulled out, prayed, and returned to the fight that evening; her banner at the wall rallied the men, and the fort fell. On Sunday, May 8, the English formed up outside the city, then marched away. Joan would not let the French attack them on the Lord's Day; instead Mass was said in the field. The siege of seven months was broken in nine days.

More victories followed: at Patay on June 18 the French destroyed an English army. Joan then led Charles through enemy-held country to **Reims**, where on July 17, 1429 he was anointed and crowned King Charles VII, in the city where Clovis had been baptized. Joan stood near the altar with her banner. In her eyes, the crowning was the heart of her mission: France had a true, anointed king.

Her story then turns hard. An attack on Paris failed. In May 1430 she was captured at Compiègne by Burgundian troops, who sold her to the English. In Rouen she was put on trial for heresy before a church court led by Pierre Cauchon, bishop of Beauvais, a supporter of

the English. For months, alone and without counsel, she answered learned men with plain and often brilliant replies, as the trial records show. She was condemned and, on May 30, 1431, at about nineteen, she was burned at the stake in the marketplace of Rouen. Witnesses later said she asked for a cross to be held before her and died calling on the name of Jesus.

Charles VII, who had done little to save her, later took Rouen and ordered an inquiry. In 1455–1456, with the pope’s authority, a **nullification trial** heard over a hundred witnesses, from her childhood friends to soldiers who had fought beside her, and on July 7, 1456 declared the first verdict null, tainted by fraud and pressure. The war ended in 1453 with the English driven from all of France except Calais. Joan was declared a saint in 1920. Whatever one makes of her voices, the records show a young woman of real piety, honesty and courage who believed God had called her and obeyed at the cost of her life.

PICTURE STUDY



Joan of Arc, Jules Bastien-Lepage, 1879 · Oil on canvas · The Metropolitan Museum of Art, New York
Wikimedia Commons · Public domain

Bastien-Lepage came from Lorraine, Joan’s own region, and painted the moment she first hears her voices in her father’s garden at Domrémy. He painted the garden and the girl with almost photographic realism, but the saints as pale, see-through figures. Critics argued over whether that was a mistake or the whole point.

Look closely

- Find the three figures among the trees. Which one is in armor? Who might it be?
- Look at Joan’s left hand. What is it doing, and what does it tell you about her feelings?
- Find the spinning wheel and the overturned stool. What do they suggest just happened?

Talk about it

1. Why do you think the painter made Joan so solid and the saints so faint?
2. This is a scene of her calling, not of a battle. Why might a painter choose this moment instead of Orléans?

HANDS-ON: COSTUME-PORTRAIT NARRATION: “THE MAID OF ORLÉANS”

Dress as Joan at one moment of her life, using simple costume pieces, and give a two-minute narration in her voice that uses her letter to the English as evidence. Someone takes a ‘portrait’ photograph to keep with the narration.

You will need

- Simple costume pieces: a plain tunic or long shirt, a belt, a cardboard or cloth ‘banner’ with JHESUS MARIA lettered on it
- The primary-source letter
- Paper for notes; a camera or a family member to sketch you

Steps

1. Choose your moment: at Poitiers dictating the letter (March 22), entering Orléans (April 29), or at Reims beside the altar (July 17).
2. Read the primary source twice. Note to whom Joan writes, what she demands, and in whose name.
3. Write a two-minute speech in Joan’s voice, as she would say it, quoting at least one phrase from the letter exactly.
4. Put on the costume, hold your banner and give the narration to your family. Have someone take the portrait.
5. After the narration, step out of character and answer one question: ‘At her trial Joan said some words in the letter were not hers. Which, and why does that matter?’

Check your work

- My narration fits the date and place I chose.
- I quoted the letter exactly at least once.
- I could explain the words Joan said were not hers.

FIELD NOTEBOOK

1. **Narration (the parent keeps this).** Write one paragraph telling the nine days at Orléans, from April 29 to May 8, 1429. Tell it plainly, without gory details, and include Les Tourelles and the Sunday when the English marched away.
2. Draw a simple plan of Orléans: the river Loire, the bridge, Les Tourelles at its south end, and the city walls on the north bank.
3. Add Joan’s portrait card to the heroine timeline at 1429. Your timeline is now complete from 203 to 1429.

Did you know? Orléans has celebrated May 8 as the feast of its deliverance almost every year since 1430, with a procession and a young woman chosen to ride as Joan. The full record of both of Joan's trials survives, so we know her own words better than those of almost any other person of the Middle Ages. Joan could not read or write; her letters were dictated, and a few signed with her name in a careful, learned hand survive.

Primary source. *Joan of Arc, letter to the English, dictated March 22, 1429, as read at her trial on March 1, 1431; from T. Douglas Murray, ed., Jeanne d'Arc, Maid of Orleans, Deliverer of France (1902), pp. 36–37; Project Gutenberg eBook #57389*

Jhesus Maria. King of England; and you, Duke of Bedford, who call yourself Regent of the Kingdom of France; you, William de la Pole, Earl of Suffolk ... give satisfaction to the King of Heaven: give up to the Maid, who is sent hither by God, the King of Heaven, the keys of all the good towns in France which you have taken and broken into.

At her trial Joan said the letter as read was not quite what she sent: she had said "give up to the King," not "to the Maid," and the words "Chieftain of war" and "body for body," found later in the letter, were not hers.

Go deeper. T. Douglas Murray, ed., *Jeanne d'Arc, Maid of Orleans* (1902), the trial records in English, free at Project Gutenberg (eBook #57389); read her answers of February 22 to March 3, 1431. Mark Twain, *Personal Recollections of Joan of Arc* (1896), a novel he considered his best, free at Project Gutenberg. Régine Pernoud, *Joan of Arc: By Herself and Her Witnesses* (1962). A second video topic: "The Maison de Jeanne d'Arc and the siege of Orléans."

Goes deeper in. History, "The Hundred Years' War and the End of the Middle Ages" (coming soon), and Art, "Picture Study: Bastien-Lepage" (coming soon).

For families. Sources: the records of the trial of condemnation (1431) and the nullification trial (1455–1456), in Murray's translation; Régine Pernoud and Marie-Véronique Clin, *Joan of Arc: Her Story* (1999). Dates follow the trial and chronicle record. The primary-source excerpt was copied from Murray's edition on Project Gutenberg; the ellipsis (...) marks the names of other English captains left out. Joan's death is told plainly and without detail, as the Heroines guardrails require. Her voices are told as she told them; the stop does not ask the student to rule on them but presents her sincerity, which both trials' records support. The distance from Vaucouleurs to Chinon is approximate.

PRACTICE

1. **EASY** On what date was the siege of Orléans lifted, and how long had it lasted?
2. **EASY** Where and when was Charles VII crowned, and why did Joan think it so important?
3. **MEDIUM** Why was Orléans so important in 1428?

4. **MEDIUM** According to the primary source, in whose name does Joan speak, and what does she demand of the English?
5. **CHALLENGE** At her trial Joan said the letter should read “give up to the King,” not “give up to the Maid.” Why would that difference matter to her judges and to her?
6. **CHALLENGE** Compare the two trials of Joan: who conducted each, when, and what was decided? Why do historians trust the second more on the question of her guilt?

Make it a game • Nine Days at Orléans. Lay out ten date cards, April 29 to May 8, 1429. A player draws an event card (Joan enters the city; Saint-Loup falls; the Augustins fall; Les Tourelles falls; the English march away; Mass in the field) and places it on the right date. Score one point for each event placed correctly and a bonus for telling why it mattered.

Scripture. “Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.” (Joshua 1:9, KJV)

God spoke these words to Joshua before he led Israel into battle. Joan went into danger trusting that God was with her, from the walls of Orléans to the marketplace of Rouen.

Practice: answers

1. May 8, 1429; the siege had lasted about seven months (from October 1428).
2. At Reims, July 17, 1429. A king of France was anointed at Reims (where Clovis was baptized); once crowned there he was the true, sacred king in the eyes of the French, which undercut the English claim.
3. It was the great city on the Loire guarding the way into the south, where the Dauphin still ruled. If it fell, the English could advance into the last lands loyal to Charles.
4. In the name of God, the King of Heaven (“Jhesus Maria”; she is “sent hither by God”). She demands that they give satisfaction to God and hand over the keys of all the good towns in France they have taken.
5. Her judges were trying to show she was proud and claimed power for herself. “Give up to the Maid” would make her the one demanding the towns; “give up to the King” shows she acted for Charles, the rightful king, and ultimately for God. For Joan it was a matter of truth and humility: she was a messenger, not a ruler.
6. First (1431): a church court at Rouen under Bishop Pierre Cauchon, a partisan of the English, condemned her for heresy; she was burned on May 30, 1431. Second (1455–1456): a papally authorized nullification trial that heard over a hundred witnesses and on July 7, 1456 declared the first verdict null. Historians trust the second on her guilt because the first was run by her enemies, denied her counsel and used pressure and doctored records; the second heard many independent witnesses. (They also note the second had a political motive, clearing the king’s helper, so they compare both records with care.)

TRAIL 2 BADGE QUIZ

The badge quizzes are optional. Answer in complete sentences; a parent checks answers against the key. Four right out of five earns the first badge; four right out of six earns the second. Badges and the certificate are earned by doing the stops, not by scores.

Badge quiz 1 (Stops 1-5)

1. Who were Perpetua and Felicity, and why did their deaths in 203 become one of the best-known stories of the early church?
2. Which churches does Eusebius say Helena founded, and what later tradition about her does he not mention?
3. What did Monica ask of her sons as she was dying at Ostia, and what does it show?
4. Why did it matter that Clovis was baptized a Catholic rather than an Arian?
5. What did Hilda do when Caedmon's gift of song was brought to her?

Badge quiz 2 (Stops 6-8)

6. How did Margaret come to Scotland, and name two ways she served her people as queen.
7. What did Eleanor of Aquitaine do for her son Richard I in 1193-1194?
8. Name one well-documented fact and one legend about Eleanor.
9. What happened at Les Tourelles on May 7, 1429, and what followed the next day?
10. In her letter to the English, in whose name did Joan claim to speak, and what did she demand?
11. Put these in order: the nullification of Joan's condemnation; the crowning at Reims; Joan's capture at Compiègne; the relief of Orléans.

TRAIL CERTIFICATE: MY HEROINE TIMELINE AND TRAIL B CERTIFICATE

Complete the heroine timeline begun at Stop B1, with a portrait card for each of the eight stops placed at the right date from 203 to 1429. Each card answers four questions: her times, her choice, her faith and why it mattered.

Gather your eight narration paragraphs behind the timeline, along with your best project (the Holy Sepulchre plan, the map of Gaul, your alliterative poem, your illuminated page, Eleanor's mileage log or the Joan costume-portrait).

Write a one-page reflection: Which of these eight women showed the greatest courage, and what made her brave? Support your answer with at least two facts and one primary source. When the portfolio is done, a parent signs the Trail B certificate.

- **Accuracy:** Dates, places and facts are correct, and legend is clearly marked as legend.
- **Use of sources:** The student quotes primary sources exactly, names them, and explains what they show and their limits.
- **Understanding:** Each heroine is judged by the standards of her own day, with her faith told as she told it and causes and results explained.

- **Craft:** The timeline is to scale and neatly labeled; narrations and reflection are clear, complete paragraphs.

Answer key

1. Two young Christian mothers of Carthage, one well-born and one enslaved, martyred under Septimius Severus. Their story is known from the *Passio*, which includes Perpetua's own prison writing, and it was read aloud yearly in the churches.
2. The churches at Bethlehem (over the cave of the Nativity) and on the Mount of Olives. He does not mention the finding of the True Cross, which first appears in writers such as Ambrose (395).
3. Not to worry about where her body was buried, but to remember her at the Lord's altar wherever they were. It shows her hope had moved from earthly wishes to God and prayer.
4. It gave him the support of the Catholic bishops and Gallo-Roman people of Gaul, helped him defeat the Arian Visigoths at Vouillé (507), and made the Franks the leading Catholic power of the West.
5. She and her scholars tested him with a Scripture passage, recognized his gift as God's grace, persuaded him to become a monk, and had him taught Bible history to turn into English poetry.
6. After the Norman Conquest her family fled north in 1068, and she married Malcolm III about 1070. Any two: church reform (Lent, Easter communion, Sunday rest), the Dunfermline priory, free ferries for pilgrims, feeding orphans and the poor, ransoming captives, raising three future kings.
7. She raised his ransom of 150,000 marks and, past seventy, carried it to Germany herself to free him from the emperor Henry VI.
8. Documented (any): she went on the Second Crusade; her first marriage was annulled in 1152; she was imprisoned by Henry II; she served as regent and raised Richard's ransom; she died at Fontevraud in 1204. Legend (any): courts of love; leading Amazons on crusade; poisoning a rival at Woodstock.
9. The French stormed the English fortress at the end of the bridge; Joan was wounded by an arrow but returned to rally the attack, and it fell. On May 8 the English marched away and the siege of Orléans was lifted.
10. In the name of God, the King of Heaven ("Jhesus Maria"); she demanded that they give up the keys of the French towns they had taken.
11. Relief of Orléans (May 1429); crowning at Reims (July 1429); capture at Compiègne (May 1430); nullification (July 1456).

HEROINES OF HISTORY AND FAITH TRAIL C: QUEENS, REFORMERS AND PIONEERS

The third trail of the Heroines track runs from the Reformation to the American prairie: Katharina von Bora, who left a convent and made the first Protestant parsonage a home; Lady Jane Grey, the Nine Days' Queen who died confessing Christ; Elizabeth I at Tilbury in the Armada year; Pocahontas, the Powhatan peacemaker baptized Rebecca; Anne Bradstreet, the first published poet of English America; Abigail Adams and the letters of the Revolution; Susanna Wesley, mother and teacher of the Wesleys; and Laura Ingalls Wilder on the homestead frontier. Each heroine is taught through her times, her choice, her faith and why it mattered, and each is judged by the standards of her own day.

This is the  **Expert** level, for ages 14 and up, written at a high-school level. A student works through each stop alone in 35 to 50 minutes and talks it over with a parent at the end. Every stop has a primary source: Luther's letters, Foxe's account of Jane Grey, the Tilbury speech, John Smith's letter to Queen Anne, Bradstreet's fire poem, Abigail Adams's letter of 1776, Susanna Wesley's letter of 1732 and the Homestead Act. Each stop also has a picture study, a project, six practice questions with two challenges, and a one-paragraph written narration that the parent keeps. Each stop adds an entry with a small portrait to the student's **heroine timeline** in the Field Notebook.

Five stops earn the **Heroines Expert badge, Trail C part 1**; all eight earn part 2 and the **Trail C certificate**. The badges are earned by doing the stops and keeping the narrations, not by quiz scores.

BEFORE YOU BEGIN

- Read a page of older English (Foxe, Smith, Bradstreet) slowly, using a dictionary, and say in plain words what it means.
- Write a clear paragraph of 150–200 words with a topic sentence and supporting facts.

MASTERY CHECKLIST

- ☐ I can place all eight women on a timeline from 1499 to 1957 and give one key date for each.
- ☐ I can explain each woman's times, her moment of courage and her faith as she herself described it.
- ☐ I can read a primary source, name its author, date and purpose, and judge how far to trust it.
- ☐ I can tell where a story is certain, where it is debated and where later legend or fiction has shaped it.
- ☐ I have written eight narration paragraphs and finished at least five projects.

GO DEEPER: BOOKS, MUSEUM PAGES AND RESOURCES

- **Project Gutenberg** (<https://www.gutenberg.org>): Free public-domain texts, including Foxe's Book of Martyrs (eBook #22400), John Smith's Generall Historie (#56347) and Helen Campbell's Anne Bradstreet and Her Time (#6854).
- **Christian Classics Ethereal Library** (<https://ccel.org>): Free texts of Schaff's History of the Christian Church (Luther and Katharina), Foxe and John Wesley's Journal, with Susanna's letter, for Stops C1, C2 and C7.
- **Adams Family Papers: An Electronic Archive (Massachusetts Historical Society)** (<https://www.masshist.org/digitaladams/>): Every letter between John and Abigail Adams, with images of the originals, for Stop C6.
- **Historic Jamestowne (Jamestown Rediscovery)** (<https://historicjamestowne.org>): Archaeology of the 1607 fort and the Powhatan world, for Stop C4.
- **Royal Museums Greenwich** (<https://www.rmg.co.uk>): The Armada Portrait, the Tilbury speech and the Armada campaign, for Stop C3.
- **Library of Congress: Prairie Settlement, Nebraska Photographs and Family Letters** (<https://www.loc.gov/collections/prairie-settlement-nebraska-photographs-and-family-letters-1862-to-1912/>): Solomon Butcher's homestead photographs and settlers' letters, for Stop C8.
- **Laura Ingalls Wilder, *Pioneer Girl: The Annotated Autobiography* (2014)** (<https://www.worldcat.org>): Laura's own first telling of her life, with notes comparing it with the record. Look for it at the library.

3.1 KATHARINA VON BORA, LUTHER'S WIFE

OBJECTIVES

- Explain how Katharina von Bora came to leave the convent at Nimbschen in 1523, and why the Reformation changed the choices open to her.
- Describe the household she ran at the Black Cloister in Wittenberg and why it mattered to the Reformation.
- Read Luther's own words about marriage and about his wife, and judge what they show about both of them.

Warm-up. In November 1524 Martin Luther wrote to a friend that he would never marry, because he expected any day to die as a heretic. Seven months later he was married. Before you read, write two sentences: what might change a man's mind like that, and what kind of woman would marry a man the Emperor had declared an outlaw?

Video slot. Video coming. Katharina von Bora (Katie Luther): her escape from the convent at Nimbschen, the Black Cloister in Wittenberg, the Luther household. Search approved channels (Ligonier Ministries, Christian History Institute, Lutheran Church-Missouri Synod, Luther Memorials Foundation of Saxony-Anhalt); preview first.

KEY TERMS

monastic vows

Solemn lifelong promises of poverty, chastity and obedience made by a monk or nun. Luther's book *On Monastic Vows* (1521) argued that vows made against the freedom of the gospel did not bind the conscience.

Reformation

The sixteenth-century movement, set off by Luther's Ninety-Five Theses (1517), to reform the Church by Scripture, teaching that sinners are saved by grace through faith in Christ.

Black Cloister

The former Augustinian friary in Wittenberg where Luther had lived as a monk. The Elector of Saxony gave it to the Luthers, and it became their home, boarding house and guest house.

Zülsdorf

A small farm estate south of Leipzig that Katharina bought in 1540 and managed herself. Luther teasingly addressed her as "Lady of Zülsdorf."

Table Talk

Notes of Luther's mealtime conversations, written down by the students who boarded in his house and first published in 1566.

Schmalkaldic War

The war of 1546–1547 between Emperor Charles V and the Protestant princes. Wittenberg was besieged, and Katharina twice fled with her children.

CORE IDEAS

Her times. Katharina von Bora was born on 29 January 1499 (the traditional date) into a family of minor Saxon nobility that had a name but little money. Her mother died when she was small, and at about five she was sent to a convent school at Brehna. By about age ten she was at the Cistercian convent of Marienthron at Nimbschen, near Grimma, where a relative was already a nun. She took her vows at sixteen. This was common for daughters of poor noble families. A dowry for a good marriage was expensive, and a convent gave a daughter a respectable, settled life. Katharina herself had very little say in any of it.

The Reformation reaches the convent. By the early 1520s Luther's books were reaching even the cloisters. Some of the nuns at Nimbschen became convinced that their vows did not bind them, and they wrote to their families asking to come home. The families refused, so the nuns wrote to Luther. On the night before Easter in April 1523, Leonhard Koppe, a merchant of Torgau who delivered supplies to the convent, carried twelve nuns away in his covered wagon. The later story that they hid in herring barrels is probably an embellishment. Helping nuns leave a cloister was a serious crime under church and imperial law. Luther defended Koppe in an open letter and called him a blessed robber. Three of the women went home, and nine came to Wittenberg.

Her choice. Luther set out to find homes and husbands for the nine. Within two years he had placed all of them except Katharina, who was now about twenty-four. When a match was arranged for her with an elderly pastor, she refused him, and through Luther's friend Nicholas von Amsdorf she let it be known that she would marry Amsdorf or Luther himself. Luther was forty-one, under the ban of the Empire, and expecting martyrdom. He finally decided that marriage would please his father, honor God's ordinance and seal his teaching. The two were married on 13 June 1525, in the middle of the Peasants' War, and held a public wedding feast on 27 June.

The Black Cloister. Katharina turned a half-empty friary into a busy household. Often thirty or more people sat at the table: their own children, orphaned nieces and nephews, tutors, paying student boarders, visiting pastors and refugees. She brewed beer, kept pigs and cows, planted gardens and an orchard, stocked a fish pond and, in 1540, bought the farm at Zülsdorf. She nursed Luther through his kidney stones and other illnesses, and she nursed the sick during outbreaks of plague. Luther refused to take payment for his books, so it was her management that kept the house afloat. He called her "my lord Katie." They had six children: Hans (1526), Elisabeth (1527, who died at eight months), Magdalena (1529, who died at thirteen in 1542), Martin (1531), Paul (1533) and Margarete (1534).

Her faith, and honest complexity. Luther urged Katharina to read the Scriptures and the Catechism, and the letters show her worrying for him as only a believing wife could. Not everyone admired her. Some students complained that she was sharp about money and boarders, and Catholic writers mocked the marriage of a monk and a nun. Luther himself

teased her about how much she talked. Yet in his will of 1542 he left everything to her and asked that she be guardian of their children. Saxon law did not normally give a widow that power, and Luther knew his request went against the custom of the day. His trust in her was the point.

Widowhood and death. Luther died at Eisleben on 18 February 1546. Within months war came to Saxony. Katharina fled Wittenberg in 1546 and again in 1547, and soldiers damaged her farms. She was left poor, though friends and the Elector helped her, and she took in boarders again. In 1552 plague struck Wittenberg, and she set out for Torgau with her younger children. On the road the horses bolted, and she was thrown from the wagon into a ditch of cold water. She never recovered, and she died at Torgau on 20 December 1552, aged fifty-three. Tradition says her last words were that she would cling to Christ as a burr clings to a coat. She is buried in St. Mary's Church, Torgau.

Why it mattered. The Luther house became the pattern for the Protestant parsonage: a married pastor, a capable wife, children taught the Catechism, hymns at table, and an open door for students and strangers. For centuries afterward many of Germany's scholars, musicians and pastors grew up in homes like it. Katharina never wrote a book. Her work was the house itself, and through it a quieter reformation of daily life.

PICTURE STUDY



Portrait of Katharina von Bora, Lucas Cranach the Elder and workshop, 1526 · Oil on panel · Several versions from Cranach's Wittenberg workshop survive in German and other collections
Wikimedia Commons · Public domain

Lucas Cranach was court painter to the Elector of Saxony, a friend of Luther and a witness at the wedding. His workshop painted matching pairs of Martin and Katharina in the years after 1525, partly to show the world that a reformer's marriage was honorable. They worked almost like a printing press, turning out many copies.

Look closely

- Look at her clothing and cap. Is this a nun's habit, a noblewoman's finery, or the dress of a respectable townswoman?
- Notice the plain background. What does Cranach leave out, and what does he make you look at?
- Study her face and eyes. What character do you think the painter wanted to suggest?

Talk about it

1. Why would a pair of portraits of a married monk and nun be useful to the Reformation, and why might they anger its enemies?
2. Compare this portrait with what the core ideas say about her work at the Black Cloister. What can a portrait never show?

HANDS-ON: LUTHER AS A WITNESS: READING A HUSBAND'S WORDS

Historians often know a woman of the 1500s mainly through what men wrote about her. In this project you read Luther's words about marriage and about Katharina (see the primary source), ask what they reveal and what they hide, and then answer in Katharina's voice.

You will need

- The primary source aside on this page
- Notebook, pen and two colored pencils
- A map of Saxony (an atlas or a free online map) showing Wittenberg, Grimma, Leipzig and Torgau

Steps

1. Read the three passages slowly, aloud if you can. Underline in one color every word that describes Katharina, and in a second color every word that shows Luther's own feelings or faith.
2. For each passage write the date or setting and one sentence saying what it shows about her.
3. In the 1546 letter Luther gently rebukes her worry. Write two or three sentences on what that tells you about her faith, and about his.
4. Compare the 1526 letter ("gentle, obedient, compliant") with what you read about her running the Black Cloister. Do the two pictures agree? Write a short paragraph explaining why a husband in 1526 might describe her this way.
5. Write a short letter (120–180 words) as Katharina, answering the 1546 letter from Wittenberg. Use only facts from this stop: the children, the household, her worry, Scripture. Label it clearly as an imagined letter.
6. On the map, trace Nimbschen (near Grimma) to Wittenberg (1523) and Wittenberg to Torgau (1552). Measure the distances with the map scale.

Check your work

- I marked words in two colors and wrote one sentence per passage.
- I explained what the 1546 letter shows about faith.
- I compared the 1526 description with the evidence of her work.
- My imagined letter uses true facts and is labeled as imagined.

FIELD NOTEBOOK

1. **Heroine timeline, C1:** Add Katharina von Bora (1499–1552) with a small sketch after Cranach's portrait. Mark 1523 (escape), 1525 (marriage) and 1546 (Luther's death).
2. **Narration (keep this page):** In one paragraph of 150–200 words, tell Katharina's story under four heads: her times, her choice, her faith and why it mattered. Write from memory, then check your dates. A parent keeps this paragraph in the portfolio.
3. Sketch a floor plan of the Black Cloister as you imagine it: kitchen, brewhouse, lecture hall, rooms for boarders, garden and fish pond.

Did you know? Luther once said that the Epistle to the Galatians was his “Katie von Bora,” the book of the Bible he was, as it were, married to. The Luther House in Wittenberg, the old Black Cloister, is now the largest museum of Reformation history in the world. Above one doorway is a sandstone portal said to have been Katharina's birthday gift to Luther in 1540, carved with his portrait and his seal.

Primary source. *Martin Luther, as translated in Philip Schaff, History of the Christian Church, vol. 7 (1888), §§ 77–78 (public domain; Christian Classics Ethereal Library). (1) From the Table Talk. (2) Letter to Michael Stiefel, 11 August 1526. (3) Letter to Katharina from Eisleben, February 1546, days before his death.*

(1) “Next to God's Word, there is no more precious treasure than holy matrimony. God's highest gift on earth is a pious, cheerful, God-fearing, home-keeping wife, with whom you may live peacefully, to whom you may intrust your goods and body and life.”

(2) “Catharina, my dear rib, salutes you, and thanks you for your letter. She is, thanks to God, gentle, obedient, compliant in all things, beyond my hopes. I would not exchange my poverty for the wealth of Croesus.”

(3) “Pray read, dear Katie, the Gospel of John and the little Catechism You worry yourself about your God, just as if He were not Almighty, and able to create ten Doctor Martin Luthers for the old one drowned perhaps in the Saale, or fallen dead by the fireplace, or on Wolf's fowling floor.”

Go deeper. Rudolf K. and Marilynn Morris Markwald, *Katharina von Bora: A Reformation Life* (Concordia, 2002). Roland H. Bainton, *Women of the Reformation in Germany and Italy* (1971), chapter on Katherine von Bora. Michelle DeRusha, *Katharina and Martin Luther* (2017). The Luther House museum, Wittenberg (Luther Memorials Foundation, martinluther.de). A second video topic: the Luther House in Wittenberg today.

Goes deeper in. History, “The Reformation” (coming soon).

For families. Sources: Schaff, *History of the Christian Church*, vol. 7, §§ 77–78; Markwald and Markwald (2002); Bainton (1971). The primary-source passages come from Schaff’s public-domain translation on the Christian Classics Ethereal Library rather than from Project Gutenberg, and are copied exactly from that text, including its spelling “intrust.” Schaff dates the Eisleben letter 7 February 1546. Several details are traditional, not certain: her exact birth date, the herring-barrel story (told here as a likely embellishment), the numbers at table (given as “thirty or more”) and her last words (told as tradition). Marriage is presented as Luther and Katharina understood it. Romance is kept to the historical record.

PRACTICE

1. **EASY** When and how did Katharina leave the convent at Nimbschen?
2. **EASY** Name three ways Katharina supported the Luther household.
3. **MEDIUM** Why had Luther said in 1524 that he would never marry, and what reasons did he later give for marrying?
4. **MEDIUM** In the 1546 letter (primary source 3), what is Katharina worried about, and how does Luther answer her?
5. **CHALLENGE** Luther’s will of 1542 left everything to Katharina and asked that she be guardian of the children. Why was this unusual in Saxony, and what does it show about her and about the marriage?
6. **CHALLENGE** Many books say the nuns escaped hidden in herring barrels. How should a historian decide whether to believe such a detail?

Make it a game • The Black Cloister Ledger. Write twelve cards: “brew a barrel of beer,” “feed six student boarders for a week,” “take in a refugee pastor’s family,” “buy seed for Zülsdorf,” “nurse a plague patient,” “pay the tutor,” and so on. Give each player ten paper gulden. Each round, draw three cards. Players must decide together which to pay for, which will earn money back (boarders pay, beer is sold) and which are simply charity. After six rounds, compare ledgers and discuss: what did Katharina have to weigh each week?

Scripture. “Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.” (Proverbs 18:22, KJV)

Luther came to say much the same thing in his Table Talk. Katharina was the “good thing” he had not been looking for. Through her, the Reformation taught by its example that marriage and household work are holy callings, not second-best ones.

Practice: answers

1. On the night before Easter in April 1523, with eleven other nuns, in the covered wagon of the Torgau merchant Leonhard Koppe.

2. Any three: brewing beer; keeping livestock, gardens, an orchard and a fish pond; running the Zülsdorf farm; taking in paying boarders; nursing the sick; managing the money and the large household.
3. He expected to be killed as a heretic at any time. He later said that marriage would please his father, honor God's ordinance of marriage and seal his own teaching against forced celibacy before he died.
4. She is anxious for his safety and health on his journey. He answers with faith and humor: God is almighty and could make ten Doctor Luthers, so she should trust God and read John's Gospel and the Catechism instead of worrying.
5. Saxon custom and law normally placed a widow and her children under male guardians and did not let her control the estate in this way. Luther's request shows that he trusted her judgment and management above custom. It also shows that he expected opposition, which in fact came.
6. Look for the earliest sources written by people close to the event, such as Luther's 1523 open letter about Koppe and other early accounts. If the barrels appear only in much later retellings, treat them as probable embellishment. Ask whether the detail was likely to be added because it makes a good story. What the early sources do support is a covered wagon belonging to a merchant who delivered goods to the convent.

3.2 LADY JANE GREY

OBJECTIVES

- Trace the succession crisis of July 1553, from Edward VI's "Devise" to Mary I's proclamation, with dates.
- Describe Jane Grey's education and Protestant faith from the evidence of her teachers and her own words.
- Read Jane's scaffold speech as printed by John Foxe and weigh Foxe as a source.

Warm-up. Jane Grey was proclaimed Queen of England at about sixteen. Nine days later she was a prisoner, and seven months after that she was dead. Before you read, list three things a person needed in 1553 to become monarch and stay monarch: a law, a will, an army, the people's loyalty, the Church? Rank them, then see whether the story agrees with your ranking.

Video slot. Video coming. Lady Jane Grey, the Nine Days' Queen (1553–1554): the succession crisis, the Tower of London, Tower Green. Search approved channels (Historic Royal Palaces, The National Gallery London, Ligonier Ministries, Christian History Institute); preview first.

KEY TERMS

succession

The order in which heirs inherit the crown. Henry VIII's Act of Succession (1544) and his will named Edward, then Mary, then Elizabeth.

"My Devise for the Succession"

The paper drafted by the dying Edward VI in 1553 that passed over his sisters Mary and Elizabeth and left the crown to "the Lady Jane and her heirs males."

Privy Council

The monarch's chief advisers. In July 1553 the Council first proclaimed Jane and then, nine days later, switched to Mary.

Wyatt's Rebellion

A rising in January and February 1554 against Mary I's planned marriage to Philip of Spain. Jane's father joined it, and it sealed her fate.

Acts and Monuments

John Foxe's huge history of Christian martyrs (first English edition 1563), known as Foxe's Book of Martyrs. It made Jane a Protestant heroine for centuries.

Tower Green

The enclosed lawn inside the Tower of London where a few prisoners of royal blood were executed privately, away from the crowds of Tower Hill.

CORE IDEAS

Her times. Jane Grey was born in 1537. The exact day is unknown, and the place was probably Bradgate in Leicestershire or London. She was the eldest daughter of Henry Grey, Marquess of Dorset, and Frances Brandon, whose mother had been Henry VIII's younger sister. That made Jane a great-niece of Henry VIII and a great-granddaughter of Henry VII. England was divided over religion. Under the boy-king Edward VI (reigned 1547–1553) the government was firmly Protestant, issuing the Book of Common Prayer in 1549 and 1552. Edward's elder half-sister and heir, Mary, was a devout Catholic who kept the old Mass in her household.

A scholar at fourteen. Jane was educated like a prince. Under her tutor John Aylmer she learned Latin and Greek, French and Italian, and began Hebrew. She wrote Latin letters to the Swiss reformer Heinrich Bullinger in Zurich. For a time she lived in the household of Katherine Parr, Henry VIII's last queen, and she was chief mourner at Katherine's funeral in 1548. In 1550 the scholar Roger Ascham called at Bradgate while the household was out hunting. He found Jane in her room reading Plato's *Phaedo* in Greek. She told him that all their sport in the park was but a shadow of the pleasure she found in Plato, and that her lessons were a refuge from her strict and demanding parents.

The crisis of July 1553. In the spring of 1553 Edward VI, aged fifteen, was dying, probably of tuberculosis. Mary's accession would bring back Catholic worship. With John Dudley, Duke of Northumberland, the most powerful man in the Council, Edward drafted his "Devise." It declared both of his sisters illegitimate and settled the crown on Jane. On 25 May Jane was married to Northumberland's son, Guildford Dudley. Edward died on 6 July. Jane was told on 9 July, and by her own later account she was overcome and protested that the crown was not hers, but she accepted. She was proclaimed on 10 July. Mary did not hide. She rallied supporters at Framlingham in Suffolk, the Council changed sides, and on 19 July Mary was proclaimed in London. Jane's reign had lasted nine days.

Prisoner in the Tower. Northumberland was executed on 22 August 1553, after declaring himself a Catholic on the scaffold, a reversal Jane condemned. Jane and Guildford were tried at the Guildhall on 13 November, pleaded guilty to treason and were condemned. Mary, however, intended to spare her cousin. Then in early 1554 Sir Thomas Wyatt raised Kent against Mary's planned Spanish marriage, and Jane's father joined the revolt. With rebels at the gates of London, the Council judged that Jane, even as an innocent prisoner, would always be a banner for rebellion. The death warrant was signed.

Her faith. Mary sent her chaplain, John Feckenham, to win Jane to the Catholic faith. They debated faith, the sacraments and the authority of Scripture, and Jane did not yield, though she treated him courteously and he walked with her to the scaffold. On the night before her death she wrote to her sister Katherine in the back of her Greek New Testament, urging her to read the book because it would teach her to live and to die. On 12 February 1554, after Guildford had been beheaded on Tower Hill that morning, Jane was led to Tower Green. She spoke to the small crowd, recited Psalm 51 in English, tied the blindfold herself and died with the words of Christ: "Lord, into Thy hands I commend my spirit."

Honest complexity. Jane was a pawn of ambitious men, including her own father and her father-in-law, yet she was not a mere puppet. In the Tower she wrote clearly and bravely about her faith. Mary, for her part, at first showed real mercy, and it was rebellion that turned that mercy into a death sentence. Mary's reign later saw about 280 Protestants burned for heresy between 1555 and 1558. Under Elizabeth, Catholic priests would in turn be executed as traitors. A sixteenth-century Christian of either side believed that the true faith was worth dying for, and many did.

Why it mattered. John Foxe put Jane's last words into his *Acts and Monuments*. After the Bible, it was the book most read in English Protestant homes, and Jane became one of its best-loved figures. Read Foxe with care, because he wrote to strengthen Protestants. Even so, her speech was also printed in pamphlets in 1554, and her own letters survive. Her story shows a young Christian who could not choose her circumstances but could choose her confession, and chose Christ.

PICTURE STUDY



The Execution of Lady Jane Grey, Paul Delaroche, 1833 · Oil on canvas · The National Gallery, London
Wikimedia Commons · Public domain

Delaroche was a French painter of history who loved dramatic, nearly theatrical scenes. He painted this almost three hundred years after the event. It was a sensation at the Paris Salon of 1834. It is not accurate history: Jane died outdoors on Tower Green in a black gown, not in a dark hall in white satin. The painter changed the facts to make the viewer feel her innocence.

Look closely

- Follow the light. Where is it brightest, and why did Delaroche put it there?
- Find Jane's hands. What is she doing with them, and who is helping her?

- Compare the women on the left with the executioner on the right. How does the painter show feeling without showing any violence?

Talk about it

1. Delaroche changed the setting and the dress. Is a history painting that changes facts dishonest, or can it still tell a true thing? Defend your answer.
2. Compare the painting with Foxe's account in the primary source. Which details does Delaroche keep, and which does he invent?

HANDS-ON: FOXE ON TRIAL: WEIGHING A MARTYR'S LAST WORDS

Historians do not simply accept or reject a source. They weigh it. In this project you take Foxe's account of Jane's speech apart claim by claim and decide how much weight each claim can bear.

You will need

- The primary source aside on this page
- A sheet of paper ruled into three columns
- A Bible (for Psalm 51 and Luke 23:46)

Steps

1. Head the three columns: "What Jane says," "What it means," "Can we trust it? Why?"
2. List at least four claims in the speech. For example: that the plot against the queen was unlawful; that she did not seek the crown; that she looks to be saved only by the mercy of God in Christ; that she neglected the Word of God and deserved punishment.
3. For each claim, explain its meaning in plain modern English. Note which claims are about politics and which are about faith.
4. In the third column, consider: Foxe was a committed Protestant, so what might he want to stress? Her speech was also printed in 1554, during Mary's reign, so why does that matter? Does any claim go against what Foxe's readers would have wanted? (Hint: her confession that she was guilty of consenting.)
5. Read Psalm 51 and Luke 23:46. Write two sentences on why Jane chose these Scriptures for her last moments.
6. Finish with a paragraph of 100–150 words: "How far can we trust Foxe's account of Jane's death?"

Check your work

- My chart lists at least four claims with meanings.
- I named at least one reason to trust the account and one reason for caution.
- I connected her words to Psalm 51 and Luke 23:46.
- My final paragraph gives a reasoned judgment.

FIELD NOTEBOOK

1. **Heroine timeline, C2:** Add Lady Jane Grey (1537–1554). Mark 6 July 1553 (Edward dies), 10 July (Jane proclaimed), 19 July (Mary proclaimed) and 12 February 1554.
2. **Narration (keep this page):** In one paragraph of 150–200 words, tell Jane’s story under four heads: her times, her choice, her faith and why it mattered. A parent keeps it in the portfolio.
3. Draw a simple family tree from Henry VII to Edward VI, Mary, Elizabeth and Jane Grey, so you can see why Jane had any claim at all.

Did you know? Jane’s Greek New Testament did not survive, but her short prayer book did. It is in the British Library (Harley MS 2342), and it carries notes she wrote on the scaffold day to the Lieutenant of the Tower and to her father. Jane had two younger sisters, Katherine and Mary. Both later fell out of royal favor for marrying without Elizabeth I’s permission.

Primary source. *John Foxe, Acts and Monuments (1563), as abridged in Fox’s Book of Martyrs, ed. William Byron Forbush, chapter XIII, “The words and behaviour of Lady Jane upon the scaffold” (Project Gutenberg eBook #22400; text checked against the Christian Classics Ethereal Library copy).*

When she first mounted the scaffold, she spake to the spectators in this manner: “Good people, I am come hither to die, and by a law I am condemned to the same. The fact against the queen’s highness was unlawful, and the consenting thereunto by me: but, touching the procurement and desire thereof by me, or on my behalf, I do wash my hands thereof in innocency before God, and the face of you, good Christian people, this day:” and therewith she wrung her hands, wherein she had her book. Then said she, “I pray you all, good Christian people, to bear me witness, that I die a good Christian woman, and that I do look to be saved by no other mean, but only by the mercy of God in the blood of His only Son Jesus Christ: and I confess that when I did know the Word of God, I neglected the same, loved myself and the world, and therefore this plague and punishment is happily and worthily happened unto me for my sins; and yet I thank God, that of His goodness He hath thus given me a time and a respite to repent.”

Go deeper. Eric Ives, *Lady Jane Grey: A Tudor Mystery* (2009), a careful modern study. Leanda de Lisle, *The Sisters Who Would Be Queen* (2008). Roger Ascham, *The Scholemaster* (1570), Book I, for his visit to Bradgate. The National Gallery, London, page on Delaroche’s painting. A second video topic: the Tower of London and the Chapel of St Peter ad Vincula, where Jane is buried (Historic Royal Palaces).

Goes deeper in. History, “Tudor England and the English Reformation” (coming soon).

For families. Sources: Foxe as cited; Ives (2009); Ascham, *The Scholemaster*. Jane’s birth year (1537) and birthplace are uncertain, so she was sixteen or seventeen at her

death. The scaffold speech is copied exactly from the Forbush abridgment, including its misprint “specators”. Long Gutenberg files could not be loaded whole, so the wording was checked on the CCEL copy of the same edition. The execution is told plainly, without detail. Delaroche’s painting shows no wound or blood, but please preview it with younger siblings nearby. The figure of about 280 Protestants burned under Mary is the usual modern estimate.

PRACTICE

1. **EASY** Who was proclaimed queen in London on 10 July 1553, and who on 19 July 1553?
2. **EASY** How was Jane related to Henry VIII?
3. **MEDIUM** Edward VI’s “Devise” passed over both of his sisters. What reason did it give, and what was the deeper reason?
4. **MEDIUM** In her speech, what does Jane deny, and what does she admit?
5. **CHALLENGE** Jane is called the “Nine Days’ Queen,” but some historians say she reigned thirteen days. Explain both numbers.
6. **CHALLENGE** Mary first chose to spare Jane after her trial in November 1553. Why did Mary sign the death warrant in February 1554? Give a judgment, not just a fact.

Make it a game · Council Chamber, July 1553. Each player is a member of the Privy Council. A narrator reads the news day by day: 6 July (Edward dies), 10 July (Jane proclaimed), 12–16 July (Mary gathers thousands at Framlingham; the fleet at Yarmouth goes over to Mary), 19 July. After each piece of news, every councillor secretly writes “Jane” or “Mary.” Reveal the votes and discuss: who changed sides, and why? End by reading Jane’s speech aloud and asking: who in this story kept faith?

Scripture. “Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.” (Psalm 51:1, KJV)

Foxe records that Jane recited this psalm in English on the scaffold. King David wrote it after his great sin. Jane, knowing herself a sinner, rested not on her innocence of ambition but on God’s mercy alone.

Practice: answers

1. Jane Grey on 10 July; Mary Tudor (Mary I) on 19 July.
2. She was his great-niece. Her mother, Frances Brandon, was the daughter of Henry’s younger sister Mary Tudor.
3. It said that Mary and Elizabeth were illegitimate, because Henry VIII’s marriages to their mothers had been annulled. The deeper reason was to keep a Protestant on the throne and keep Mary, a Catholic, from undoing the Reformation, with Northumberland’s power also at stake.
4. She denies that she sought or desired the crown (“the procurement and desire thereof”). She admits that the act was unlawful and that she consented to it, and she confesses before God that she neglected His Word and loved herself and the world.

5. Counting from her proclamation on 10 July to Mary's proclamation on 19 July gives nine days. Counting from Edward VI's death on 6 July, when by the "Devise" she became queen in law, to 19 July gives thirteen.
6. Wyatt's Rebellion, which Jane's own father joined, showed that Jane alive would always be a possible rallying point for Protestant rebels, whatever she herself wanted. Mary's councillors, and perhaps Philip of Spain's representatives, pressed her to remove the danger. A fair judgment is that Jane died less for anything she did than for what others might do in her name, and that Mary chose the safety of her throne over her earlier mercy.

3.3 ELIZABETH I AND THE ARMADA SPEECH (1588)

OBJECTIVES

- Explain the religious, political and economic causes of the Spanish Armada of 1588.
- Follow the campaign from Lisbon to Gravelines and around Scotland and Ireland, using dates in both calendars and the main numbers.
- Analyze the rhetoric of Elizabeth’s speech at Tilbury and judge what it shows about her as a ruler and a Christian.

Warm-up. In August 1588 a queen of fifty-four rode out among some thousands of soldiers who expected the finest army in Europe to land at any moment. Before you read, write: what would you need to hear from your ruler at such a time? List three things, then check them against her speech.

Video slot. Video coming. The Spanish Armada 1588: causes, fireships at Calais, the Battle of Gravelines, Elizabeth I at Tilbury, the Armada Portrait. Search approved channels (Royal Museums Greenwich, National Portrait Gallery London, Historic Royal Palaces, Christian History Institute); preview first.

KEY TERMS

Armada

Spanish for “armed fleet.” In English it usually means Philip II’s invasion fleet of about 130 ships sent against England in 1588.

Duke of Parma

Alexander Farnese, Philip II’s governor and general in the Spanish Netherlands, whose veteran army the Armada was meant to escort across the Channel to England.

fireship

An old ship packed with burning material and sent downwind into an enemy fleet at anchor.

Battle of Gravelines

The main battle of the campaign, fought off the Flemish coast on 29 July 1588 (Old Style), the day after the fireship attack.

Tilbury

A fort and camp on the north bank of the Thames estuary in Essex, where the Earl of Leicester gathered troops to guard the way to London.

Old Style / New Style

England still used the Julian calendar (Old Style), which in 1588 ran ten days behind the Gregorian calendar (New Style) used in Spain. So 29 July in England was 8 August in Spain.

CORE IDEAS

Her times. Elizabeth was born on 7 September 1533, the daughter of Henry VIII and Anne Boleyn. Her mother was executed before she was three. Under her half-sister Mary she was sent to the Tower in 1554, after Wyatt's Rebellion, and she lived in danger for years. She became queen on 17 November 1558, aged twenty-five. Her Religious Settlement of 1559 restored a Protestant Church of England with the Book of Common Prayer. In 1570 Pope Pius V excommunicated her and declared that her subjects owed her no obedience. From then on, Catholic plots against her life were a constant fear.

The causes. Philip II of Spain had been Mary I's husband. He ruled the richest empire on earth and saw himself as the champion of the Catholic faith. Several quarrels drew him toward war. English privateers, Drake above all on his voyage round the world (1577-1580), raided Spanish treasure ships and ports. The Protestant Dutch were in revolt against Spain, and in 1585 Elizabeth sent an army under the Earl of Leicester to help them. Then, in February 1587, Elizabeth signed the death warrant of her Catholic cousin and prisoner, Mary, Queen of Scots, after the Babington Plot. Philip resolved to invade. Drake's raid on Cádiz in April 1587 destroyed ships and stores and set the plan back a year.

The great fleet. Under the Duke of Medina Sidonia, about 130 ships carrying roughly 18,000 soldiers and 7,000 sailors left Lisbon in late May 1588. Storms forced them into Corunna to refit, and they were not sighted off Cornwall until 19 July (Old Style). The plan was not to fight a sea battle. The Armada was to sail up the Channel, meet Parma's army in Flanders and cover its crossing in barges. The English, under the Lord Admiral, Lord Howard of Effingham, with Drake, Hawkins and Frobisher, had faster, lower ships and longer-range guns. For a week they fought a running battle up the Channel, but the Spanish kept their tight crescent formation and lost only a few ships.

Calais and Gravelines. On 27 July the Armada anchored off Calais. Parma's army was not ready, and his barges could not get past the Dutch ships blockading the coast. Around midnight on 28 July the English sent eight fireships drifting in on the tide. The Spanish cut their anchor cables and scattered. At dawn on 29 July (8 August New Style) the English closed in off Gravelines and battered them at close range for hours. Then the wind drove the Armada north into the North Sea. With no way back through the Channel, Medina Sidonia sailed round Scotland and down the west of Ireland, where autumn gales wrecked many ships. About half of the fleet came home, and perhaps 15,000 men died.

Her choice at Tilbury. No one in England knew yet that the danger was over. Parma might still cross. On 8 August (Old Style) Elizabeth came down the Thames by barge to the camp at Tilbury, and the next day she rode among the troops with only a small escort, though her councillors feared an assassin. There she gave the speech in the primary source. The text we have comes from Dr. Leonel Sharp, a chaplain at the camp, who wrote it out in a letter about thirty-five years later. It was printed in 1654. Historians debate whether every word is hers, but other accounts from 1588 report the same bold spirit.

Her faith, and honest complexity. Elizabeth and her people gave God the glory. A commemorative medal bore the words *Flavit et dissipati sunt*, “He blew, and they were scattered,” and on 24 November 1588 the queen rode in state to a service of thanksgiving at St Paul’s. The victory had a darker side. Thousands of English sailors died afterward of disease on their ships, many unpaid, and Lord Howard spent his own money to help them. The war dragged on until 1604, and an English counter-attack in 1589 failed badly. Catholics in England also suffered under Elizabeth: they paid heavy fines for missing church, and more than a hundred priests were executed as traitors. A truthful history keeps all of this in view.

Why it mattered. Protestant England survived. The Armada did not decide everything, but it gave the English a lasting story of deliverance and a confidence in their navy that shaped the next three centuries, including the voyages that would plant English colonies in America. It also left the most famous words an English monarch ever spoke to an army.

PICTURE STUDY



The Armada Portrait of Elizabeth I, Unknown English artist (formerly attributed to George Gower), c. 1588 · Oil on oak panel · Woburn Abbey, Bedfordshire; other versions are at the National Portrait Gallery, London, and the Queen’s House, Greenwich (Royal Museums Greenwich)
Wikimedia Commons · Public domain

This is not a likeness painted from life in a quiet sitting. It is a royal statement, made soon after the victory. Every object carries a message. Three versions survive. The Greenwich version was bought for the nation in 2016 after a public appeal.

Look closely

- Find the two windows. Tell the story the left window shows, and then the right. Why put them in this order?

- Find her hand on the globe. Which part of the world is under her fingers, and what claim does that make?
- Find the crown, the pearls and the mermaid carved on the chair. What might each one say about her?

Talk about it

1. How does the painting tell the same story as the medal “He blew, and they were scattered”?
2. Compare the portrait with the Tilbury speech. Which one presents Elizabeth as a woman, which as a king, and which as a servant of God?

HANDS-ON: SPEAK IT, MAP IT, WEIGH IT

A speech is meant to be heard. In this project you deliver part of Elizabeth’s speech, map the campaign that surrounded it, and write a short analysis of its rhetoric.

You will need

- The primary source aside on this page
- A printed outline map of Western Europe and the British Isles, or a hand-drawn one
- Colored pencils

Steps

1. Map: mark Lisbon, Corunna, the Lizard, Plymouth, Calais, Gravelines, Tilbury, the Firth of Forth, the Shetland Islands and the west coast of Ireland. Draw the Armada’s route in red and write the Old Style and New Style dates at Calais and Gravelines.
2. Read the speech aloud three times. Then memorize and deliver one paragraph to your family, standing as if before an army.
3. Find and label at least four devices: contrast (“the body of a weak and feeble woman; but ... the heart and stomach of a king”); repetition (“I myself ... I myself”); tricolon, the list of three (“for my God, and for my kingdom, and my people”); and appeal to God (“under God”).
4. Write 150–200 words answering: “How does Elizabeth turn what her enemies saw as weakness into strength, and where does she place her trust?”
5. Optional: read Psalm 118 and note any verses Elizabeth or her people might have prayed in 1588.

Check your work

- My map shows the full route, with dates in both calendars.
- I delivered one paragraph from memory.
- I identified at least four rhetorical devices with quotations.
- My analysis answers both parts of the question.

FIELD NOTEBOOK

1. **Heroine timeline, C3:** Add Elizabeth I (1533–1603) with a small sketch of the Armada Portrait. Mark 1558 (accession), 1587 (Mary, Queen of Scots executed), 1588 (Armada) and 1603 (death).
2. **Narration (keep this page):** In one paragraph of 150–200 words, tell the Armada year from Elizabeth's side under four heads: her times, her choice, her faith and why it mattered. A parent keeps it.
3. Draw a fireship drifting into the anchored Armada at night, with an arrow showing the wind and tide.

Did you know? England had a chain of warning beacons on hilltops all along the coast. When the Armada was sighted off the Lizard, the beacons were lit one after another, and the news reached London within hours. Drake captured the Spanish flagship of the Andalusian squadron, the *Rosario*, with its treasure chest, early in the Channel fight. Wrecks of Armada ships are still being found off the coasts of Ireland and Scotland.

Primary source. *Elizabeth I, speech to the troops at Tilbury, 9 August 1588 (Old Style), as recorded by Dr. Leonel Sharp in a letter of about 1623 and first printed in 1654; text as given by Royal Museums Greenwich.*

My loving people,

We have been persuaded by some that are careful of our safety to take heed how we commit ourselves to armed multitudes, for fear of treachery. But I assure you, I do not desire to live to distrust my faithful and loving people.

Let tyrants fear. I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and good-will of my subjects; and therefore I am come amongst you, as you see, at this time, not for my recreation and disport, but being resolved, in the midst and heat of the battle, to live and die amongst you all; to lay down for my God, and for my kingdom, and my people, my honour and my blood, even in the dust.

I know I have the body of a weak and feeble woman; but I have the heart and stomach of a king, and of a king of England too, and think foul scorn that Parma or Spain, or any prince of Europe, should dare to invade the borders of my realm: to which rather than any dishonour shall grow by me, I myself will take up arms, I myself will be your general, judge, and rewarder of every one of your virtues in the field.

Go deeper. Garrett Mattingly, *The Armada* (1959), still the classic narrative. Colin Martin and Geoffrey Parker, *The Spanish Armada* (revised 1999), which uses evidence from the wrecks. Royal Museums Greenwich pages on the Armada and on the Armada Portrait. A second video topic: the Armada wrecks off Ireland and what divers have found.

Goes deeper in. History, “Tudor England and the Age of Exploration” (coming soon).

For families. Sources: Mattingly (1959); Martin and Parker (1999); Royal Museums Greenwich. The speech text comes from Royal Museums Greenwich, not from the Project Gutenberg or Avalon collections, because no complete public-domain copy from those collections could be loaded. It is copied exactly as RMG prints it. Other printings read “the body but of a weak and feeble woman.” The Sharp version was written down decades later, so its exact wording is uncertain. Fleet and casualty figures vary between historians; the stop gives rounded, commonly accepted numbers. The persecution of Catholics under Elizabeth is told plainly, as is Mary’s persecution of Protestants in Stop C2.

PRACTICE

1. **EASY** Who commanded the Spanish Armada, and who commanded the English fleet?
2. **EASY** What did the English fireships at Calais accomplish?
3. **MEDIUM** The Battle of Gravelines was fought on 29 July 1588 by the English calendar. What was the date in Spain, and why?
4. **MEDIUM** Give three causes of the Armada.
5. **CHALLENGE** Using the common estimate that about 130 ships sailed and about 67 returned to Spain, what percentage of the fleet was lost? Show your work.
6. **CHALLENGE** In the speech Elizabeth calls her body “weak and feeble” but her heart that of a king, and she says she has placed her strength “under God” in her people’s loyalty. Explain how these lines answer the fears of her councillors and her soldiers.

Make it a game · Beacon Relay. Players stand in a long line through the house or yard, each a hilltop beacon. The first player (“the Lizard”) receives a secret message written on a slip of paper, such as “130 sail off Cornwall, wind from the west.” Each beacon may pass it on only by a whisper. Time how long the message takes to reach “London” at the end, and compare the final words with the slip. Then discuss: why did the real beacons send a simple signal (fire or no fire) instead of a detailed message?

Scripture. “This is the LORD’S doing; it is marvellous in our eyes.” (Psalm 118:23, KJV)

Elizabeth is said to have answered the news of her accession in 1558 with this verse in Latin. Thirty years later her people saw the scattering of the Armada in the same light. Whatever part the guns and the captains played, they believed the wind and the deliverance came from God.

Practice: answers

1. The Duke of Medina Sidonia commanded the Armada; Lord Howard of Effingham, the Lord Admiral, commanded the English, with Drake, Hawkins and Frobisher under him.
2. They panicked the Spanish into cutting their anchor cables and scattering at night, breaking the tight formation and setting up the English attack at Gravelines the next day.

3. 8 August 1588. Spain used the Gregorian calendar (New Style), which in 1588 ran ten days ahead of England's Julian calendar (Old Style).
4. Any three: religion (Protestant England against Catholic Spain, and the pope's 1570 excommunication of Elizabeth); English help to the Dutch rebels against Spain from 1585; English privateering against Spanish treasure ships and ports; the execution of Mary, Queen of Scots, in 1587.
5. $130 - 67 = 63$ ships lost. $63 \div 130 \approx 0.485$, so about 48 percent, or nearly half.
6. Her councillors feared treachery and urged her not to go among armed men. She answers that she trusts her people and would not want to live distrusting them, which flatters and binds them. Soldiers might doubt a woman as war leader. She grants the obvious point about her body and then claims a king's courage and a king's office, offering to fight, judge and reward them herself. Placing her trust "under God" makes their loyalty part of a godly cause, not just obedience to a person.

3.4 POCAHONTAS AT JAMESTOWN

OBJECTIVES

- Describe the Powhatan world of Tsenacomoco and the first years of Jamestown, with dates and numbers.
- Weigh John Smith's accounts of Pocahontas, and explain why historians question parts of them.
- Explain Pocahontas's conversion, her marriage to John Rolfe, the peace that followed and her journey to England.

Warm-up. Most people know Pocahontas from cartoons and legends. Before you read, write down three things you think you know about her. As you read, mark each one true, false or uncertain.

Video slot. Video coming. Pocahontas and Jamestown: the Powhatan chiefdom, the first years of Jamestown, the baptism of Pocahontas, her journey to England and grave at Gravesend. Search approved channels (Historic Jamestowne / Jamestown Rediscovery, Jamestown-Yorktown Foundation, Architect of the Capitol, Colonial Williamsburg); preview first.

KEY TERMS

Tsenacomoco

The Powhatan name for their land in coastal Virginia, a paramount chiefdom of about thirty Algonquian-speaking tribes.

Powhatan (Wahunsenaca)

The paramount chief of Tsenacomoco and father of Pocahontas. The English called both him and his people "Powhatan."

Virginia Company of London

The joint-stock company, chartered by King James I in 1606, whose investors paid for the Jamestown colony and hoped to profit from it.

Starving Time

The winter of 1609–1610 at Jamestown, when about 500 colonists were reduced to about 60 by famine, disease and a siege.

Henricus

An English settlement up the James River, founded in 1611, where Pocahontas was held and taught the Christian faith by the minister Alexander Whitaker.

Peace of Pocahontas

The eight years of peace between the English and the Powhatans that followed her marriage to John Rolfe in 1614.

CORE IDEAS

Her times. Pocahontas was born about 1596 in Tsenacomoco. Her people farmed corn, beans and squash, fished the rivers and hunted the forests. Perhaps 14,000 to 20,000 people lived there, and her father, Wahunsenaca, called Powhatan, ruled them as paramount chief from his town of Werowocomoco on the York River. Her private names were Amonute and Matoaka. “Pocahontas” was a nickname, usually translated “playful one.” She was one of many children of Powhatan, but the English came to think of her as his favorite.

Jamestown. In May 1607 the Virginia Company landed 104 men and boys on a marshy peninsula on the James River. They hoped for gold, a passage to the Pacific and quick profits. The site had brackish water and fever, and many of the settlers were gentlemen unused to labor. By January 1608 only about 38 were still alive. In December 1607 Captain John Smith was captured by Powhatan’s brother Opechancanough and brought before Powhatan. In his 1608 account Smith says only that he was treated kindly. In his *Generall Historie* of 1624 he adds that Pocahontas, a girl of about eleven, laid her head on his to save him from being clubbed.

The rescue question. Historians disagree about that scene. Some think it really happened. Some think Smith misunderstood an adoption ceremony. Others think he improved the story after she became famous, since he told other tales of being saved by ladies in distant lands. What is not in doubt is the part the primary source describes. In 1608 and 1609 Pocahontas came often to the fort with Powhatan messengers and food, and the English believed this helped keep them alive. After Smith was badly burned in a gunpowder accident and sailed home in 1609, relations broke down. The colony then suffered the Starving Time and years of war. The colonist William Strachey reported that during these years Pocahontas married a Powhatan named Kocoum, about whom almost nothing is known.

Captivity and conversion. In 1613 Captain Samuel Argall, helped by a Patawomeck chief, lured Pocahontas aboard his ship and held her to ransom for English prisoners and weapons. This was a hard and calculated act. Powhatan paid only part of the ransom, and she remained with the English, mostly at Henricus. There the minister Alexander Whitaker instructed her. She learned English, professed faith in Christ and was baptized with the name Rebecca. The tobacco planter John Rolfe, a widower, asked to marry her. In a long letter to Governor Thomas Dale he weighed his motives before God, writing that he sought her good and her soul’s good, not only his own desire. With Powhatan’s consent, they married in April 1614.

Why the marriage mattered. The wedding brought peace. For eight years there was no war between the English and the Powhatans. At the same moment Rolfe’s sweeter West Indian tobacco, first planted about 1612, was giving the colony something to sell in London. Peace and a cash crop together let Jamestown survive and grow. A son, Thomas, was born in 1615.

England. In 1616 the Virginia Company brought Rebecca Rolfe to England with her husband, her son and about a dozen Powhatans. A Christian Powhatan lady showed investors

that the colony was a mission as well as a business. She was received at court and saw King James at a Twelfth Night masque in January 1617. Simon van de Passe engraved the only portrait made from life, and Smith wrote to Queen Anne asking that she be honored. In March 1617, as the family sailed home, she fell gravely ill. She was taken ashore at Gravesend, where she died and was buried in St. George's Church on 21 March 1617, aged about twenty-one. Rolfe later wrote that she died comforted that her child would live.

Honest complexity. Pocahontas lived between two peoples at a hard time. The English took her captive, yet she chose to stay, to be baptized and to marry among them, and they honored her. Her father's people kept the peace for eight years. After Powhatan's death in 1618 his brother Opechancanough attacked the colony in March 1622, killing about 347 settlers, and the long wars that followed cost the Powhatans most of their land. In later centuries her story was turned into romance and national legend. A Christian reader can honor the real woman: brave as a girl, faithful in her new profession, and a peacemaker for her people and the English while she lived.

PICTURE STUDY



Baptism of Pocahontas, John Gadsby Chapman, 1837–1840 · Oil on canvas · Rotunda of the United States Capitol, Washington, D.C.

Wikimedia Commons · Public domain

Congress chose this scene in the 1830s as one of eight great paintings for the Capitol Rotunda. Chapman worked from written sources, not from life. He painted it more than two hundred years after the event, when Americans were eager to remember Virginia's beginnings as a Christian and civilized founding. Look at it as both a picture of 1613 and a document of the 1830s.

Look closely

- Follow the light. Who is most brightly lit, and why?
- Compare the two sides of the painting, English and Powhatan. Find one figure who welcomes the baptism and one who turns away.
- Find John Rolfe, standing behind her. What does his position say about how the painter saw the marriage?

Talk about it

1. What message did Congress in 1840 want visitors to take from this painting? Is it a true message, a partial one, or both?
2. Chapman could not know what anyone looked like. What makes a history painting trustworthy or untrustworthy?

HANDS-ON: TWO ACCOUNTS, ONE WOMAN, AND A LETTER HOME

Smith wrote about Pocahontas twice, in 1608 and in 1624, and the second account tells more. In this project you test his letter to Queen Anne as evidence. Then you write an imagined letter home in her voice, using only facts you can defend.

You will need

- The primary source aside on this page
- Notebook and pen
- A map of the Chesapeake Bay and the James and York Rivers (atlas or free online map)

Steps

1. On the map, mark Jamestown, Werowocomoco, Henricus and the Potomac River, and measure the distance from Werowocomoco to Jamestown.
2. Read the excerpt from Smith's letter. List each claim he makes about Pocahontas: food, peace-making, marriage, conversion, language.
3. Beside each claim, write what Smith gains if the queen believes it. Then write whether any other evidence in this stop supports it (Rolfe's letter, her baptism, the peace of 1614, the Starving Time numbers).
4. Write 100–150 words: "Which parts of Smith's letter can we trust most, and why?"
5. Write an imagined letter of 150–200 words from Rebecca Rolfe in London to her father in 1616, describing England and her faith. Use only true facts from this stop, and label it as imagined.

Check your work

- My map has four places and one measured distance.
- I listed Smith's claims and his possible motives.
- I judged which claims are best supported.
- My imagined letter uses true facts and is labeled.

FIELD NOTEBOOK

1. **Heroine timeline, C4:** Add Pocahontas, Rebecca Rolfe (c. 1596–1617). Mark 1607 (Jamestown), 1613 (captured), 1614 (marriage) and 1617 (death at Gravesend).
2. **Narration (keep this page):** In one paragraph of 150–200 words, tell her story under four heads: her times, her choice, her faith and why it mattered. Separate what is certain from what is debated. A parent keeps it.
3. Copy the inscription from Simon van de Passe's 1616 engraving (look it up at the National Portrait Gallery, Washington). Note her age as given there, and the names it uses for her.

Did you know? Since 1994 archaeologists of the Jamestown Rediscovery project have found the original 1607 fort, which was long thought to have washed into the river. They have uncovered over a million artifacts, including Powhatan pottery inside the fort, the trace of the trade and visits the sources describe. Pocahontas's son, Thomas Rolfe, returned to Virginia as a young man, and many Virginia families trace their descent from him.

Primary source. *John Smith, letter to Queen Anne (1616), as printed in his Generall Historie of Virginia, New-England, and the Summer Isles (1624), Book 4; original spelling, as transcribed by Encyclopedia Virginia (Virginia Humanities). The Generall Historie is Project Gutenberg eBook #56347.*

...where I found about eight and thirtie miserable poore and sicke creatures, to keepe possession of all those large territories of Virginia, such was the weaknesse of this poore Commonwealth, as had the Salvages not fed us, we directly had starved. And this reliefe, most gracious Queene, was commonly brought us by this Lady Pocahontas, notwithstanding all these passages when inconstant Fortune turned our peace to warre, this tender Virgin would still not spare to dare to visit us, and by her our jarres have beene oft appeased, and our wants still supplied; were it the policie of her father thus to imploy her, or the ordinance of God thus to make her his instrument, or her extraordinarie affection ...

... and at last rejecting her barbarous condition, was married to an English Gentleman, with whom at this present she is in England; the first Christian ever of that Nation, the first Virginian ever spake English, or had a childe in marriage by an Englishman...

Go deeper. Camilla Townsend, *Pocahontas and the Powhatan Dilemma* (2004). Helen C. Rountree, *Pocahontas, Powhatan, Opechancanough: Three Indian Lives Changed by Jamestown* (2005). Historic Jamestowne (Jamestown Rediscovery), historicjamestowne.org. A second video topic: archaeology of the 1607 James Fort.

Goes deeper in. History, "Colonial America: Jamestown and Plymouth" (coming soon).

For families. Sources: Townsend (2004); Rountree (2005); Encyclopedia Virginia. The primary-source excerpt comes from Encyclopedia Virginia's transcription of the 1624 text, not from Project Gutenberg, because the long Gutenberg file could not be loaded whole. It keeps Smith's spelling, including words like "Salvages" (savages) and "barbarous," which are his period language. Uncertain points are marked as such: her birth year, her first marriage to Kocoum (reported by Strachey) and the rescue scene. The 1622 attack is mentioned without detail. Her capture by Argall is called what it was.

PRACTICE

1. **EASY** What did the Powhatan people call their land, and who was its paramount chief?
2. **EASY** What name did Pocahontas take at her baptism, and whom did she marry?
3. **MEDIUM** About 104 settlers landed in May 1607, and Smith says about 38 were alive by early 1608. What percentage survived? Show your work.
4. **MEDIUM** Give two reasons historians question Smith's story that Pocahontas saved him from execution.
5. **CHALLENGE** Smith's letter was meant to persuade Queen Anne. What did he want her to do, and how might that purpose shape what he says? Use the excerpt.
6. **CHALLENGE** Explain how two events of about 1612–1614, Rolfe's tobacco and his marriage to Pocahontas, together changed Jamestown's future.

Make it a game · True, False or Debated?. A parent reads twenty statements about Pocahontas, such as "She was baptized Rebecca" (true), "She sailed to England and returned to Virginia" (false), "She saved John Smith from execution" (debated), "She married John Rolfe in 1614" (true), "She was about twenty-one when she died" (true, with the birth year approximate). Players hold up a card marked T, F or D. For each "debated," the player who answers must give the reason for the doubt to score.

Scripture. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17, KJV)

At her baptism Pocahontas took a new name, as many converts did, as a sign of new life in Christ. Rebecca in the Bible left her own country to join God's people (Genesis 24). Pocahontas too left one world for another, yet she remained the daughter of her people and a peacemaker between them.

Practice: answers

1. Tsenacomoco; Wahunsenaca, called Powhatan, the father of Pocahontas.
2. Rebecca; John Rolfe, in April 1614.
3. $38 \div 104 \approx 0.365$, so about 37 percent survived and nearly two-thirds died.
4. Any two: it appears in his 1624 book but not in his 1608 account; he wrote it after she had become famous, so it raised his own importance; he told similar stories of rescue by ladies elsewhere; the scene may have been an adoption ritual he misunderstood.

5. He wanted the queen to receive and honor Pocahontas. That would also honor Virginia, its investors and himself. So he stresses her service to the English (“had the Salvages not fed us, we directly had starved”) and her standing as “the first Christian ever of that Nation,” and he presents the colony as worthy of support. The purpose does not make the claims false, since other evidence shows she brought food and was baptized, but we should expect him to emphasize her help and his own part in her story.
6. Tobacco gave the colony a profitable export, so investors and new settlers kept coming. The marriage brought about eight years of peace with the Powhatans, so the colonists could plant and expand without constant war. Profit and peace together moved Jamestown from barely surviving to a lasting colony. The growth of tobacco plantations also pressed on Powhatan lands, which helped bring the war of 1622.

3.5 ANNE BRADSTREET, AMERICA'S FIRST POET

OBJECTIVES

- Place Anne Bradstreet in the Puritan Great Migration of the 1630s, with dates and numbers.
- Explain how *The Tenth Muse* (1650) came to be printed and why it made her the first published poet of English America.
- Read her poem on the burning of her house (1666) closely: its form, its Scripture and its turn from grief to hope.

Warm-up. Imagine waking at night to shouts of “Fire!” and watching your house, your books and every letter you own burn to the ground. Before you read, write four lines, rhymed or not, on what you would feel and what you would say to God.

Video slot. Video coming. Anne Bradstreet, Puritan poet: the Arbella and the Winthrop fleet of 1630, *The Tenth Muse* (1650), “Verses upon the Burning of our House.” Search approved channels (Christian History Institute, Ligonier Ministries, Library of Congress, The Davenant Institute); preview first.

KEY TERMS

Puritan

An English Protestant of the late 1500s and 1600s who sought to “purify” the Church of England further by Scripture, with plain worship, preaching and godly living.

Great Migration

The movement of about 20,000 English Puritans to New England between 1630 and about 1640.

Arbella

The flagship of John Winthrop’s fleet. It brought the Dudley and Bradstreet families to Salem in June 1630.

The Tenth Muse

The Tenth Muse Lately Sprung Up in America (London, 1650), Anne Bradstreet’s first book. The title compares her to the nine Muses of Greek myth.

iambic tetrameter

A line of four iambs, eight syllables beating da-DUM da-DUM da-DUM da-DUM: “In SI-lent NIGHT when REST i TOOK.”

volta

The “turn” in a poem, where the thought changes direction, as from grief to rebuke to hope.

CORE IDEAS

Her times. Anne Dudley was born about 1612 in Northampton, England. Her father, Thomas Dudley, became steward to the Puritan Earl of Lincoln, and Anne grew up at the earl's house at Sempringham with the use of a fine library. She read the Bible deeply, along with history, Sir Walter Raleigh's *History of the World* and the French Protestant poet Du Bartas. At about fifteen she survived smallpox. At sixteen, in 1628, she married Simon Bradstreet, a young Cambridge graduate who served the earl.

The migration. Under King Charles I and Archbishop Laud, Puritan ministers were silenced and prosecuted, and many believed God was calling them to build a godly commonwealth across the sea. In April 1630 the Dudleys and Bradstreets sailed on the *Arbella* with John Winthrop's fleet of eleven ships and about seven hundred people. They reached Salem in June 1630. The first year was hard: some two hundred of the newcomers died, and others gave up and went back to England. Anne later wrote to her children that her heart rose against the new world and its ways, but that once she was convinced it was the way of God, she submitted to it and joined the church at Boston. In all, about 20,000 Puritans came to New England in the next ten years.

Mother and poet. The Bradstreets moved from Boston to Cambridge, then Ipswich, then about 1645 to the frontier town of Andover. Anne waited years for children and prayed for them, and she then bore eight. She ran a large frontier household, yet she wrote: long learned poems on the four elements, the four seasons, the ages of man and the four great monarchies of history. Her brother-in-law, the Rev. John Woodbridge, carried a copy to London. There, in 1650, without her knowledge, it was printed as *The Tenth Muse Lately Sprung Up in America*. It was the first book of poems by a writer living in English America, and it was praised in England. Woodbridge's preface assured readers that the poems were written in hours stolen from sleep, not from her household duties.

Her later voice. Anne was embarrassed by the printing errors and revised the book. In "The Author to Her Book" she compared it to an ill-dressed child she wanted to wash and mend. Her later poems are plainer and more personal. She wrote of illness, of a husband away on colony business, of children leaving home and of grandchildren who died young. They were printed after her death, with her revisions, in *Several Poems* (Boston, 1678).

The fire. On 10 July 1666 the Bradstreet house in Andover burned at night. The family escaped, but they lost the house, furniture, papers and a library said to have numbered around 800 books. Anne's poem on the fire was found among her papers, "copyed out of a loose paper," and was first printed in 1867. It moves in three stages. First she gives honest grief: the terrible cry, the flames, the places where she used to sit. Then she rebukes her own heart for trusting in "mouldering dust." Last, she looks to the house "on high" that God has built and paid for. Every stage is soaked in Scripture: Job 1:21, Ecclesiastes ("All's vanity"), Jeremiah 17:5 ("the arm of flesh"), Matthew 6:19-21, John 14:2 and 2 Corinthians 5:1.

Her faith, and honest complexity. Anne did not pretend that faith came easily. In her prose letter "To My Dear Children" she admitted seasons of doubt: whether there was a God,

and whether the Scriptures were true. She told them how creation, the preservation of the Church and God's answers to her prayers had settled her. Puritan New England expected women to serve chiefly at home, and some of Anne's poems answer, with wit, those who thought a needle suited her hand better than a pen. Yet her own family encouraged her writing, and godly ministers praised it in print. She died at Andover on 16 September 1672, aged about sixty. Simon later served as governor of Massachusetts.

Why it mattered. American literature begins with a Puritan mother writing between household tasks. Her best poems are still read because they are honest about love, fear and loss, and because they end, again and again, in hope in God.

PICTURE STUDY



Mrs. Elizabeth Freake and Baby Mary, Unknown painter of Boston, called the Freake-Gibbs Painter, c. 1671-1674 · Oil on canvas · Worcester Art Museum, Worcester, Massachusetts
Wikimedia Commons · Public domain

No portrait of Anne Bradstreet survives. This picture was painted in Boston in the last years of her life, of a merchant's wife and her baby daughter, and it is one of the finest paintings made in seventeenth-century New England. The baby was added to a portrait of the mother that had already been painted. It shows us how a well-to-do Puritan mother of Anne's world chose to be seen.

Look closely

- List every sign of color, lace and jewelry. Does this match the idea that Puritans dressed only in black and grey?
- Look at the mother's hands and the baby's. What do they tell you about the bond the painter wanted to show?

- Notice how flat the figures are, with little shadow or depth. Compare this with the Cranach portrait in Stop C1.

Talk about it

1. In one poem Anne pictured her eight children as birds hatched in one nest. What in this painting fits that tender picture of family life?
2. Why might a Puritan family that believed in plainness still pay for a fine portrait?

HANDS-ON: READING A POEM LIKE A PURITAN, THEN WRITING ONE

The Puritans read poems slowly, with a Bible open. In this project you mark the Scripture beneath Anne's fire poem, map its turns, and then write a short poem of your own in her form.

You will need

- The primary source aside on this page
- A KJV Bible
- Notebook and three colored pencils

Steps

1. Read the excerpt aloud twice, keeping the da-DUM beat. Count the syllables in four lines and mark the rhyme scheme (aa, bb, cc...).
2. With three colors, mark the three stages: grief (what she saw and lost), self-rebuke ("Then streight I 'gin my heart to chide") and hope ("Thou hast a house on high erect").
3. Find and write out these Scriptures beside the lines they echo: Job 1:21; Ecclesiastes 1:2; Jeremiah 17:5; Matthew 6:19-21; 2 Corinthians 5:1.
4. Write 100-150 words: "Why does Anne include her grief at all, instead of starting with hope?"
5. Write your own poem of 12 lines in rhymed couplets of eight syllables about a real loss: a pet, a move or a broken treasure. Let it turn toward hope at line 7.
6. Memorize the last stanza of the excerpt.

Check your work

- I marked meter and rhyme in four lines.
- I color-marked the three stages and found five Scripture echoes.
- My paragraph explains the purpose of the grief stanzas.
- My poem has 12 lines of rhymed couplets with a turn.

FIELD NOTEBOOK

1. **Heroine timeline, C5:** Add Anne Bradstreet (c. 1612-1672). Mark 1630 (*Arbella*), 1650 (*The Tenth Muse*), 1666 (the fire) and 1678 (*Several Poems*).

2. **Narration (keep this page):** In one paragraph of 150–200 words, tell her story under four heads: her times, her choice, her faith and why it mattered. A parent keeps it.
3. Copy out your memorized stanza in your best hand, and illustrate it with a burned house on one side and a house “on high” on the other.

Did you know? Anne was both the daughter and the wife of governors of Massachusetts. Her father, Thomas Dudley, served several terms, and her husband, Simon Bradstreet, was governor in the 1680s and early 1690s. Her descendants include the writer Oliver Wendell Holmes and his son, the Supreme Court justice of the same name. Her poem “To My Dear and Loving Husband” is among the most often reprinted American poems.

Primary source. *Anne Bradstreet, “Verses upon the Burning of our House, July 10th, 1666,” stanzas 1, 3, 7, 8 and 9, as printed in Helen Campbell, Anne Bradstreet and Her Time (1891), chapter XVI (Project Gutenberg eBook #6854). The poem was first printed from her manuscript in 1867.*

In silent night when rest I took,
For sorrow neer I did not look,
I waken'd was with thundring nois
And Piteous shrieks of dreadfull voice;
That fearfull sound of fire and fire,
Let no man know is my desire.

...

And, when I could no longer look,
I blest his name that gave and took,
That layd my goods now in the dust;
Yea so it was, and so 'twas just.
It was his own; it was not mine
Far be it that I should repine.

...

Then streight I 'gin my heart to chide,
And did thy wealth on earth abide?
Dids't fix thy hope on mouldering dust,
The arm of flesh dids't make thy trust?
Raise up thy thoughts above the skye
That dunghill mists away may flie.

Thou hast a house on high erect,
Fram'd by that mighty Architect
With glory richly furnished,
Stands permanent tho: this be fled.

'Tis purchased and paid for too
By him who hath enough to doe.

A prise so vast as is unknown
Yet by his gift is made thine own.
Ther's wealth enough, I need no more;
Farewell my Pelf, farewell my Store.
The world no longer let me Love,
My hope and Treasure lyes Above.

Go deeper. Charlotte Gordon, *Mistress Bradstreet: The Untold Life of America's First Poet* (2005). Jeannine Hensley, ed., *The Works of Anne Bradstreet* (Harvard, 1967). Helen Campbell, *Anne Bradstreet and Her Time* (1891), free on Project Gutenberg. Worcester Art Museum's page on the Freake portrait. A second video topic: the Winthrop fleet and the founding of Boston.

Goes deeper in. Literature, "American Poetry" (coming soon), and History, "Colonial America: New England" (coming soon).

For families. Sources: Campbell (1891); Gordon (2005); Hensley (1967). The poem is copied exactly as Campbell prints it, old spellings included. Because the long Gutenberg file could not be loaded whole, it was checked against a transcription of the same chapter. Five of the poem's nine stanzas are given, and ellipses mark the gaps. Her birth year (about 1612), the size of the library lost in the fire and the first-winter death figure are approximate. Her doubts and her answer to critics of women writing are paraphrased from her prose and poems, not quoted. Her marriage is mentioned only as the record gives it.

PRACTICE

1. **EASY** On what ship, and in what year, did Anne Bradstreet come to New England?
2. **EASY** What was the title of her first book, and where and when was it printed?
3. **MEDIUM** Which verse of the Bible does "I blest his name that gave and took" echo? Write the verse.
4. **MEDIUM** Describe the meter and rhyme scheme of the poem, using the first two lines as evidence.
5. **CHALLENGE** Where is the poem's main turn (volta), and how does the argument change there?
6. **CHALLENGE** *The Tenth Muse* was printed in London without Anne's knowledge, with a preface insisting the poems were written in spare hours. Why did her family think such a preface was needed, and what does her later poem "The Author to Her Book" show about her own view of being published?

Make it a game • Couplet Relay. Sit in a circle. The first player says an eight-syllable line on a set subject ("the harvest," "the storm," "the voyage over sea"). The next must

answer with an eight-syllable line that rhymes. The third starts a new couplet, and so on. Clap the beats to check. A miscounted line passes the turn. Write the best couplets down, and see if together they make a poem that turns from trouble to hope.

Scripture. “And said, Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.” (Job 1:21, KJV)

Anne’s line “I blest his name that gave and took” is Job’s answer put into verse. Like Job, she grieved honestly and did not curse God. Her trust rested on a treasure no fire could reach.

Practice: answers

1. The *Arbella*, flagship of John Winthrop’s fleet, in 1630.
2. *The Tenth Muse Lately Sprung Up in America*, printed in London in 1650.
3. Job 1:21: “Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.”
4. Iambic tetrameter, eight syllables in four da-DUM beats (“in SI-lent NIGHT when REST i TOOK”), in rhymed couplets (took/look, nois/voice, fire/desire), so the scheme runs aa bb cc in each six-line stanza.
5. At “Then streight I ’gin my heart to chide.” Up to that line she mourns what was lost, though she has already blessed God for taking it. From that line on she questions her own heart: had she fixed her hope on “mouldering dust”? She then turns to the heavenly house built and paid for by Christ, so grief gives way to self-examination and then to hope.
6. In her society a woman’s first calling was her household, and some readers would suspect that a woman writing learned poems neglected her duties. The preface answered that objection in advance and vouched for her character. In “The Author to Her Book” she pictures the book as her own child, sent out into the world ill-dressed and full of errors. She is embarrassed by its faults but still owns it and tries to mend it, which shows both modesty and real care for her craft.

3.6 ABIGAIL ADAMS: “REMEMBER THE LADIES” AND THE LETTERS OF THE REVOLUTION

OBJECTIVES

- Describe Abigail Adams’s life on the home front at Braintree during the Revolution, with dates and events.
- Read the “Remember the Ladies” letter of March 1776 in its own setting: the law of coverture, the debate over independence and her remark on slavery.
- Explain why private letters are valuable historical sources, and name their limits.

Warm-up. John and Abigail Adams wrote each other more than 1,100 letters, and most of them survive. Before you read, think about the last ten messages you sent. What would a historian two hundred years from now learn about your life from them, and what would be missing?

Video slot. Video coming. Abigail Adams: the letters of John and Abigail Adams, Braintree during the Revolution, Bunker Hill seen from Penn’s Hill, “Remember the Ladies.” Search approved channels (Massachusetts Historical Society, National Park Service: Adams National Historical Park, Colonial Williamsburg, White House Historical Association); preview first.

KEY TERMS

Braintree

The Massachusetts farming town south of Boston where the Adamses lived. The part where their farm stood later became the town of Quincy.

Continental Congress

The assembly of delegates from the colonies that met at Philadelphia from 1774, directed the war and declared independence on 4 July 1776. John Adams was a leading member.

coverture

The English common-law rule that a married woman’s legal identity was “covered” by her husband’s. Her property and earnings were legally his, and she could not usually make contracts or sue in her own name.

inoculation

Deliberately infecting a healthy person with a small dose of smallpox matter, which usually gave a milder case and lifelong protection. It was risky, but far safer than catching smallpox naturally.

Portia

The pen name Abigail used in letters, taken from the virtuous wife of the Roman statesman Brutus. John signed some letters “Lysander.”

Providence

God's wise and active rule over all events. It is the word Abigail used again and again in her letters for God's hand in the war and in her family.

CORE IDEAS

Her times. Abigail Smith was born in November 1744 in Weymouth, Massachusetts, the daughter of the Rev. William Smith, the Congregational minister there. Like most girls of her day she never went to school, but she read widely in her father's and grandfather's libraries: the Bible, Shakespeare, Milton, history and sermons. On 25 October 1764 she married John Adams, a young lawyer from neighboring Braintree. They had six children. Susanna died in infancy, and a daughter was stillborn in 1777. Four grew up: Abigail ("Nabby"), John Quincy, Charles and Thomas.

The home front. In 1774 John went to Philadelphia for the Continental Congress, and then to Europe as a diplomat in 1778. For most of the next ten years Abigail ran the farm, the household, the hired help and the family money alone. War came to her doorstep. On 17 June 1775 she climbed Penn's Hill with seven-year-old John Quincy and watched the smoke of Charlestown burning during the Battle of Bunker Hill. The family's friend and physician, Dr. Joseph Warren, was killed there. That autumn an epidemic of dysentery swept Braintree and killed her mother. Soldiers and refugees passed through, prices soared with wartime inflation, and goods were scarce. She bargained, saved and later sold small goods John sent from Europe to keep the household going.

The letters. More than 1,100 letters passed between John and Abigail, and the Adams family kept them. Her spelling was irregular, as was common among those without formal schooling, but her prose is vivid, quick and full of Scripture. She reported military news, the mood of Boston, prices, sickness and the children's lessons, and she gave John frank advice, which he valued. For historians these letters are a window into the Revolution as an ordinary household lived it.

"Remember the Ladies." Her most famous letter was begun on 31 March 1776, while Congress was debating independence and the colonies were preparing new constitutions. She urged John to declare independence and then asked that the "new Code of Laws" not leave "unlimited power" in husbands' hands. Read in her own setting, this was a request about coverture. Under the law a cruel or wasteful husband had nearly total control of his wife's property and person, and she had little remedy. She was not asking for the vote. She asked that the law protect wives, and she closed by describing women as placed by Providence under men's protection. Her talk of "Rebellion" borrowed the Revolution's own slogans with a smile, and John's reply of 14 April answered her with a laugh and a joke. In the same letter she asked how a passion for liberty could be equally strong in those who held slaves. She thought slavery a sin, and in 1791 she defended the right of a free Black youth in her household to attend school when a neighbor objected.

Her choices. In July 1776, while smallpox raged, she took her four children into Boston to be inoculated, a frightening gamble that every one of them survived. On 18 July, still in Boston, she heard the Declaration of Independence read from the balcony of the State

House. In 1784 she crossed the Atlantic to join John in Paris and London. She was the wife of the first vice president and then First Lady (1797–1801), and in November 1800 she became the first mistress of the unfinished White House, where she hung the washing to dry in the East Room. She died of typhoid fever at Quincy on 28 October 1818, aged seventy-three, seven years before her son John Quincy became president.

Her faith. Abigail was a minister's daughter who read the war through Scripture. Her letters thank God after battles and quote the Psalms in times of fear. She trusted that the God who governed nations also numbered the hairs of her children's heads. She was steady in public worship all her life. Like many New Englanders of her generation, she was influenced by the more liberal theology that later grew into Unitarianism, and the Adamses' church at Quincy eventually took that path. She herself spoke chiefly of Providence, duty and Christian hope.

Why it mattered. The Revolution was won in camps and legislatures, but also in farmhouses where wives kept farms, families and morale alive for years. Abigail did that, raised a son who became president, and left letters that still let us hear the Revolution in a living voice.

PICTURE STUDY



Abigail Smith Adams (Mrs. John Adams), Gilbert Stuart, 1800/1815 · Oil on canvas · National Gallery of Art, Washington, D.C.
Wikimedia Commons · CC0

Gilbert Stuart, best known for his portraits of George Washington, began this portrait in 1800, when Abigail was First Lady and in her mid-fifties. He did not finish it until 1815. Her family thought it a true likeness, and her grandson said it showed her just as she was in old age.

Look closely

- Stuart painted faces with great care and the rest loosely. Compare the face with the cap and shawl.
- Describe her expression in three words. What kind of woman does Stuart want you to see?
- Find any sign of rank or wealth: jewels, rich fabric, a grand background. What do you conclude?

Talk about it

1. This is the wife of the President of the United States. Why might a New England woman of her faith and class choose to be painted so plainly?
2. Which of her letters in this stop does this face fit best, and why?

HANDS-ON: A LETTER-BOOK OF THE REVOLUTION

Families of the 1700s often kept a “letter-book” with copies of important letters. In this project you analyze Abigail’s most famous letter as a historian would, and then write a letter of your own in her voice about a true event of 1775 or 1776.

You will need

- The primary source aside on this page
- Notebook, or folded sheets stitched into a small booklet
- Optional: a dip pen or calligraphy pen and ink

Steps

1. Read the excerpt aloud. Underline every request she makes and circle every reason she gives.
2. Write a short glossary of six words as she uses them: “Code of Laws,” “Tyrants,” “foment,” “Representation,” “vassals” (look it up) and “providence.”
3. Answer in 100–150 words: “What was Abigail asking for, and why?” Use the key term “coverture.” Then note one sign that she was partly teasing John.
4. Explain in two or three sentences the sentence about liberty and those who “deprive their fellow Creatures of theirs.” Whom did she mean?
5. Write a letter of 200–250 words as Abigail to John, dated 18 July 1776 from Boston, telling of the children’s inoculation and the reading of the Declaration. Use only true facts from this stop, and sign it “Portia.” Label it as imagined.
6. Copy your letter neatly into your letter-book.

Check your work

- I marked her requests and reasons.
- My answer uses “coverture” correctly and notes her playful tone.
- I explained the sentence about slavery.

- My imagined letter is dated, true to the facts, and labeled.

FIELD NOTEBOOK

1. **Heroine timeline, C6:** Add Abigail Adams (1744–1818). Mark 1764 (marriage), 17 June 1775 (Bunker Hill from Penn's Hill), 31 March 1776 ("Remember the Ladies") and 1800 (the White House).
2. **Narration (keep this page):** In one paragraph of 150–200 words, tell her story under four heads: her times, her choice, her faith and why it mattered. A parent keeps it.
3. Draw Penn's Hill with a mother and boy looking north toward smoke over Charlestown and Boston Harbor.

Did you know? The Adams family kept papers for four generations. The Massachusetts Historical Society now holds them: some 300,000 pages, all free to read online. The cairn on Penn's Hill in Quincy marks the place where Abigail and John Quincy watched Bunker Hill. Abigail and Martha Washington became friends, and Abigail served as hostess at the President's house in Philadelphia before the move to Washington.

Primary source. *Abigail Adams to John Adams, Braintree, 31 March–5 April 1776.* *Adams Family Papers: An Electronic Archive, Massachusetts Historical Society. Original spelling kept.*

I have sometimes been ready to think that the passion for Liberty cannot be Equally Strong in the Breasts of those who have been accustomed to deprive their fellow Creatures of theirs. ...

I long to hear that you have declared an independency -- and by the way in the new Code of Laws which I suppose it will be necessary for you to make I desire you would Remember the Ladies, and be more generous and favourable to them than your ancestors. Do not put such unlimited power into the hands of the Husbands. Remember all Men would be tyrants if they could. If perticular care and attention is not paid to the Laidies we are determined to foment a Rebellion, and will not hold ourselves bound by any Laws in which we have no voice, or Representation. ... Regard us then as Beings placed by providence under your protection and in immitation of the Supreem Being make use of that power only for our happiness.

Go deeper. Margaret A. Hogan and C. James Taylor, eds., *My Dearest Friend: Letters of Abigail and John Adams* (Harvard, 2007). David McCullough, *John Adams* (2001), which draws heavily on the letters. Adams Family Papers: An Electronic Archive (masshist.org/digitaladams). Adams National Historical Park, Quincy (National Park Service). A second video topic: the Adams birthplaces and the family home, Peacefield, at Quincy.

Goes deeper in. History, "The American Revolution" (coming soon).

For families. Sources: Massachusetts Historical Society, Adams Family Papers; Hogan and Taylor (2007); McCullough (2001). The excerpt is copied exactly from the MHS transcription, which is the standard scholarly text, not from Project Gutenberg, and it keeps her original spelling. Ellipses mark omitted sentences, including a passage on the natural tyranny of men that is written in the same half-teasing tone. The stop reads her request by the standards of 1776, as a plea for legal protection of wives under coverture, and does not turn it into a modern cause. The 1791 school episode and the Adamses' later Unitarian leanings are summarized, not quoted. Her birth date is often given as 22 November 1744 (New Style).

PRACTICE

1. **EASY** What did Abigail and John Quincy see from Penn's Hill on 17 June 1775?
2. **EASY** What pen name did Abigail use, and where does it come from?
3. **MEDIUM** Define coverture, and explain how it helps us understand "Do not put such unlimited power into the hands of the Husbands."
4. **MEDIUM** In the first sentence of the excerpt, what inconsistency does Abigail point out, and about whom?
5. **CHALLENGE** Is the threat to "foment a Rebellion" serious or teasing? Argue from the text and from John's reply.
6. **CHALLENGE** Why are private letters like the Adamses' often better evidence than public speeches, and what are two limits a historian must remember?

Make it a game • Post Rider. Players sit across the room as Braintree and Philadelphia, about 300 miles apart. Write short true "letters" on cards, each with a date and a piece of news ("17 June 1775: Charlestown burns," "4 July 1776: independence declared"). A post rider carries them across, but each crossing takes a roll of a die in turns (one turn standing for two days). Some news may arrive after events have overtaken it. Afterwards discuss: how did slow mail shape what Abigail knew and when she knew it?

Scripture. "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." (Proverbs 31:11–12, KJV)

John trusted Abigail with the farm, the children and the money for ten years while he served his country. Her letters show this trust repaid: a wife who did her husband good and served her family and nation with a steady heart.

Practice: answers

1. The smoke of Charlestown burning during the Battle of Bunker Hill.
2. "Portia," the name of the loyal, virtuous wife of the Roman statesman Brutus.
3. Coverture was the common-law rule that a wife's legal identity, property and earnings were under her husband's, so she could rarely own, contract or sue on her own. Abigail was asking

the new laws to limit a husband's near-total legal power so that wives would be protected from cruel or careless husbands.

4. She doubts that slaveholders, she was writing about Virginians, can love liberty as strongly as others when they deprive their fellow creatures of liberty. They claimed freedom for themselves while denying it to the people they enslaved.
5. Mostly teasing with a serious point. The language echoes the colonists' own slogans (no laws "in which we have no voice, or Representation") and turns them playfully on her husband. The letter ends by asking men to use their God-given protective role "only for our happiness," not by asking to overturn it. John answered on 14 April that he could not help laughing, and replied with a joke, which shows that both understood the playfulness. The serious point, protection for wives under the law, is real.
6. They were written at the moment, for one trusted reader, so they show honest feelings, daily details and opinions not meant for show. Limits (any two): they record one person's view and what she happened to hear; rumours could be wrong; writers may soften news to spare the reader worry; letters were sometimes lost, edited or destroyed, so the surviving set is incomplete; families may have kept the flattering ones.

3.7 SUSANNA WESLEY AND HER NINETEEN CHILDREN

OBJECTIVES

- Describe Susanna Wesley’s background, her life at Epworth rectory and the hardships of her household, with dates and numbers.
- Explain her method of home education and the theology behind it, from her own 1732 letter.
- Trace how her teaching, her kitchen meetings and her counsel shaped her sons John and Charles and the Methodist revival.

Warm-up. Susanna Wesley taught her children at home for about twenty years, six hours a day, while running a poor country parsonage. Before you read, write your own list of five “house rules” for a home school. Afterward, compare them with hers.

Video slot. Video coming. Susanna Wesley, mother of John and Charles Wesley: Epworth rectory, the fire of 1709, her home school and kitchen meetings. Search approved channels (Christian History Institute, Epworth Old Rectory, Ligonier Ministries, Methodist Heritage); preview first.

KEY TERMS

Nonconformist (Dissenter)

An English Protestant who would not conform to the worship of the Church of England after the Act of Uniformity of 1662. Susanna’s father was one.

rector

A Church of England clergyman in charge of a parish who received its tithes. Samuel Wesley was rector of Epworth, Lincolnshire, for about forty years.

Epworth rectory

The parsonage at Epworth where the Wesley children grew up. It burned in 1709 and was rebuilt, and the rebuilt house still stands.

self-will

In Susanna’s teaching, the stubborn insistence on one’s own way against God and lawful authority, which she called “the root of all sin and misery.”

society

A small group meeting for prayer, Scripture reading and mutual encouragement. Susanna’s kitchen gatherings of 1711–1712 were an early example, and John Wesley’s Methodist societies grew from the same idea.

Methodism

The eighteenth-century revival movement led by John and Charles Wesley, named for the “methodical” habits of their student club at Oxford.

CORE IDEAS

Her times. Susanna Annesley was born in London on 20 January 1669, the last of the twenty-five children traditionally credited to Dr. Samuel Annesley. He was a learned Puritan minister who had been ejected from his parish in 1662 for refusing to conform to the Church of England. She grew up among books and earnest religious talk. At about thirteen, after careful study, she decided for herself to join the established Church. In 1688, aged nineteen, she married Samuel Wesley, a young clergyman who had taken the same path. In the 1690s he became rector of Epworth, a poor and rough parish on the fen-drained Isle of Axholme in Lincolnshire, and they stayed until his death in 1735.

Nineteen children. Between about 1690 and 1709 Susanna bore nineteen children. About nine died as infants, some of them twins, and roughly ten grew up. Money was always short. Samuel was a scholar and poet who was poor with accounts, and in 1705 he was jailed for debt in Lincoln Castle. Some parishioners hated him for his politics and his strictness: they burned his crops, maimed his cattle and, in 1702 and again in 1709, the rectory may have been set on fire on purpose. Susanna kept the house, the dairy and the children through all of it, often in poor health.

Her home school. Susanna taught her children herself. School ran from nine to twelve and two to five, six days a week. Each child began to read the day after turning five, learning the whole alphabet in a single day, and then read straight into the first chapter of Genesis. She kept firm rules: no crying for what they wanted, no eating between meals, prayers at set hours, and courtesy at table. She also kept merciful ones: a child who confessed a fault and promised to amend would not be beaten for it, and every good act was praised and often rewarded. She set aside time each week to speak alone with each child about the soul. Thursday evenings, for example, belonged to young John. She spent about two hours a day in her own prayer and study.

The fire of 1709. On the night of 9 February 1709 the rectory burned to the ground. The family escaped in nightclothes, but five-year-old John was trapped in an upper room. As the roof fell in, neighbors standing on one another's shoulders pulled him through the window. Samuel knelt with the household and thanked God that all his children were saved. Susanna resolved to take special care of the soul of this child whom God had so mercifully spared. John later called himself "a brand plucked out of the burning," after Zechariah 3:2.

Her choices. Susanna had a strong conscience. In 1701 she would not say "Amen" to prayers for King William III, whom she did not believe was the rightful king. Samuel left home for some months over it, and they were reconciled after the king's death in 1702. In the winter of 1711-1712, while Samuel was in London, she began reading sermons and praying with her household on Sunday evenings. Neighbours asked to come, and soon more than two hundred crowded into the rectory. The curate complained, and Samuel wrote asking her to stop. She replied respectfully that the meetings were doing great good, and that if he wished them ended he must send a plain command, so that the responsibility before God would be his. He let them go on.

Her sons and the revival. John (born 1703) and Charles (born 1707) carried her habits to Oxford, where their “Holy Club” of the 1720s and 1730s earned the nickname “Methodists.” At John’s request she wrote out her method of education in a letter of 24 July 1732. After both sons experienced assurance of faith in 1738 and began preaching in the open air, she lived her last years at John’s chapel, the Foundery, in London. Tradition says she counseled him not to silence a lay preacher until he had heard him. She died on 23 July 1742, with her children around her, and asked them to sing a psalm of praise as soon as she was released. She was buried in Bunhill Fields.

Honest complexity. Her phrase “conquer their will” sounds harsh to modern ears. In her own day, when strict discipline was normal, her system was unusually thoughtful. It joined firmness to fixed rules, mercy for confession, praise for good, and patient teaching of the mind “by slow degrees.” Her goal was not a cowed child but one able to do “the will of God and not our own.” By that measure, a mother of a poor parsonage helped raise the leaders of a revival that would spread to millions of people in Britain and America.

PICTURE STUDY



The Rescue of the Young John Wesley from the Burning Parsonage at Epworth, Mezzotint by S. W. Reynolds, after a painting by Henry Perlee Parker, Mid-1800s (Parker’s painting about 1840) · Mezzotint engraving ·

Wellcome Collection, London
Wikimedia Commons · CC BY 4.0

Henry Perlee Parker, a Newcastle painter, made this scene about 130 years after the fire, when Methodists in Britain and America loved to tell how God had preserved the boy who would lead the revival. Mezzotint prints like this one hung in many Methodist homes and chapels.

Look closely

- Find the boy at the window and the men forming a human ladder. How does the artist build the drama from the bottom of the picture to the top?
- Find the light sources. How does a mezzotint, a print made in shades of dark and light, suit a night fire?
- Find the figure you think is Susanna, and the one you think is Samuel. What is each doing?

Talk about it

1. Why did nineteenth-century Methodists treasure this scene? Use the phrase “a brand plucked out of the burning” in your answer.
2. The artist was not there. What details might be imagined, and what does the core of the scene agree with in the written accounts?

HANDS-ON: A MOTHER’S METHOD: READING SUSANNA’S 1732 LETTER

In 1732 John Wesley, then an Oxford tutor, asked his mother to write out how she had raised and taught her children. Her answer is one of the most famous letters on Christian education in English. In this project you analyze its argument and then build a one-week plan in her style for a younger child.

You will need

- The primary source aside on this page
- Notebook and pen
- A KJV Bible (Proverbs 22:6; Zechariah 3:2; Hebrews 12:9–11)

Steps

1. Read the excerpt twice. Write her argument as a chain of four steps: (1) what must be done first, (2) what takes time, (3) why the will matters so much, and (4) what religion is.
2. Mark the difference she draws between informing the understanding and subjecting the will. Which must be done “at once,” and which “by slow degrees”?
3. Read Hebrews 12:9–11. Write two or three sentences connecting it with her claim that “no denial” of self-will is “unprofitable.”
4. Write 150 words: “Is Susanna’s method harsh, wise or both? Judge it by the standards of her day and by Scripture.” Include her rule of mercy for a confessed fault.
5. Make a one-week timetable in her style for teaching a five-year-old: lesson hours, a reading plan beginning with Genesis 1, one private talk with the child, and two house rules.

Check your work

- My four-step chain matches her argument.
- I explained the two kinds of teaching she describes.
- My judgment uses both her day’s standards and Scripture.

- My timetable includes hours, reading, a private talk and rules.

FIELD NOTEBOOK

1. **Heroine timeline, C7:** Add Susanna Wesley (1669–1742). Mark 1688 (marriage), 9 February 1709 (the fire), 1711–1712 (kitchen meetings), 1732 (the letter) and 1742 (death).
2. **Narration (keep this page):** In one paragraph of 150–200 words, tell her story under four heads: her times, her choice, her faith and why it mattered. A parent keeps it.
3. Draw a plan of a day at Epworth rectory as a clock face, with lessons, meals, prayers and her own two hours of devotion.

Did you know? The rebuilt rectory at Epworth (1709) still stands and is open to visitors as the Old Rectory. In 1716–1717 the family heard strange knockings and noises in the house for weeks. The children named the supposed spirit “Old Jeffery,” and the letters they wrote about it still survive. Susanna’s daughter Mehetabel (“Hetty”) was a gifted poet, and Charles became one of the greatest hymn writers in English, with more than 6,000 hymns.

Primary source. *Susanna Wesley to John Wesley, letter of 24 July 1732, printed in John Wesley’s Journal (entry after her death in 1742), from the public-domain edition on the Christian Classics Ethereal Library.*

In order to form the minds of children, the first thing to be done is to conquer their will and bring them to an obedient temper. To inform the understanding is a work of time and must with children proceed by slow degrees as they are able to bear it: but the subjecting the will is a thing which must be done at once; and the sooner the better. ...

As self-will is the root of all sin and misery, so whatever cherishes this in children insures their after-wretchedness and irreligion; whatever checks and mortifies it promotes their future happiness and piety. This is still more evident if we further consider that religion is nothing else than the doing the will of God and not our own: that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgencies of it can be trivial, no denial unprofitable.

Go deeper. Arnold A. Dallimore, *Susanna Wesley: The Mother of John and Charles Wesley* (1993). Charles Wallace Jr., ed., *Susanna Wesley: The Complete Writings* (Oxford, 1997). Eliza Clarke, *Susanna Wesley* (1886), an older public-domain life. Epworth Old Rectory (epwortholdrectory.org.uk). A second video topic: Wesley’s Chapel and House, London, with Susanna’s grave across the road in Bunhill Fields.

Goes deeper in. History, “The Great Awakening and the Evangelical Revival” (coming soon).

For families. Sources: John Wesley's *Journal* (Susanna's letter of 24 July 1732); Dallimore (1993); Wallace (1997). The letter is copied exactly from the CCEL edition of the *Journal*, not from Project Gutenberg. Some printings read "modifies" for "mortifies." Numbers are traditional or approximate: twenty-five Annesley children, nineteen Wesley children of whom about ten survived infancy, and over two hundred at the kitchen meetings. Several details are told as tradition: the lay-preacher counsel and her dying request for a psalm. Her methods of discipline are reported as she described them and are judged by the standards of her own day.

PRACTICE

1. **EASY** On what day did each Wesley child begin learning to read, and with what book of the Bible?
2. **EASY** What happened at Epworth rectory on 9 February 1709?
3. **MEDIUM** Susanna bore nineteen children, and about nine died in infancy. What fraction survived infancy, and what percentage is that?
4. **MEDIUM** In the letter, which work must be done "at once" and which "by slow degrees," and why does she treat them differently?
5. **CHALLENGE** When the curate objected to her kitchen meetings and Samuel asked her to stop, she asked him for a plain command so that the responsibility before God would be his. Was this obedience or defiance? Argue your answer.
6. **CHALLENGE** Using the letter, explain why Susanna saw the training of the will as a religious matter and not just a matter of good manners.

Make it a game • Rectory Rules. One player is the Epworth schoolmistress, and the others are pupils. The mistress calls out a situation: "A child confesses he broke a cup," "a child cries loudly for a sweet," "a child shares bread with a sister." Pupils must answer how Susanna would respond: mercy for confession, no reward for crying, praise for kindness. Score a point for each answer that matches her rules as given in this stop. Then swap roles and let the pupils invent situations.

Scripture. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6, KJV)

Susanna took this proverb as a mother's daily work: patient lessons, firm rules, private talks about the soul. The son who called himself "a brand plucked out of the burning" grew old still preaching the gospel she first taught him at her kitchen table.

Practice: answers

1. The day after the fifth birthday; after learning the alphabet in a day, the child read the first chapter of Genesis.
2. The house burned down at night. All the family escaped, and five-year-old John was rescued from an upstairs window by neighbors standing on one another's shoulders.

3. About 10 of 19, or $10/19 \approx 0.53$, so about 53 percent. Nearly half died as infants, which was a high but not unheard-of rate in that age.
4. Subjecting the will must be done at once and early. Informing the understanding comes by slow degrees, as children are able to bear it. She thought stubbornness grows harder to correct the longer it is allowed, while knowledge naturally takes years to build.
5. A strong answer sees both submission and conscience. She did not simply refuse. She recognized her husband's authority and promised to obey a direct command. But she made him weigh the good being done and take responsibility before God for ending it. That fits her belief that authority is real but answerable to God. Samuel's choice to let the meetings continue suggests he saw her reply as respectful counsel, not rebellion.
6. She defines religion as "the doing the will of God and not our own," and calls self-will "the root of all sin and misery." Training a child to yield his will to lawful authority was therefore a preparation for yielding to God, the "one grand impediment" to temporal and eternal happiness. Manners were a by-product. The real aim was the child's soul.

3.8 LAURA INGALLS WILDER AND THE PRAIRIE

OBJECTIVES

- Explain the Homestead Act of 1862 from its own text and connect it to the Ingalls family's claim in Dakota Territory.
- Trace Laura Ingalls Wilder's life from Pepin, Wisconsin, to Rocky Ridge Farm, with dates and real hardships.
- Distinguish history from autobiographical fiction in the Little House books, and explain why an author shapes a true story.

Warm-up. In 1880 the United States would give a family 160 acres of prairie for almost nothing, if they could live on it and farm it for five years. Before you read, list what you would need to survive the first winter on bare grassland, twenty miles from the nearest town. Star the three things that would be hardest to get.

Video slot. Video coming. Laura Ingalls Wilder's real life: Pepin, Walnut Grove, De Smet, the Long Winter of 1880–81, Rocky Ridge Farm; the Homestead Act. Search approved channels (Laura Ingalls Wilder Home & Museum, Laura Ingalls Wilder Memorial Society De Smet, National Park Service: Homestead National Historical Park, Library of Congress); preview first.

KEY TERMS

Homestead Act

The law of 20 May 1862 that let a qualified settler claim up to 160 acres of public land free, apart from small filing fees, after living on and farming it for five years.

quarter section

160 acres, a square half a mile on each side; one quarter of a 640-acre section (one square mile) in the government land survey.

proving up

Completing a homestead claim: after five years, bringing two witnesses to swear that the claimant had lived on and farmed the land, and then receiving the patent (deed).

Dakota Territory

The federal territory that in 1889 became North and South Dakota. The Ingalls family settled at De Smet in its eastern part in 1879.

Missouri Ruralist

A farm newspaper in which Laura Ingalls Wilder wrote columns from 1911 to 1924, long before her first book.

autobiographical fiction

Stories based on an author's own life but shaped as novels, with events moved, people combined or left out, and conversations invented.

CORE IDEAS

Her times. Laura Elizabeth Ingalls was born on 7 February 1867 in a log cabin near Pepin, Wisconsin, two years after the Civil War. Railroads were reaching west, and the Homestead Act of 1862 had opened millions of acres to settlers. Her father, Charles, was a restless farmer, hunter, carpenter and fiddler. Her mother, Caroline, was a former schoolteacher who wanted her girls educated. Laura had sisters Mary (born 1865), Carrie (1870) and Grace (1877), and a little brother, Freddie, who died in 1876 at nine months.

Always moving. In 1869 the family went to Kansas and built a cabin near Independence. The land was part of the Osage Diminished Reserve and was not legally open to settlers, and they left in 1871. After Wisconsin came Walnut Grove, Minnesota, where they lived first in a dugout and lost their wheat to the grasshopper plagues of 1874–1875. Then came a hard year running a hotel in Burr Oak, Iowa, and then Walnut Grove again. In 1879 Mary went blind after a severe illness. That same year Charles took a railroad job in Dakota Territory, and in early 1880 he filed on a homestead claim near the new town of De Smet.

The Long Winter. The winter of 1880–1881 brought blizzards from October to April. Snow buried the railroad cuts, and no train reached De Smet for months. The town ran short of coal, kerosene and flour. The Ingalls family burned twisted hay for fuel and ground seed wheat in a coffee mill for bread. Two young men, Almanzo Wilder and Cap Garland, risked a dangerous drive across the snow to buy wheat from a settler south of town, and it fed the town until spring.

Her choices. The family wanted to send Mary to the Iowa College for the Blind at Vinton, and everyone worked to pay for it. Laura sewed shirts in town and, at fifteen, earned a teaching certificate and taught a term in a claim shanty twelve miles from home, boarding with a family there. On 25 August 1885 she married Almanzo Wilder. Their first years were heavy with loss. Diphtheria in 1888 left Almanzo partly disabled for life. A baby son died in 1889, days old, and their house burned the same year. Drought ruined their crops. In 1894 they set out by covered wagon with seven-year-old Rose and a hundred-dollar bill to Mansfield, Missouri. There, over twenty years, they turned a rocky, wooded hillside into Rocky Ridge Farm, with an orchard, poultry and a dairy.

The writer. Laura began writing for the *Missouri Ruralist* in 1911 and wrote practical, cheerful columns on farm and home life for over a decade. About 1930, in her sixties, she wrote a memoir, *Pioneer Girl*. Her daughter, Rose Wilder Lane, by then a professional writer, urged her to turn it into books for children. *Little House in the Big Woods* appeared in 1932, when Laura was sixty-five, and the eighth book, *These Happy Golden Years*, in 1943. Five of them were Newbery Honor books. She died at Rocky Ridge on 10 February 1957, three days after her ninetieth birthday.

Honest complexity. The Little House books are true in their main lines but shaped as novels. Laura left out Burr Oak and Freddie's death, compressed years, renamed some people, and made her younger self a little younger in places. Rose edited the manuscripts heavily, and scholars still debate how much of the polish is hers. The books also show

frontier attitudes plainly, such as Ma's fear and dislike of the Osage. These are the views of a settler family of the 1870s, and Laura did not hide them. Pa, by contrast, speaks of the Osage with respect. Reading the books well means seeing both what happened and how a skilled writer chose to tell it.

Her faith, and why it mattered. Hymns run through the books: Pa fiddling and singing on Sunday evenings, the family at church in De Smet, where Charles helped build the Congregational church. Laura was later a member of the Methodist church at Mansfield. Her books show gratitude in hard times, contentment with little, family loyalty, hard work and honesty, and they have taught those virtues to generations of readers. They also record a great American story: some 1.6 million homestead claims were granted, covering about 270 million acres. Many claims failed, and those that succeeded were won by families like hers.

PICTURE STUDY



The Chrisman Sisters on a Homestead Claim, Custer County, Nebraska, Solomon D. Butcher, 1886 · Photograph from a glass-plate negative · History Nebraska (Nebraska State Historical Society); copies in the Library of Congress "Prairie Settlement" collection
Wikimedia Commons · Public domain

Solomon Butcher traveled Custer County, Nebraska, with a camera in a wagon from 1886, photographing homesteaders in front of their sod houses. He made over 3,000 pictures. The Chrisman sisters were unmarried young women who took up homestead claims under the 1862 Act. They lived the same years, and much the same life, as the Ingalls girls in Dakota.

Look closely

- Study the house. What is it made of, and why would settlers build this way on the treeless plains?

- Look at the land around the house. What is missing that a family from Wisconsin would be used to?
- Look at the sisters' clothes and faces. What do they want the camera to show about them?

Talk about it

1. Settlers often posed with their best possessions: a horse, an organ, a sewing machine. Why? What does that tell you about using photographs as evidence?
2. How does this photograph help you picture the claim shanty where Laura taught her first school?

HANDS-ON: PROVE UP A CLAIM

In this project you read the Homestead Act as a settler would, lay out a scale plan of a quarter section, and keep a record of what proving up would require.

You will need

- The primary source aside on this page
- Graph paper, a ruler and colored pencils
- Optional: a free online topographic or land-survey map of Kingsbury County, South Dakota, near De Smet

Steps

1. Read the excerpt. List every qualification a claimant had to meet under Section 1, and every requirement in Section 2.
2. On graph paper, draw a quarter section at a scale of 1 inch = 1/8 mile, so 4 inches by 4 inches. Label the length of each side in miles and in feet (1 mile = 5,280 feet).
3. Place on your plan: a claim shanty, a well, a stable, a garden, a field of wheat, a hayfield and a row of young trees (cottonwoods were common). Write the acreage of each field so the total is 160 acres.
4. Write a "proving-up" record for an imagined claim filed in early 1880: the year proof would be due, the names of two neighbors as witnesses, and three pieces of evidence that you lived and farmed there.
5. Write 120–150 words: "Was the homestead really free?" Count labor, risk, weather and cost.

Check your work

- I listed the qualifications and requirements from the law itself.
- My plan is to scale and adds up to 160 acres.
- My proving-up record has the right year and two witnesses.
- My paragraph weighs the true cost of "free" land.

FIELD NOTEBOOK

1. **Heroine timeline, C8:** Add Laura Ingalls Wilder (1867–1957). Mark 1880–1881 (the Long Winter), 1885 (marriage), 1894 (Rocky Ridge) and 1932 (first book).
2. **Narration (keep this page):** In one paragraph of 150–200 words, tell her story under four heads: her times, her choice, her faith and why it mattered. Separate what happened from how the books tell it. A parent keeps it.
3. Map the Ingalls family's travels: Pepin, Wisconsin → Independence, Kansas → Walnut Grove, Minnesota → Burr Oak, Iowa → De Smet, Dakota Territory, and then the Wilders' journey to Mansfield, Missouri. Measure the longest leg.

Did you know? Pa's fiddle survives and is displayed at the Laura Ingalls Wilder Historic Home and Museum in Mansfield, Missouri, along with some of Laura's own handwritten manuscripts. In De Smet you can still visit the surveyors' house the family lived in during the winter of 1879–1880, and the house Charles built in town. The Homestead Act stayed in force until 1976, and the last claim, in Alaska, was proved up in 1988.

Primary source. *The Homestead Act, approved 20 May 1862, Section 1 (opening) and Section 2 (extract); transcript from the National Archives, Milestone Documents.*

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That any person who is the head of a family, or who has arrived at the age of twenty-one years, and is a citizen of the United States, or who shall have filed his declaration of intention to become such, as required by the naturalization laws of the United States, and who has never borne arms against the United States Government or given aid and comfort to its enemies, shall, from and after the first January, eighteen hundred and sixty-three, be entitled to enter one quarter section or a less quantity of unappropriated public lands ...

[Section 2] ... shall prove by two credible witnesses that he, she, or they have resided upon or cultivated the same for the term of five years immediately succeeding the time of filing the affidavit ...

Go deeper. Laura Ingalls Wilder, *Pioneer Girl: The Annotated Autobiography*, ed. Pamela Smith Hill (South Dakota Historical Society Press, 2014). Pamela Smith Hill, *Laura Ingalls Wilder: A Writer's Life* (2007). Library of Congress, "Prairie Settlement: Nebraska Photographs and Family Letters, 1862–1912" (the Butcher photographs). Homestead National Historical Park, Beatrice, Nebraska (National Park Service). The Little House books themselves, read with a map.

Goes deeper in. History, "Westward Expansion" (coming soon), and Geography, "The Great Plains" (coming soon).

For families. Sources: Hill (2007, 2014); National Archives; National Park Service, Homestead National Historical Park. The Little House books are still under copyright in the United States, so they are summarized, not quoted. The Homestead Act extract is copied exactly from the National Archives transcript, a U.S. government source, and ellipses mark the omissions. Approximate or debated points: the date Charles Ingalls filed (early 1880), how much of the books' style is Rose's, and the homestead totals (about 1.6 million claims, about 270 million acres, with many claims never completed). The Osage episode is told plainly, as in the books.

PRACTICE

1. **EASY** When and where was Laura Ingalls born, and when was her first book published?
2. **EASY** How many acres was a homestead under the 1862 Act, and how many years did a settler have to live on it and farm it?
3. **MEDIUM** A section is one square mile, or 640 acres. A quarter section is half a mile on each side. Show that it contains 160 acres.
4. **MEDIUM** From Section 1 of the Act, list the qualifications a claimant needed.
5. **CHALLENGE** Section 2 says "he, she, or they." Using the Butcher photograph, explain what this wording made possible, and who could not usually claim.
6. **CHALLENGE** Give two ways the Little House books differ from the historical record, and explain whether that makes them untrue.

Make it a game • The Long Winter Larder. Start with a "larder" of 30 beans for a family of six. Each round is a week of winter: everyone draws a weather card (blizzard: no train, eat 4 beans; clear: a hunting or trading chance, roll a die and add that many beans on a 5 or 6; twist hay: no fuel cost this week). The family must last 26 weeks, from October to April. Partway through, the players may send "Almanzo and Cap" on a risky wheat run: roll a die, and a 3 or higher brings back 15 beans, while a 1 or 2 loses a turn. Discuss afterward: what kept the real town alive?

Scripture. "Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." (Psalm 65:11-13, KJV)

After the Long Winter came the spring, and the harvest with it. Laura's books end each year as this psalm does, thankful for a harvest God gave on land her family had worked. Gratitude for daily bread runs through every one of them.

Practice: answers

1. On 7 February 1867, near Pepin, Wisconsin. *Little House in the Big Woods* was published in 1932, when she was sixty-five.
2. Up to 160 acres (a quarter section), and five years.
3. $\frac{1}{2}$ mile $\times$ $\frac{1}{2}$ mile = $\frac{1}{4}$ square mile, and $\frac{1}{4} \times 640$ acres = 160 acres.

4. Be the head of a family or at least twenty-one; be a U.S. citizen or have filed a declaration of intention to become one; and never have borne arms against the United States or given aid and comfort to its enemies.
5. Unmarried women who were twenty-one or older, or widows who were heads of families, could file their own claims, as the Chrisman sisters did in Nebraska. A married woman generally could not file a separate claim while her husband held one, since the family's claim was in his name.
6. Any two: the Burr Oak, Iowa, years are left out; Freddie's birth and death are not told; time is compressed and Laura's age is sometimes shifted; some people are renamed or combined; conversations are invented; Rose's editing shaped the style. These changes make the books shaped fiction, not false history. Their main events (the moves, the Long Winter, Mary's blindness, Laura's teaching, her marriage) are true. The author chose a story form to give children a true picture of pioneer life.

TRAIL 3 BADGE QUIZ

The badge quiz is optional. The student answers in writing, in full sentences, and checks the answers with a parent. Four right out of five earns the first badge; five right out of six earns the second. Badges and the certificate are earned by doing the stops and keeping the narrations, not by scores.

Badge quiz 1 (Stops 1-5)

1. How did Katharina von Bora leave the convent in 1523, and what did she make of the Black Cloister in Wittenberg?
2. Why did Mary I, who first spared Lady Jane Grey, finally have her executed in February 1554?
3. Name two causes of the Spanish Armada, and explain what happened at Calais and Gravelines.
4. What changed for Jamestown after Pocahontas married John Rolfe in 1614?
5. Quote or paraphrase the line in Anne Bradstreet's fire poem that echoes Job 1:21, and say how the poem ends.

Badge quiz 2 (Stops 6-8)

6. What was Abigail Adams asking for when she wrote "Remember the Ladies" in 1776?
7. Why are the Adams letters valuable to historians? Give one strength and one limit.
8. According to Susanna Wesley's 1732 letter, what is "the root of all sin and misery," and how does she define religion?
9. What happened at Epworth on 9 February 1709, and how did John Wesley later describe himself because of it?
10. Under the Homestead Act, what did a settler have to do to gain 160 acres?
11. Name one way the Little House books differ from Laura's real life.

TRAIL CERTIFICATE: MY COMMONPLACE BOOK OF HEROINES AND TRAIL C CERTIFICATE

Gather the eight narration paragraphs into a bound or stapled commonplace book titled "Queens, Reformers and Pioneers," with your name and dates. Add the timeline pages with their small portraits.

For each heroine, copy out two to four lines of her primary source in your best hand, with author, date and source, and add one sentence on how far it can be trusted.

Choose your best project, such as the Foxe analysis, the speech, the poem, the letter-book or the claim plan, and put a clean copy at the back.

Finish with a page of 250-300 words: "Which of these eight women showed the greatest courage in her own calling, and why?" When the book is complete, a parent signs the Trail C certificate.

- **Accuracy:** Names, dates and facts are correct, and debated points are marked as debated.
- **Use of sources:** Each primary source is copied exactly, cited by author, date and source, and weighed fairly.
- **Narration:** Each paragraph covers her times, her choice, her faith and why it mattered, in the student's own words.
- **Judgment and care:** The final essay argues from evidence, judges each woman by the standards of her day, and the book is neat and complete.

Answer key

1. She escaped with eleven other nuns on the night before Easter 1523 in the covered wagon of the merchant Leonhard Koppe. She turned the Black Cloister into a working home for her family, boarders, students and guests, with brewing, livestock, gardens and a farm, the pattern of the Protestant parsonage.
2. Wyatt's Rebellion, which Jane's father joined, showed that Jane alive would always be a rallying point for Protestant rebels, so the queen and her council decided she was too dangerous to live.
3. Any two causes: religion and the 1570 excommunication; English help to the Dutch rebels; English privateering; the execution of Mary, Queen of Scots. At Calais English fireships scattered the anchored Armada at night, and the next day (29 July Old Style) the English attacked it off Gravelines, after which the wind drove it north around Scotland and Ireland.
4. About eight years of peace with the Powhatans followed. Together with Rolfe's profitable tobacco, the peace let the colony survive and grow.
5. "I blest his name that gave and took." The poem ends by turning from lost earthly goods to the house "on high" that God has prepared: "My hope and Treasure lyes Above."
6. She asked that the new laws limit husbands' "unlimited power" under coverture and protect wives from cruel or careless husbands, using the Revolution's own language half in jest.
7. Strength: they were written at the time, privately, with honest detail about war on the home front. Limit (any one): one person's view, rumours that could be wrong, gaps in what survives, news softened to spare the reader.
8. Self-will is the root of all sin and misery; religion is "the doing the will of God and not our own."
9. The rectory burned and five-year-old John was rescued from an upstairs window. He later called himself "a brand plucked out of the burning" (Zechariah 3:2).
10. Meet the qualifications (head of a family or twenty-one, a citizen or declared intending citizen, never in arms against the United States), file a claim, live on and farm the land for five years, and prove it with two credible witnesses.
11. Any one: the Burr Oak years and Freddie's death are left out; time is compressed; Laura's age is sometimes shifted; people are renamed or combined; Rose Wilder Lane's editing shaped the style.

HEROINES OF HISTORY AND FAITH TRAIL D: COURAGE AND MERCY IN THE MODERN AGE

The last trail of the Heroines track follows eight women of the last two centuries whose courage took the form of mercy: Florence Nightingale at Scutari in 1854, Clara Barton on the Civil War battlefields and at the founding of the American Red Cross, Harriet Tubman on the Underground Railroad, the blind hymn writer Fanny Crosby, Amy Carmichael among the children of South India, Gladys Aylward on her road to China, Corrie ten Boom and the hiding place in wartime Haarlem, and Elisabeth Elliot after the Auca mission of 1956. Each is taught through her times, her choice, her faith and why it mattered, judged by the standards of her own day and with her faith told as she told it.

This is the  **Expert** level, for ages 14 and up. Each stop takes 35 to 50 minutes and asks for high-school work: a longer reading with numbers, causes and honest complexity; a public-domain primary source where one exists (Stops D1-D5; the later heroines' writings are still under copyright and are summarized); a project; six practice questions, two of them challenge questions; and one written **narration** paragraph, which a parent dates and keeps in the Field Notebook. Every stop stands alone and can be done in any order.

Five stops earn the **Heroines Expert badge, part 1**; all eight earn part 2 and the **Trail D certificate**. Badges are earned by doing the stops; the optional badge quizzes below are for review.

BEFORE YOU BEGIN

- Read a 700-word passage of history and write a clear paragraph about it.
- Find places on a world map and do simple percentages, averages and scale calculations.

MASTERY CHECKLIST

- ☐ I can place all eight heroines on a timeline from 1820 to 2015 and on a world map.
- ☐ I can explain each heroine's moment of choice and the risk or cost it carried.
- ☐ I can read a primary source closely, quote it exactly and name where it came from.
- ☐ I can tell the difference between a legend and the documented record (Nightingale's death rates, Tubman's numbers, Aylward's film) and explain why the truth matters.
- ☐ I have written eight narration paragraphs, dated and kept in my Field Notebook.

GO DEEPER: BOOKS, MUSEUM PAGES AND RESOURCES

- **Project Gutenberg** (<https://www.gutenberg.org>): Free public-domain texts for this trail: Nightingale, *Notes on Nursing* (#12439); Barton, *A Story of the Red Cross* (#30230) and *The Story of My Childhood* (#64704); Bradford, *Scenes in the Life of Harriet Tubman* (#57821); Carmichael, *Things as They Are* (#29426).

- **National Park Service: Clara Barton and Harriet Tubman sites**
(<https://www.nps.gov>): Clara Barton National Historic Site ([nps.gov/clba](https://www.nps.gov/clba)), Harriet Tubman Underground Railroad National Historical Park ([nps.gov/hatu](https://www.nps.gov/hatu)) and Harriet Tubman National Historical Park ([nps.gov/hart](https://www.nps.gov/hart)): timelines, maps and photographs for Stops D2 and D3.
- **Corrie ten Boom House museum, Haarlem** (<https://www.corrietenboom.com>): Photographs and a virtual tour of the Beje and the hiding place, for the Stop D7 model project.
- **United States Holocaust Memorial Museum: Holocaust Encyclopedia**
(<https://encyclopedia.ushmm.org>): Careful articles on Corrie ten Boom and the Netherlands under occupation; for families to preview.
- **Christian History Institute: Torchlighters series**
(<https://christianhistoryinstitute.org>): Animated episodes on Amy Carmichael, Gladys Aylward, Corrie ten Boom and Jim Elliot; preview first. Library copies of the biographies in each stop's "Go deeper."

4.1 FLORENCE NIGHTINGALE, THE LADY WITH THE LAMP (CRIMEA, 1854)

OBJECTIVES

- Explain how Florence Nightingale’s calling, training and choice in 1854 led her to Scutari, and what she found there.
- Weigh the evidence on why soldiers died in the Crimean War hospitals, using numbers and the honest record of what Nightingale did and did not know at the time.
- Read her own words in *Notes on Nursing* (1859) and explain why she believed nursing was knowledge, not only kindness.

Warm-up. Before you read: if a hospital is full of brave doctors and kind nurses, but its drains are blocked and its windows are shut, will the patients get well? Write two sentences, then see whether the story changes your answer.

Video slot. Video coming. Florence Nightingale at Scutari; the Crimean War hospitals; Nightingale’s rose (polar-area) diagram. Search approved channels (Florence Nightingale Museum London, BBC Teach, National Army Museum, Royal Statistical Society); preview first.

KEY TERMS

Crimean War (1853-1856)

A war in which Britain, France, the Ottoman Empire and Sardinia fought Russia, mainly on the Crimean peninsula in the Black Sea.

Scutari

A district of Constantinople (today Üsküdar, in Istanbul) on the Asian side of the Bosphorus, where the British army’s great Barrack Hospital stood.

sanitation

Keeping a place clean and healthy: clean water, working drains and sewers, fresh air, and the safe removal of waste.

Sanitary Commission

A government team sent out in March 1855 that cleaned and repaired the drains, water supply and ventilation of the Scutari hospitals.

polar-area diagram

A circular chart, divided into wedges for each month, that Nightingale used to show how many soldiers died of disease compared with wounds. It is sometimes called her “rose” or “coxcomb.”

calling

A sense that God has given a person a particular work to do. Nightingale wrote privately that God called her to His service when she was sixteen.

CORE IDEAS

Her times. Florence Nightingale was born on 12 May 1820 in Florence, Italy, and named after the city. Her family was wealthy and well connected in England. Girls of her class were expected to marry well, run a household and pay polite visits. Hospitals, on the other hand, had a poor name: many hospital nurses were untrained, poorly paid and sometimes given to drink. For a gentleman's daughter to become a nurse seemed to her parents almost a disgrace. Yet in February 1837, at sixteen, Florence recorded in a private note that God had spoken to her and called her to His service. She did not yet know what the service would be.

Her preparation. For years she waited, read hospital reports late at night and studied statistics, which she loved. In 1850 and 1851 she spent time at Kaiserswerth in Germany, where Lutheran deaconesses ran a hospital and school under Pastor Theodor Fliedner. In 1853 she became superintendent of a small London hospital for gentlewomen on Harley Street. She was thirty-three, unmarried by choice, and had turned down at least one serious offer of marriage because she believed it would keep her from her work.

Her choice. In 1854 Britain and France went to war with Russia. The newspaper reports were shocking: wounded British soldiers were dying in filthy hospitals with no proper nurses, while French soldiers had the help of Catholic Sisters of Charity. Sidney Herbert, the Secretary at War and a family friend, asked Nightingale to lead a party of women nurses to the East. She accepted. She sailed with **38 nurses**, both Anglican and Catholic sisters and hired nurses, and reached **Scutari** on **4 November 1854**, the day before the battle of Inkerman sent hundreds more wounded across the Black Sea to her.

What she found. The Barrack Hospital was enormous, with about four miles of beds. There were few basins, towels or clean shirts; the kitchens could not cook properly; rats and lice were everywhere. Nightingale bought supplies with money raised by *The Times*, set up laundries and diet kitchens, and kept strict order among her nurses. At night she walked the wards alone with a lamp, and a correspondent's report of these rounds gave her the name the soldiers already used: the **Lady with the Lamp**. In 1857 the American poet Henry Wadsworth Longfellow made the image famous in his poem "Santa Filomena."

Honest complexity. Here the story is harder than the legend. During the terrible winter of 1854-1855, deaths at Scutari did not fall at first; they rose. In February 1855 the death rate among patients was over 40 per cent. Most of the dying were not killed by wounds but by **diseases** such as cholera, typhus and dysentery, spread by a blocked sewer system and bad water under the hospital itself. In March 1855 the government's **Sanitary Commission** arrived, flushed the drains, cleared rubbish and improved the air. By June 1855 the death rate had fallen to about 2 per cent. Of roughly 21,000 British soldiers who died in the whole war, about 16,000 died of disease. Nightingale's nursing saved many lives and comforted thousands, but the greatest change came from sanitation, and after the war, when she studied the figures, she was grieved to see it.

Why it mattered. Nightingale did not hide from those numbers. She came home famous, ill (probably with brucellosis caught in the Crimea) and often confined to her room for years,

but she worked from there. With the statistician William Farr she prepared reports for a Royal Commission on the health of the army, and she drew her **polar-area diagrams** so that busy officials could see at a glance that disease, not the enemy, was the great killer. In 1858 she became the first woman elected a Fellow of the Statistical Society of London. Her *Notes on Nursing* (1859) taught ordinary women to care for the sick at home, and in 1860 the Nightingale Training School opened at St Thomas' Hospital in London, the start of nursing as a trained, respected work.

Her faith. Nightingale saw her life as obedience to a call from God, and she spoke of nursing as service to Him. Her private religious writings were searching and at times unusual for her day, and historians still discuss them; but she never doubted that God had given her work to do. She was awarded the Order of Merit in 1907, the first woman to receive it, and died in London on 13 August 1910, at ninety. At her own request she was buried quietly in the family churchyard at East Wellow, Hampshire, rather than in Westminster Abbey.

PICTURE STUDY



The Mission of Mercy: Florence Nightingale Receiving the Wounded at Scutari, Jerry Barrett, 1857 · Oil on canvas · National Portrait Gallery, London
Wikimedia Commons · Public domain

Jerry Barrett travelled to Scutari in 1856, while the hospital was still running, and made sketches of the real people and the building. Back in London he painted this large scene, which was shown to the public in 1857 and reproduced as a popular print. It is partly a record and partly a tribute: the scene is arranged, but many of the faces are portraits of people who were there.

Look closely

- Find Nightingale. How has the painter made her the center of the picture without making her large or showy?
- Find the wounded men. What do their poses and bandages tell you, and what has the painter chosen not to show?
- Find the building. How do the light and the open arches suggest fresh air, which Nightingale thought so important?

Talk about it

1. Compare this calm, orderly courtyard with the description of the Barrack Hospital in winter 1854–1855. Why might a painter in 1857 choose the calmer scene?
2. If you could add one true detail from the story to this painting, what would it be and why?

HANDS-ON: DRAW NIGHTINGALE’S ROSE: READING A POLAR-AREA DIAGRAM

Nightingale believed that numbers, clearly shown, could save lives. In this project you will build a simplified version of her famous diagram and then write a short argument from it, using her own words from *Notes on Nursing*.

You will need

- Plain paper, a compass (or a round plate to trace), a protractor and a ruler
- Three colored pencils: blue, red and gray
- The sample figures in step 2 (rounded for practice, not her exact table)
- The primary-source aside in this stop

Steps

1. Draw a center point. You will make 4 wedges, each 90 degrees, one for each month.
2. Use these practice figures (deaths per 1,000 soldiers per year, rounded): November 1854 — disease 200, wounds 30; January 1855 — disease 1,000, wounds 10; March 1855 — disease 380, wounds 5; June 1855 — disease 50, wounds 10.
3. In Nightingale’s diagram the *area* of a wedge shows the number, so the radius grows with the square root. Make the radius of each blue (disease) wedge equal to the square root of the number divided by 5, in centimeters (for 1,000: about 6.3 cm). Draw the red (wounds) wedge on top of it the same way.
4. Label each month and add a key. Shade the gray background lightly.
5. Below the diagram, write a five-sentence argument to a government official: What does the chart show? What changed after March 1855? Quote one phrase from *Notes on Nursing* to support your point.
6. Read your argument aloud to a parent. Ask: would a busy official understand this in one minute?

Check your work

- My wedges use area (square roots), not plain length.

- Each wedge is labeled, and there is a key.
- My argument names disease as the main killer and points to the sanitary changes of March 1855.
- I quoted Nightingale exactly and named the source.

FIELD NOTEBOOK

1. **Heroine page: Florence Nightingale.** Make a four-box page: Her times · Her choice · Her faith · Why it mattered. Write two or three sentences in each box.
2. **Narration (keep this one).** In one written paragraph of 8-10 sentences, tell the story of Scutari from November 1854 to June 1855 as Nightingale herself might have explained it to the Royal Commission, including at least two numbers. A parent dates it and keeps it in the Field Notebook.

Did you know? Nightingale kept a small owl named Athena, which she had rescued in Greece and carried in her pocket. When Athena died just before she left for the Crimea, she was said to have wept. Her family nicknamed her “Flo.” Today 12 May, her birthday, is kept around the world as International Nurses Day.

Primary source. *Florence Nightingale, Notes on Nursing: What It Is, and What It Is Not (1859), Preface and Chapter I, “Ventilation and Warming.” Project Gutenberg eBook #12439.*

The following notes are by no means intended as a rule of thought by which nurses can teach themselves to nurse, still less as a manual to teach nurses to nurse. They are meant simply to give hints for thought to women who have personal charge of the health of others. Every woman, or at least almost every woman, in England has, at one time or another of her life, charge of the personal health of somebody, whether child or invalid,—in other words, every woman is a nurse.

The very first canon of nursing, the first and the last thing upon which a nurse’s attention must be fixed, the first essential to a patient, without which all the rest you can do for him is as nothing, with which I had almost said you may leave all the rest alone, is this: TO KEEP THE AIR HE BREATHES AS PURE AS THE EXTERNAL AIR, WITHOUT CHILLING HIM.

Go deeper. Read the full *Notes on Nursing* free at Project Gutenberg (eBook #12439). Cecil Woodham-Smith, *Florence Nightingale* (1950), the classic biography. Mark Bostridge, *Florence Nightingale: The Woman and Her Legend* (2008), which weighs the legend against the records. The Florence Nightingale Museum, London (florence-nightingale.co.uk), has pictures of her lamp and her diagrams. Second video topic: “How Nightingale’s rose diagram changed public health.”

Goes deeper in. History, “The Victorian Age and the Crimean War,” and Arithmetic, “Reading Charts and Graphs” (coming soon).

For families. Sources: Woodham-Smith; Bostridge; Lynn McDonald, ed., *Collected Works of Florence Nightingale*; the Royal Statistical Society. Death-rate figures for Scutari vary by how they are counted; the stop gives the widely cited peak above 40 per cent in February 1855 and about 2 per cent by June 1855, and rounds war deaths (about 21,000 British, about 16,000 from disease). The project figures are rounded for practice and are not Nightingale’s exact table. Her illness is usually identified today as brucellosis, but that is a later diagnosis. Her private theological writings (*Suggestions for Thought*, 1860) were unorthodox in places; the stop says so plainly without going into them. No graphic description of wounds is given.

PRACTICE

1. **EASY** When and where did Nightingale arrive with her nurses, and how many nurses came with her?
2. **EASY** What was the chief cause of death among British soldiers in the Crimean War?
3. **MEDIUM** Why did Nightingale’s parents object to her becoming a nurse?
4. **MEDIUM** In the primary source, Nightingale says “every woman is a nurse.” What does she mean, and why did she write *Notes on Nursing* for ordinary women rather than for hospitals?
5. **CHALLENGE** The death rate at Scutari rose to over 40 per cent in February 1855, three months after Nightingale arrived, then fell to about 2 per cent by June 1855. Using this stop, explain what most likely caused the fall, and why this does not make Nightingale’s work unimportant.
6. **CHALLENGE** In a polar-area diagram, the area of a wedge shows the number. If one month had 4 times as many deaths as another, how many times longer is its radius? Why might Nightingale have chosen area instead of length?

Make it a game • Lamp Rounds. Darken a room and set out six “beds” (cushions), each with a card face down describing a patient’s need (fresh air, clean water, warm broth, a letter home, a blanket, a doctor). One player is the nurse with a flashlight and has two minutes to visit every bed and decide what to do. The others time the round and check each answer against *Notes on Nursing*: did she keep the air pure without chilling the patient? Take turns.

Scripture. “Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.” (Matthew 25:36, KJV)

Jesus said that care given to the least of His brethren is given to Him. Nightingale’s calling took the form of hard, careful, practical work: clean shirts, working drains and honest numbers were part of visiting the sick.

Practice: answers

1. Scutari, across the Bosphorus from Constantinople, on 4 November 1854, with 38 nurses.
2. Disease (cholera, typhus, dysentery and others), not battle wounds: about 16,000 of roughly 21,000 deaths.
3. Nursing in hospitals then had a poor reputation and was done mostly by untrained, poorly paid women; a wealthy gentleman's daughter was expected to marry and run a household, not work in hospitals.
4. She means that almost every woman at some time cares for the health of a child or a sick person at home. She wrote practical hints so that women could think for themselves about fresh air, cleanliness and care, because most sickness was nursed at home.
5. The main cause of the fall was the Sanitary Commission's work from March 1855: flushing the blocked sewers, cleaning the water and improving ventilation. Nightingale's work still mattered: her nurses fed, washed and comforted thousands, her supplies and laundries kept men alive, and afterward she used the figures honestly to prove that sanitation saves lives, which changed army and public hospitals for generations.
6. Twice as long, because area grows with the square of the radius (the square root of 4 is 2). Using area keeps the very large winter months from overwhelming the page while still showing their size truthfully; she wanted officials to see the pattern at a glance and compare disease with wounds.

4.2 CLARA BARTON AND THE AMERICAN RED CROSS

OBJECTIVES

- Trace Clara Barton’s work from the Civil War battlefields to the founding of the American Red Cross in 1881.
- Explain what the Geneva Convention and the “American amendment” were, and why peacetime disaster relief was new.
- Read Barton’s own description of Red Cross relief and evaluate her strengths and weaknesses as a leader.

Warm-up. Think of a flood or storm you have heard about. Who shows up first to help, and who pays for it? Write down three things a town needs in the first week after a disaster.

Video slot. Video coming. Clara Barton at Antietam; the Missing Soldiers Office; founding the American Red Cross. Search approved channels (National Park Service, American Battlefield Trust, American Red Cross, Smithsonian); preview first.

KEY TERMS

Antietam (September 17, 1862)

A Civil War battle near Sharpsburg, Maryland; the bloodiest single day in American history, with about 23,000 men killed, wounded or missing.

Missing Soldiers Office

The office Barton ran in Washington from 1865 to 1868 to answer families’ letters and find out what had happened to missing Union soldiers.

Geneva Convention (1864)

A treaty in which nations agreed that wounded soldiers, and those who care for them under the red cross emblem, would be treated as neutral and protected in war.

International Committee of the Red Cross

The body founded in Geneva, Switzerland, in 1863 through the work of Henry Dunant, a Swiss businessman shaken by the suffering he saw after the battle of Solferino (1859).

American amendment

The idea, pressed by Barton and accepted at the international Red Cross conference in Geneva in 1884, that Red Cross societies should also bring relief in peacetime disasters such as floods, fires and storms.

almoner

An old word for a person or office that hands out gifts to those in need. Barton used it for the Red Cross’s role in distributing the public’s gifts.

CORE IDEAS

Her times. Clarissa Harlowe Barton was born on Christmas Day 1821 in Oxford, Massachusetts, the youngest of five children in a farming family. She was painfully shy. When she was about eleven, her brother David was badly injured in a fall, and Clara nursed him for nearly two years, learning to give medicines and care for a patient day and night. She became a schoolteacher at seventeen, and in 1852 she opened a free public school in Bordentown, New Jersey, that grew to hundreds of pupils. When the town board then put a man over the school at a higher salary, she resigned. In 1854 she went to Washington and became a clerk in the Patent Office, one of the first women to hold such a post in the federal government.

Her choice. In April 1861, days after the Civil War began, wounded men of the 6th Massachusetts Regiment, some of them her former pupils, arrived in Washington after a riot in Baltimore. Barton gathered food, clothing and bandages for them in her own rooms. She soon saw that supplies sat in warehouses while men died in the field, so she asked for permission to go to the front. In August 1862 she reached the battlefield at Cedar Mountain, Virginia, with a wagon of supplies, and she went on to Second Bull Run, Antietam, Fredericksburg and later the siege of Charleston and the Virginia campaigns of 1864.

Antietam. On **17 September 1862**, at Antietam, she arrived with supplies just as the surgeons were running out of bandages and were dressing wounds with corn husks. She later told how a bullet passed through her sleeve and killed the wounded man she was giving water to. The surgeon James Dunn wrote home calling her “the angel of the battlefield,” and the name stayed with her. She was not a trained nurse and held no army rank. She was an organizer and a carrier of supplies who went where the need was greatest and stayed under fire.

The missing. When the war ended in 1865, tens of thousands of families did not know whether their sons and husbands were alive or dead. With President Lincoln’s approval, Barton opened an office in Washington to answer their letters. Between 1865 and 1868 her small staff received some **63,000 letters** and helped identify more than **22,000** missing men. In the summer of 1865 she went with Dorence Atwater, a former prisoner who had secretly copied the death register at Andersonville prison in Georgia, to mark nearly 13,000 graves there, so that families could know where their soldiers lay.

The Red Cross. Worn out, Barton went to Europe in 1869 to rest. In Switzerland she met members of the new **International Committee of the Red Cross** and learned of the **Geneva Convention** of 1864, which the United States had not signed. During the Franco-Prussian War (1870–1871) she worked with the Red Cross in Germany and saw how much better its trained, well-supplied volunteers were than the disorder she had known in America. Back home she spent years writing, lecturing and visiting officials. On **21 May 1881** the American Association of the Red Cross was founded in Washington with Barton as president, and in March 1882 the Senate ratified the Geneva Convention, signed by President Chester Arthur. Barton also pressed for the **American amendment**: that the Red

Cross should help not only in war but in natural disasters, a new idea that the international conference accepted in 1884.

Honest complexity. Barton led the Red Cross through forest fires in Michigan (1881), floods on the Ohio and Mississippi, the **Johnstown Flood** of 1889, which killed more than 2,200 people, and, at the age of seventy-eight, the Galveston hurricane of 1900. But she ran the organization almost single-handedly. She kept poor accounts, mixed her own money with the society's, and disliked sharing control. In 1904, after an investigation by critics within the Red Cross, she resigned at eighty-two. Both things are true: few people have done more for the suffering, and her way of working could not last once the Red Cross grew large.

Her faith and why it mattered. Barton was raised in the Universalist church of her parents and was never a strong member of any congregation; she spoke of duty, humanity and the providence of God rather than of a particular creed, and late in life she took an interest in Christian Science. She would have described her life simply as doing the work that lay before her. She died on 12 April 1912 at her home in Glen Echo, Maryland, which had served as Red Cross headquarters. Every time Red Cross volunteers arrive after a flood or a fire, they are carrying on the idea she fought for: that mercy should be organized, ready and quick.

PICTURE STUDY



Clara Barton (wartime portrait), Mathew Brady studio, c. 1865 · Photograph (albumen print) · Library of Congress and National Portrait Gallery, Washington, D.C.
Wikimedia Commons · Public domain

Mathew Brady's studio in Washington photographed generals, presidents and soldiers of the Civil War. A portrait like this took several seconds of exposure, so sitters had to keep perfectly still, often with a hidden head brace. Barton was in her early forties and had spent three years near the front when it was made.

Look closely

- Look at her face and posture. What words would you use to describe her: proud, tired, calm, determined?
- Look at her clothing. Is it the dress of a wealthy lady, a working woman or something between?
- Look at the plain background. Why might a photographer choose it?

Talk about it

1. This photograph was made at about the time she opened the Missing Soldiers Office. How might a portrait like this help her public work?
2. A painting can flatter; a photograph seems more honest. Is that always true? Explain.

HANDS-ON: PLAN THE FIRST WEEK OF DISASTER RELIEF

Barton's great idea was that mercy can be organized before the disaster comes. In this project you will plan the relief for an imaginary flood the way she might have, then compare your plan with her own words.

You will need

- Paper and a pencil, or a simple spreadsheet
- A map of your county or town (printed or online)
- The primary-source aside in this stop

Steps

1. Imagine a river flood has driven 600 people from their homes in a town near you. Mark on your map where the flood would hit and where a dry shelter could be.
2. Make a table of needs for the first 7 days: food, clean water, blankets, medical care, shelter, news for families. Estimate amounts: if each person needs about 1 gallon of drinking water a day, how many gallons for 600 people for 7 days?
3. List who could give each item: churches, farmers, stores, doctors, volunteers. Barton relied on the gifts of ordinary Americans.
4. Write a short plan for the end of the week: how will families begin to rebuild for themselves?
5. Read the primary source. Underline the words in which Barton says relief should be given "not as charity." In two or three sentences, explain whether your plan follows her idea of guiding people "on to the road of self-help."

Check your work

- My table covers all six needs with numbers (4,200 gallons of water for the week).
- I named real kinds of helpers in my community.
- My plan ends with people helping themselves, not only receiving.
- I compared my plan with Barton's words and quoted her exactly.

FIELD NOTEBOOK

1. **Heroine page: Clara Barton.** Draw a timeline from 1821 to 1912 with at least eight dated events, from nursing David to Galveston.
2. **Narration (keep this one).** Write one paragraph of 8–10 sentences explaining how Barton’s Civil War experience shaped the American Red Cross, including the American amendment and one honest weakness. A parent dates it and keeps it.

Did you know? In 1997 a government worker preparing an old Washington building for demolition found a sign reading “Missing Soldiers Office” and boxes of Barton’s papers in the attic at 437 Seventh Street. The rooms where she worked are now a museum. Barton was about five feet tall, and she was sixty years old when she founded the American Red Cross.

Primary source. *Clara Barton, A Story of the Red Cross: Glimpses of Field Work (1904), opening chapter. Project Gutenberg eBook #30230.*

Since the foundation of the Red Cross in America, many direful calamities have afflicted the country. In each of these visitations the Red Cross has acted in some degree as the Almoner—the distributor and organizer—of the bountiful measures of relief that have been poured out by the American people.

Its work has been accomplished quietly and without ostentation. All the relief has been administered—not as charity—but as God-sent succor to our brothers and sisters who have been overwhelmed by some mighty convulsion of the forces of nature. The wreckage has been cleared away, the stricken people have been wisely, tenderly, and calmly guided out of panic and despair on to the road of self-help and cooperative effort to restore their shattered homes and broken fortunes; and then the Red Cross has retired as quietly as it came, and few, outside of the people immediately concerned, have realized the beneficent powers of help and healing that have fallen like a benediction upon the stricken wherever that sacred symbol of humanity has made its way.

Go deeper. Read Barton’s *The Story of My Childhood* (1907; Project Gutenberg eBook #64704) and *A Story of the Red Cross* (eBook #30230). Stephen B. Oates, *A Woman of Valor: Clara Barton and the Civil War* (1994). Clara Barton National Historic Site, Glen Echo, Maryland (nps.gov/clba), and the Clara Barton Missing Soldiers Office Museum in Washington. Second video topic: “Antietam: the bloodiest day.”

Goes deeper in. History, “The Civil War” and “The Gilded Age” (coming soon).

For families. Sources: National Park Service (Clara Barton NHS); American Red Cross history pages; Oates. The bullet-through-the-sleeve story is Barton’s own account. Figures for the Missing Soldiers Office (about 63,000 letters, more than 22,000 men identified) and Andersonville (about 13,000 graves) follow the National Park Service and are

rounded. Barton's religious life was not orthodox; the stop states this plainly and lets her actions speak. The opening chapter quoted may have been prepared with her staff, but the book was published under her name. Antietam is described without graphic detail.

PRACTICE

1. **EASY** Why was Clara Barton called "the angel of the battlefield"?
2. **EASY** When was the American Red Cross founded, and what treaty did the United States then ratify?
3. **MEDIUM** What was the Missing Soldiers Office, and what did it accomplish?
4. **MEDIUM** In the primary source, Barton says relief was given "not as charity." What did she mean, and what was the Red Cross to do at the end?
5. **CHALLENGE** Explain the "American amendment." Why was it a change from the Red Cross's original purpose, and why did it suit the United States?
6. **CHALLENGE** Barton resigned from the Red Cross in 1904 after criticism of her management. Using evidence from this stop, write a fair judgment of her as a leader: what made her great, and what made her method unable to last?

Make it a game • Supply Wagon Relay. Set up a "warehouse" of labeled items (bandages, bread, blankets, lanterns, letters, water) at one end of a yard and three "field stations" at the other, each with a card listing what it needs. Teams have one wagon (a box or wagon) and three minutes. Each correct item delivered scores a point; a wrong item costs one. Then talk: why did Barton say supplies in a warehouse save no one?

Scripture. "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8, KJV)

Micah joins justice and mercy. Barton's work for the missing, finding the truth for grieving families, was a kind of justice; her wagons and her Red Cross were mercy made ready in advance.

Practice: answers

1. Because she brought supplies and care to wounded soldiers on the battlefield, even under fire; a surgeon, James Dunn, gave her the name after Antietam.
2. 21 May 1881; the Geneva Convention of 1864, ratified in March 1882.
3. Barton's office in Washington (1865–1868) that answered families' letters about missing Union soldiers; it received about 63,000 letters and helped identify more than 22,000 men.
4. She meant that disaster victims were treated as brothers and sisters receiving help sent by God, not as beggars. The Red Cross was to guide them out of panic and despair "on to the road of self-help and cooperative effort," then quietly withdraw.
5. The original Red Cross was for the wounded in war, protected by the Geneva Convention. Barton urged that Red Cross societies should also bring relief in peacetime disasters (floods, fires, storms, famine); the 1884 Geneva conference accepted it. It suited America because the

country was large, often struck by floods, fires and storms, and in the 1880s was not at war, so the society would otherwise have had little to do and been unready when war came.

6. A strong answer names her courage, energy and personal presence (battlefields, Johnstown, Galveston at seventy-eight), her persistence in winning the Geneva treaty, and her vision of peacetime relief. It also names her weaknesses: she kept poor accounts, mixed personal and society funds, and would not share control, which a large national body could not afford. A fair verdict judges her by her own day and admits both.

4.3 HARRIET TUBMAN AND THE UNDERGROUND RAILROAD

OBJECTIVES

- Describe Harriet Tubman's escape in 1849 and her rescue journeys into Maryland, with the best modern numbers.
- Explain how the Fugitive Slave Act of 1850 changed the Underground Railroad and why Tubman led people to Canada.
- Read Frederick Douglass's 1868 letter to Tubman and explain what it shows about her character and her faith.

Warm-up. Look at a map of the Chesapeake Bay. Find Dorchester County on Maryland's Eastern Shore, then Philadelphia, then St. Catharines in Ontario, Canada. Estimate the distance from Dorchester County to St. Catharines. How would you travel it on foot, at night, without a map?

Video slot. Video coming. Harriet Tubman and the Underground Railroad on Maryland's Eastern Shore; the Combahee River Raid. Search approved channels (National Park Service, Harriet Tubman Underground Railroad Visitor Center, Smithsonian NMAAHC, Library of Congress); preview first.

KEY TERMS

Underground Railroad

The secret network of people, routes and safe houses that helped enslaved people escape to freedom in the Northern states and Canada. It was neither underground nor a railroad; the name borrowed railroad words such as "conductor" and "station."

conductor

A person who personally guided escaping people along the route. Tubman was the most famous conductor.

Fugitive Slave Act of 1850

A federal law requiring officials and citizens in free states to help return escaped slaves, and denying the accused a jury trial. After it, no Northern state was truly safe.

Combahee River Raid (June 1863)

A Union raid in South Carolina, guided by Tubman's scouting, that freed about 750 enslaved people from rice plantations.

abolitionist

A person who worked to abolish (end) slavery. Many were moved by Christian conviction, such as the Quaker Thomas Garrett of Wilmington.

CORE IDEAS

Her times. Araminta Ross, called “Minty,” was born enslaved around 1822 in Dorchester County, on Maryland’s Eastern Shore. Her parents, Ben Ross and Harriet “Rit” Green, had nine children, and Minty watched as three of her sisters were sold away, never to be seen by the family again. She was hired out as a small child, whipped, and set to hard labor in the fields and the timber. Slavery was legal across the South, protected by law and by the power of the owners; Maryland was a border state, close enough to freedom to tempt escape and still deeply bound to the system.

The wound. As a young teenager she was sent to a store, where an overseer threw a heavy iron weight at another enslaved man who had run off. It struck her in the head. For the rest of her life she suffered sudden sleeping spells, headaches and vivid dreams and visions, which she understood as God speaking to her. About 1844 she married a free black man, John Tubman, and took the name Harriet, after her mother.

Her choice. In 1849 her owner died, and she feared she would be sold south. In the autumn she escaped, travelling mostly by night, helped by Quakers and free black people, until she crossed into Pennsylvania. She later said that when she found she had crossed the line she looked at her hands to see if she was the same person, and that she felt as if she were in heaven. But she was alone. She decided that her family and friends must be free too. Beginning in 1850 she went back again and again.

The numbers. Older books, beginning with Sarah Bradford’s in 1869, said she freed three hundred people. Modern research, especially by the historian Kate Clifford Larson, using court records, letters and Tubman’s own statements, finds that she made about **13 trips** and personally led about **70 people** out of Maryland, most of them family and friends, and gave careful instructions to perhaps 50 or 60 more who escaped on their own. The lower number is not a smaller achievement: each trip was a journey of about ninety miles each way into a slave state, with a price on her head. She worked in winter when nights were long, left on Saturday nights because runaway notices could not be printed until Monday, and carried a revolver to encourage frightened travellers to keep going. She later said that she never lost a passenger.

Toward Canada. The **Fugitive Slave Act of 1850** meant that escaped slaves could be seized in Philadelphia or New York and sent back. So Tubman led her people all the way to **St. Catharines, Ontario**, in British Canada, where slavery had been abolished. In 1857 she brought out her aged parents. Along the route she worked with abolitionists such as the Quaker Thomas Garrett in Wilmington, Delaware, and William Still in Philadelphia, who kept records of those who passed through. John Brown, who met her in 1858, called her “General Tubman.”

The war. During the Civil War, Tubman went to South Carolina, where she worked as a nurse, a cook and above all a scout and spy for the Union army. On the night of **1-2 June 1863** she guided Colonel James Montgomery and about 150 black Union soldiers up the Combahee River. Steamboats destroyed bridges and stores, and about **750** enslaved people

ran down to the boats to freedom. She was among the first women in American history to help lead an armed raid. Yet for decades she struggled to receive a government pension for her service.

Her faith and why it mattered. Tubman was a Methodist and later belonged to the African Methodist Episcopal Zion Church. She prayed constantly, in the field and on the road, and she spoke of God's guidance as plainly as of the weather. Bradford recorded that as a young woman she prayed for her master's heart to be changed, and when he only tried to sell her, she prayed differently. After the war she lived in Auburn, New York, cared for her parents and the poor, and opened a home for the aged. She died on 10 March 1913, at about ninety, and was buried with military honors. Her life answers the question of what one person, with courage and prayer, can do against a great wrong.

PICTURE STUDY



Harriet Tubman, H. Seymour Squyer, c. 1885 · Photograph (albumen silver print) · National Portrait Gallery, Smithsonian Institution, Washington, D.C.
Wikimedia Commons · Public domain

Squyer was a photographer in Auburn, New York, where Tubman lived after the war. She was in her sixties when this portrait was made. Twenty years earlier she had been a hunted woman whose face, if recognized, could cost her freedom; now she sat calmly for her portrait in her own town.

Look closely

- Look at her eyes and mouth. What words describe her expression?
- Look at her hands. One hand rests on the chair. How does her posture show strength?
- Look at her clothes. Are they fine or plain? What does that suggest about how she lived?

Talk about it

1. Tubman could not read or write. Why might a photograph have been an important way for her to be known and remembered?
2. Compare this portrait with the idea of a “conductor” at night. What does a quiet daytime portrait show that a story of escape cannot?

HANDS-ON: MAP A RESCUE: DISTANCE, TIME AND DANGER

In this project you will map one of Tubman’s routes, work out its distance and timing, and then write a short tribute in the spirit of Frederick Douglass’s letter.

You will need

- A printed map of Maryland, Delaware, Pennsylvania, New York and southern Ontario (or an online map)
- A ruler and the map’s scale
- Colored pencils
- The primary-source aside in this stop

Steps

1. Mark Dorchester County, Maryland; Wilmington, Delaware; Philadelphia; New York City; and St. Catharines, Ontario.
2. Draw the route in pencil and measure each leg with the scale. Add the legs for a total (roughly 500–600 miles by road today).
3. Suppose the Maryland-to-Wilmington leg (about 100 miles) was walked at night at about 10 miles a night. How many nights? Then later legs were often by train or wagon with friends’ help. Mark which legs might have been faster.
4. Mark one danger and one helper at each stop (for example: slave catchers in Maryland; Thomas Garrett in Wilmington; William Still in Philadelphia).
5. Read Douglass’s letter. Write your own short tribute (6–8 sentences) to Tubman, in plain modern English, borrowing his idea that she worked “in the night” while others worked “in the day.”

Check your work

- My map has five places, a scale and a total distance.
- I worked out the number of nights for the first leg (about 10).
- I named real dangers and real helpers.
- My tribute uses one phrase from Douglass, quoted exactly.

FIELD NOTEBOOK

1. **Heroine page: Harriet Tubman.** Make two columns: “Legend” (300 people; never caught) and “Record” (about 13 trips, about 70 led out, about 750 freed at Combahee). Write one sentence explaining why historians care about the difference.

2. **Narration (keep this one).** In one written paragraph of 8–10 sentences, tell the story of Tubman’s first escape and first return to rescue others, as if you were William Still writing it in his record book. A parent dates it and keeps it.

Did you know? Tubman used songs as signals. A spiritual sung one way could mean “stay hidden”; another could mean “the way is clear.” She was barely five feet tall. In 1869 she married Nelson Davis, a Union veteran; she finally received a government pension, first as his widow, and in 1899 Congress raised it in recognition of her own wartime service.

Primary source. *Letter of Frederick Douglass to Harriet Tubman, Rochester, New York, 29 August 1868, printed in Sarah H. Bradford, Scenes in the Life of Harriet Tubman (Auburn, 1869). Project Gutenberg eBook #57821.*

The difference between us is very marked. Most that I have done and suffered in the service of our cause has been in public, and I have received much encouragement at every step of the way. You on the other hand have labored in a private way. I have wrought in the day—you in the night. I have had the applause of the crowd and the satisfaction that comes of being approved by the multitude, while the most that you have done has been witnessed by a few trembling, scared, and foot-sore bondmen and women, whom you have led out of the house of bondage, and whose heartfelt “God bless you” has been your only reward. The midnight sky and the silent stars have been the witnesses of your devotion to freedom and of your heroism.

Go deeper. Sarah H. Bradford, *Scenes in the Life of Harriet Tubman* (1869; Project Gutenberg eBook #57821), the first book about her, written from interviews. Kate Clifford Larson, *Bound for the Promised Land: Harriet Tubman, Portrait of an American Hero* (2004), the careful modern biography. Harriet Tubman Underground Railroad National Historical Park, Maryland (nps.gov/hatu), and Harriet Tubman National Historical Park, Auburn, New York (nps.gov/hart). Second video topic: “William Still and the records of the Underground Railroad.”

Goes deeper in. History, “Slavery and the Coming of the Civil War,” and Geography, “The Chesapeake and the Mid-Atlantic” (coming soon).

For families. Sources: Larson (2004); Bradford (1869); National Park Service. Tubman’s birth year is uncertain (about 1820–1822); Larson’s research suggests 1822. The figures (about 13 trips, about 70 people led, about 750 freed at Combahee) follow Larson and the National Park Service; the older figure of 300 is explained as a legend. The words “I never lost a passenger” are reported from her later speeches, so the stop paraphrases them. Slavery, whipping and the head injury are told plainly without graphic detail. Douglass’s letter is quoted exactly from Bradford; we omitted only its opening and closing lines.

PRACTICE

1. **EASY** What was Harriet Tubman's name at birth, and where was she born?
2. **EASY** About how many trips did Tubman make, and about how many people did she personally lead to freedom, according to modern research?
3. **MEDIUM** Why did Tubman begin taking escaped people all the way to Canada?
4. **MEDIUM** In his letter, Douglass says "I have wrought in the day—you in the night." Explain the two meanings of this sentence.
5. **CHALLENGE** Bradford's 1869 book said Tubman rescued about 300 people; Larson's research says about 70. Why might the older number have grown, and why does the honest lower number not diminish her?
6. **CHALLENGE** Using the stop, explain how Tubman's faith shaped her methods. Give two examples.

Make it a game • North Star Night Walk. On a clear evening, go outside and find the Big Dipper. Follow the two "pointer" stars at the end of its bowl to Polaris, the North Star, which escaping people used to find north. Then play a quiet game: one player is the conductor and leads the others along a path using only soft bird calls as signals (one call means walk, two means freeze). No talking. Afterward, discuss why silence and trust mattered.

Scripture. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest." (Joshua 1:9, KJV)

God gave this command to Joshua as he led Israel into the land of promise. Tubman, often called "Moses" by her people, went back into danger again and again, trusting that the Lord went with her wherever she went.

Practice: answers

1. Araminta ("Minty") Ross, in Dorchester County on Maryland's Eastern Shore, around 1822.
2. About 13 trips and about 70 people (with instructions to perhaps 50–60 more).
3. The Fugitive Slave Act of 1850 required people in free states to help return escaped slaves, so no Northern state was safe; slavery was abolished in British Canada.
4. Literally, Douglass gave public speeches by day while Tubman led people at night. Figuratively, his work was seen and praised in public, while hers was hidden, dangerous and witnessed only by the frightened people she rescued, with no reward but their thanks.
5. The older number came from memory, retelling and admiration, and may have blended people she guided with those she instructed or with the Combahee raid; Bradford also wrote to raise money for Tubman. The lower number is documented, and each of 13 trips meant walking deep into a slave state with a price on her head; the courage was the same whether the number was 70 or 300, and accuracy honors her more than legend.
6. She prayed constantly and believed God guided her through visions and dreams, so she trusted those leadings about when to move or wait; she worked with Christian abolitionists such as the Quaker Thomas Garrett; she used spirituals as signals; she prayed first for her

master's change of heart and acted when it did not come; and after the war she served the poor and aged through her church and home in Auburn.

4.4 FANNY CROSBY, THE BLIND HYMN WRITER

OBJECTIVES

- Tell the story of Fanny Crosby's life, from her blindness in infancy to her thousands of hymns.
- Explain how the gospel-song movement of the late 1800s, with Moody and Sankey, carried her hymns around the world.
- Read Crosby's own words about her blindness and judge how her faith shaped the way she understood her suffering.

Warm-up. Close your eyes for two full minutes and listen. Write down every sound you heard. Then hum or sing one hymn you know by heart. How did you learn it, by sight or by ear?

Video slot. Video coming. Fanny Crosby's life and hymns ("Blessed Assurance," "To God Be the Glory," "Rescue the Perishing"). Search approved channels (Christian History Institute, Torchlighters, a church hymn-history channel); preview first.

KEY TERMS

hymn

A song of praise or prayer to God, written in regular verses so a congregation can sing it together.

gospel song

A popular kind of hymn of the later 1800s, with simple words, a lively tune and a chorus, made for revival meetings and Sunday schools.

meter

The pattern of syllables in each line of a hymn, such as 9.10.9.9 for "Blessed Assurance." Hymns of the same meter can share tunes.

pseudonym

A pen name. Crosby wrote under about two hundred of them so that hymnbooks would not seem filled with one author.

New York Institution for the Blind

The school in New York City where Crosby studied from 1835 and later taught; a leading school for blind students of its day.

rescue mission

A city mission offering food, shelter and the gospel to the homeless and poor. Crosby worked for years in New York's missions.

CORE IDEAS

Her times. Frances Jane Crosby was born on 24 March 1820 in Putnam County, New York, in a family of small farmers. When she was six weeks old, her eyes became inflamed. A man who called himself a doctor treated them with hot poultices, and soon she was blind for life. Her father died while she was still an infant, and her mother went out to work, leaving Fanny much in the care of her grandmother, Eunice Crosby. In an age with no braille Bibles in ordinary homes, no laws for the disabled and little schooling for the blind, a blind girl from a poor family might have been expected to live quietly and depend on others.

Her grandmother and the Bible. Her grandmother refused to let her be helpless. She described the world to her in detail, flowers, birds, colors, and taught her the Scriptures. As a girl Fanny learned large parts of the Bible by heart; she later wrote that she had memorized the first five books of the Old Testament, the four Gospels, many Psalms, Proverbs and more. That storehouse of Scripture became the language of her hymns. At eight she wrote a little poem, which you can read in the primary source, declaring that she would be content.

Her choice. In 1835, at fifteen, she entered the **New York Institution for the Blind**, where she studied and later taught English and history for about eleven years (1847–1858). She became the school's poet, writing verses for visitors, and recited her poetry before members of Congress in Washington. But on 20 November 1850, at a Methodist revival in New York, while the congregation sang Isaac Watts's "Alas! and did my Saviour bleed," she came to a settled faith in Christ at the words "Here, Lord, I give myself away." From that night, she said, she gave her life to the Lord's work. In 1858 she married Alexander Van Alstyne, a blind musician who had also taught at the Institution; their only child died in infancy, a sorrow she spoke of rarely.

The hymns. In 1864 the composer William Bradbury asked her to write words for his tunes, and she found her life's work. Publishers would send a tune, and she would compose the words in her head, sometimes several hymns at once, holding them in memory until someone could write them down. Over about fifty years she wrote, by the usual count, more than **8,000 hymns**, under her own name and about two hundred pen names, usually for a payment of one or two dollars each. Among them are "Safe in the Arms of Jesus" (1868), "Rescue the Perishing" (1869), "Blessed Assurance" (1873, with a tune by her friend Phoebe Palmer Knapp), "To God Be the Glory" (1875) and "All the Way My Saviour Leads Me" (1875).

How they spread. Crosby lived at the time of the great **gospel-song** movement. The evangelist D. L. Moody and his singer Ira Sankey held meetings in Britain and America in the 1870s and used her hymns, which were printed in their hugely popular songbooks. Within her lifetime her words were sung in Sunday schools, missions and churches across the English-speaking world and translated into many languages.

Honest complexity. Not everyone admired gospel songs. Some musicians and ministers thought them too simple and sentimental compared with the older hymns of Watts and Wesley, and many of Crosby's thousands of hymns are forgotten. Yet their simplicity was the

point: they were written for ordinary people, including the poor and the unlettered, to sing and remember. Crosby herself lived very simply. She gave away much of what she earned and spent many years visiting the **rescue missions** of lower Manhattan, speaking to homeless men. “Rescue the Perishing” came out of one such evening.

Her faith and why it mattered. Crosby did not treat her blindness as a curse. She wrote that if perfect earthly sight were offered her, she would not accept it, and that the first face she expected to see would be her Saviour’s. Her hymns gave words of assurance, praise and invitation to millions who never knew she was blind. She died in Bridgeport, Connecticut, on 12 February 1915, at ninety-four. Her small gravestone reads “Aunt Fanny: She hath done what she could,” the words Jesus spoke of the woman who anointed Him (Mark 14:8).

PICTURE STUDY



Fanny Crosby, Unknown photographer, Late 1800s or early 1900s · Photograph · Library of Congress Prints and Photographs Division, Washington, D.C.
Wikimedia Commons · Public domain

Crosby was photographed many times in old age, when she was famous and often spoke at churches and missions. She almost always wore small dark glasses. This photograph is kept in the Library of Congress.

Look closely

- Look at her face. What expression do you see, and what might her friends have said about her character?
- Look at the glasses. Why might she have worn them, even though she could not see?
- Look at her dress and collar. Is she dressed for work, for a visit, or for a portrait?

Talk about it

1. Crosby never saw a single photograph of herself. Does that change how you feel about looking at this one?
2. If you had to tell a blind person what this photograph shows, as her grandmother told her about the world, what would you say? Write three sentences.

HANDS-ON: WRITE A HYMN IN YOUR HEAD

Crosby composed hymns without paper, holding whole verses in memory. In this project you will study the meter of a hymn and then compose a verse of your own the way she did.

You will need

- A hymnal or the printed words of “Blessed Assurance” or “To God Be the Glory”
- A pencil and paper (used only at the end)
- The primary-source aside in this stop

Steps

1. Read Crosby’s childhood poem in the primary source aloud. Count the syllables in each line (8, 6, 8, 6). This is **common meter**, the meter of “Amazing Grace.” Sing her poem to the “Amazing Grace” tune.
2. Find two rhyming pairs in her poem. Which line shows the most determination?
3. Choose a Bible verse you know well. Without writing anything, compose four lines in common meter (8, 6, 8, 6) about that verse. Say them over and over until you have them by heart.
4. Wait ten minutes. Then recite your verse to a parent and only then write it down.
5. Write two sentences: What was hardest about composing without writing? What does this tell you about Crosby’s memory and training?

Check your work

- I counted the meter of Crosby’s poem correctly (8, 6, 8, 6).
- My verse has four lines in common meter and at least one rhyme.
- I composed it from memory before writing it down.
- My verse is faithful to the Bible verse I chose.

FIELD NOTEBOOK

1. **Heroine page: Fanny Crosby.** Copy out (or paste in) the words of one of her hymns. Beside each verse, write the Bible verse or idea it draws on.
2. **Narration (keep this one).** In one paragraph of 8–10 sentences, explain how Crosby understood her blindness and how her grandmother and her Bible memory prepared her to write hymns. Use one of her own sentences, quoted exactly. A parent dates it and keeps it.

Did you know? While teaching at the Institution for the Blind, Crosby knew a young clerk there named Grover Cleveland, who later became President of the United States; they stayed friends. She once wrote a hymn in fifteen minutes when William Doane rushed in with a tune and a train to catch: “Safe in the Arms of Jesus.”

Primary source. *Fanny Crosby, Fanny Crosby’s Life-Story, by Herself* (New York, 1903); Library of Congress copy, digitized by the Internet Archive.

My first poem, composed when I was eight years old, was as follows:

Oh, what a happy child I am,
Although I cannot see!
I am resolved that in this world
Contented I will be.

How many blessings I enjoy
That other people don’t!
So weep or sigh because I’m blind,
I cannot, nor I won’t!

I could not have written thousands of hymns—many of which, if you will pardon me for repeating it, are sung all over the world—if I had been hindered by the distractions of seeing all the interesting and beautiful objects.

Go deeper. Fanny Crosby, *Memories of Eighty Years* (1906), her second autobiography, free at the Internet Archive. Bernard Ruffin, *Fanny Crosby: The Hymn Writer* (1976; later editions). Edith L. Blumhofer, *Her Heart Can See: The Life and Hymns of Fanny J. Crosby* (2005), the careful scholarly life. Second video topic: “Moody and Sankey and the gospel-song movement.”

Goes deeper in. Literature, “Poetry: Meter and Rhyme,” and History, “Revivals and Reform in America” (coming soon).

For families. Sources: Crosby, *Life-Story* (1903) and *Memories of Eighty Years* (1906); Blumhofer (2005). The primary source is copied from the 1903 edition deposited at the Library of Congress; other printings give the first line as “Oh, what a happy soul I am.” The total of hymns (often given as 8,000 to 9,000) and the number of pen names (about 200) are traditional counts that scholars cannot check exactly. Her claim to have memorized large parts of the Bible is her own account. The cause of her blindness (a poultice from an unqualified practitioner) is the family story she told; modern writers suggest the infection itself may have been the main cause.

PRACTICE

1. **EASY** How old was Fanny Crosby when she lost her sight, and how old was she when she wrote her first poem?
2. **EASY** Name two hymns by Fanny Crosby.
3. **MEDIUM** How did Crosby's grandmother prepare her for her life's work?
4. **MEDIUM** In the primary source, what reason does Crosby give for being thankful for her blindness?
5. **CHALLENGE** Count the syllables in each line of Crosby's first stanza. What is this meter called, and name another famous hymn in it. Why did writing in standard meters help hymns spread?
6. **CHALLENGE** Some critics called gospel songs too simple and sentimental. Make the best case for Crosby's hymns using evidence from the story, and admit one fair point in the criticism.

Make it a game · Name That Hymn by Ear. One player hums the first line of a hymn without words; the others race to name it. Mix in at least three Crosby hymns. Bonus round: the hummer hums a tune, and the others must sing Crosby's childhood poem to it if it is in common meter (8, 6, 8, 6). Does it fit?

Scripture. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Corinthians 4:18, KJV)

Paul wrote that believers fix their eyes on eternal things. Crosby, who could not see the things around her, wrote thousands of hymns about the things that are not seen, and spoke of the face of her Saviour as the first she would see.

Practice: answers

1. About six weeks old; eight years old.
2. Any two: "Blessed Assurance," "To God Be the Glory," "Rescue the Perishing," "Safe in the Arms of Jesus," "All the Way My Saviour Leads Me," and others.
3. She described the world to her in detail and taught her the Bible, which Fanny memorized in large portions; that Scripture became the language of her hymns.
4. She says she could not have written thousands of hymns if she had been distracted by seeing all the interesting and beautiful things around her.
5. 8, 6, 8, 6: common meter, used by "Amazing Grace" (and many others, such as "O God, Our Help in Ages Past"). Standard meters let new words be sung to tunes people already know, so a congregation could sing a new hymn at once and publishers could pair words and tunes easily.
6. A strong answer: her hymns were written for ordinary people, including the poor and the unlettered at rescue missions, and simple, memorable words carried the gospel to millions through Sunday schools and the Moody-Sankey meetings; many are still sung after 150 years

and are full of Scripture. Fair point: with over 8,000 written quickly for small payments, many were weak and are forgotten, and some lack the depth of Watts or Wesley.

4.5 AMY CARMICHAEL IN INDIA

OBJECTIVES

- Trace Amy Carmichael’s path from Belfast to Dohnavur in South India and describe the work of the Dohnavur Fellowship.
- Explain the custom of dedicating children to temple service and why Carmichael worked to rescue them, told plainly and without graphic detail.
- Read Carmichael’s words from *Things as They Are* (1903) and evaluate her insistence on telling missionary supporters the plain truth.

Warm-up. Find Ireland, then southern India, on a globe. Trace a ship’s route from Belfast to Madras (Chennai) by the Suez Canal. How long do you think that voyage took in 1895? Write your guess, then look for the answer in the story.

Video slot. Video coming. Amy Carmichael and the Dohnavur Fellowship. Search approved channels (Torchlighters: The Amy Carmichael Story, Christian History Institute, Dohnavur Fellowship); preview first.

KEY TERMS

Keswick Convention

A yearly gathering of Christians in Keswick, in the English Lake District, begun in 1875 to encourage holy living; it sent out missionaries, including Carmichael.

Tinnevelly

A district at the southern tip of India (today Tirunelveli, in Tamil Nadu), where Carmichael worked from 1896.

temple children

Girls (and sometimes boys) given or sold to Hindu temples to serve there. Many girls were later forced into a life of sin and abuse. Carmichael called it a hidden trade.

Dohnavur Fellowship

The community Carmichael led at Dohnavur, a village in Tirunelveli, where rescued children were raised as a large family, with homes, a school and later a hospital.

Amma

Tamil for “mother.” The children of Dohnavur called Carmichael Amma.

zenana

The women’s quarters of a home in parts of India, which male visitors could not enter. Women missionaries could visit there.

CORE IDEAS

Her times. Amy Beatrice Carmichael was born on 16 December 1867 in the village of Millisle, County Down, in the north of Ireland, the eldest of seven children of a Presbyterian

mill-owning family. Her father died when she was eighteen, and the family's money was much reduced. In Belfast she began a Sunday class for the "shawlies," mill girls too poor to own hats, who wore shawls over their heads. The class grew so large that in 1889 a hall was built for them, called the Welcome. In her day, many British Christians gave their lives to foreign missions, and the Keswick Convention, which urged believers to full surrender to Christ, sent many of them.

Her call. Robert Wilson, a Quaker and a founder of the Keswick Convention, took Amy into his home almost as an adopted daughter. In January 1892 she became convinced that God was calling her overseas. She suffered from neuralgia, a painful nerve illness that often confined her to bed, and many thought she was too frail. She went first to Japan in 1893, but her health broke and she left after about fifteen months. In 1895, sent by the Church of England Zenana Missionary Society, she sailed for India, and she never returned home. She lived in India for fifty-five years without a furlough.

The first work. In Tinnevely she joined a band of Indian Christian women, later called the Starry Cluster, who travelled from village to village by bullock cart to speak of Christ in homes and courtyards. She wore an Indian sari and darkened her skin with coffee so that she could move more freely. She saw that new believers, especially young women, could face being cast out by their families, and she wrote honestly about how slow and hard the work was.

Her choice. On **7 March 1901** a seven-year-old girl named Preena, who had escaped from a temple, was brought to Carmichael. Preena had been given to the temple by her mother and had tried to run away, and was punished for it. Through her, Carmichael learned of the custom of dedicating girls to Hindu temples, where many were later forced into a life of sin and abuse. It was secret, protected by tradition, and difficult to prove. Carmichael resolved to save as many of these children as she could. She settled at the village of **Dohnavur**, and over the following years children were brought to her, some as infants, some rescued by friends who searched for them.

Dohnavur. The work grew into a large family. Carmichael organized it not as an institution but as a home, with small nurseries, Indian women as "accals" (older sisters), a school and, from the 1920s, a hospital. From 1918 boys were also taken in. In 1927 the work became the **Dohnavur Fellowship**. Its workers received no salaries and made no public appeals for money; they prayed and trusted God for what was needed. By the end of her life hundreds of children had grown up there, and many stayed to serve.

Honest complexity. Carmichael's first book about India, *Things as They Are* (1903), was so blunt about the difficulty of mission work and the suffering of women that her mission committee at first hesitated to publish it; she would not make it brighter than the truth. Some later critics have called her protective rules for the children strict, and some Indian writers have objected to the darkness of her picture of Hindu society. She was also not alone: Indian reformers were working against temple dedication too, and laws gradually forbade it, especially the Madras law of 1947. Carmichael would have said that she only did what was given her to do, and that the credit belonged to God and to her Indian fellow workers.

Her faith and why it mattered. In October 1931 she fell into a pit and was badly injured. For the last twenty years of her life she seldom left her room. There she wrote most of her thirty-five or so books of devotion and poetry, read by missionaries and ordinary Christians around the world. She died at Dohnavur on 18 January 1951. At her request no stone marks her grave; the children placed a bird bath there, carved with the single word “Amma.” Her life is remembered for one steady conviction: that following Christ means giving everything, and that love is shown by laying down one’s life for others.

PICTURE STUDY



Amy Carmichael with Children at Dohnavur, Unknown photographer, c. 1920 · Photograph · Dohnavur Fellowship (reproduced in her books); copy on Wikimedia Commons
Wikimedia Commons · CC BY-SA 4.0

Carmichael disliked being photographed and seldom allowed it; she wanted attention on the work and on Christ, not on herself. Photographs from Dohnavur were used in her books to show supporters the children and their home. Here she is in her early fifties, about twenty years after Preena came to her.

Look closely

- Look at how the children are gathered. Are they posed in rows like a school photograph, or close like a family?
- Look at Carmichael’s clothing. Why did she choose to dress this way?
- Look at the setting. What can you tell about the climate and the way of life?

Talk about it

1. Carmichael did not want people to admire her. Why might she still have allowed photographs like this one to be published?

2. What does this picture tell you about Dohnavur that a written report could not?

HANDS-ON: A TRUTHFUL LETTER HOME

Carmichael believed supporters at home deserved to know “things as they are,” not a cheerful story. In this project you will write a missionary letter home that is both truthful and hopeful, then compare it with her words.

You will need

- Good paper and a pen
- A map of South India
- The primary-source aside in this stop

Steps

1. Read the primary source. Underline the phrase Carmichael uses to describe how hard it was to tell the truth, and note what Eugene Stock says about her honesty.
2. Imagine it is 1902 and you are a new worker at Dohnavur. List three things that are hard (heat, illness, the slowness of the work, families opposing new believers) and three things that give hope (a child rescued, a prayer answered, a fellow worker’s kindness).
3. Write a letter of about 250 words to your home church. Include at least one hard truth plainly told, one specific need to pray for, and one reason for hope. Do not exaggerate either way.
4. Draw a small map in the corner showing Dohnavur, Tirunelveli and the southern tip of India (Cape Comorin, now Kanyakumari).
5. Read the letter aloud to a parent. Ask: Is it honest? Is it hopeful? Does it ask for something real?

Check your work

- My letter tells at least one hard truth plainly and without graphic detail.
- It names a specific prayer request.
- It ends with real hope, not false cheer.
- I quoted Carmichael or Stock exactly and named the source.

FIELD NOTEBOOK

1. **Heroine page: Amy Carmichael.** Draw a map tracing her life: Millisle, Belfast, Keswick, Japan, Tinnevely, Dohnavur. Label each place with a year.
2. **Narration (keep this one).** In one paragraph of 8–10 sentences, tell how Preena’s arrival in 1901 changed Carmichael’s work and what Dohnavur became. A parent dates it and keeps it.

Did you know? As a little girl, Amy prayed that God would change her brown eyes to blue, and was disappointed when they stayed brown. Years later she realized that brown

eyes made it easier to pass as an Indian woman when she went in disguise to find children in danger. The voyage to India in 1895 took about a month.

Primary source. Amy Wilson-Carmichael, *Things as They Are: Mission Work in Southern India* (London: Morgan and Scott, 1903), Preface by Eugene Stock and Chapter I, “About the Book.” Project Gutenberg eBook #29426.

The picture is drawn without prejudice, with all sympathy, with full recognition of what is good, and yet with an unswerving determination to tell the truth and let the facts be known,—that is, so far as she dares to tell them.

— Eugene Stock, Preface

“Tell about things as they actually are”; so said the Two with emphasis. I tried, but the Actual eluded me. It was as if one painted smoke, and then, pointing to the feeble blur, said, “Look at the battle! ‘the smoking hell of battle!’ There is the smoke!”

— Amy Carmichael, Chapter I

Go deeper. Read *Things as They Are* free at Project Gutenberg (eBook #29426). Elisabeth Elliot, *A Chance to Die: The Life and Legacy of Amy Carmichael* (1987), a thoughtful biography by the heroine of Stop D8. Frank Houghton, *Amy Carmichael of Dohnavur* (1953). Carmichael’s own *Lotus Buds* (1909) and *Gold Cord* (1932). Second video topic: “Southern India in 1900: villages, temples and missions.”

Goes deeper in. Geography, “South Asia,” and History, “Missions and the Modern World” (coming soon).

For families. Sources: Elliot (1987); Houghton (1953); Carmichael, *Things as They Are* and *Gold Cord*. The custom of temple dedication (the devadasi system) involved the sexual exploitation of girls; the stop says only that girls were “forced into a life of sin and abuse,” and parents may say as much or as little as they judge wise. In the primary source, “the Two” refers to two friends who urged her to write; the word “hell” is a quotation about battle, kept exactly. The book’s Gutenberg edition is the 1905 printing of the 1903 book. Numbers of children at Dohnavur varied over time; the stop says “hundreds.” The photograph’s photographer is unknown; it is held on Wikimedia Commons as public domain.

PRACTICE

1. **EASY** Where was Amy Carmichael born, and where in India did she found her work?
2. **EASY** Who was Preena, and why is the date 7 March 1901 important?
3. **MEDIUM** How did the Dohnavur Fellowship pay for its work?
4. **MEDIUM** In the primary source, Carmichael compares her writing to painting smoke instead of a battle. What does she mean?

5. **CHALLENGE** Eugene Stock praised Carmichael for telling the truth “so far as she dares to tell them.” Why might a missionary hold back some truths even while refusing to soften the picture? Give two reasons and explain the tension.
6. **CHALLENGE** Carmichael was injured in 1931 and spent her last twenty years mostly in her room. Argue whether those years were a loss or a gain for her work, using evidence from the stop.

Make it a game • Bullock-Cart Village Visit. Set out five “villages” (chairs) around the house, each with a card describing a situation (a mother who will not let her daughter learn to read; a child who wants to hear a story; a family celebrating a festival; a sick grandmother; a new believer turned out of the house). Teams travel by “bullock cart” (walking slowly in pairs, arms linked) and at each village must answer with a kind, wise and truthful response. A parent judges each answer for wisdom and gentleness.

Scripture. “God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.” (Psalm 68:6, KJV)

The psalmist praises God for giving homes to the lonely and freeing the bound. Dohnavur was built to be a family, not an institution, for children who had none.

Practice: answers

1. Millisle, County Down, in the north of Ireland; Dohnavur, in the Tinnevelly (Tirunelveli) district at the southern tip of India.
2. A seven-year-old girl who escaped from a Hindu temple and was brought to Carmichael that day; through her, Carmichael learned of temple children and began the rescue work that became Dohnavur.
3. Its workers took no salaries and it made no public appeals for money; they prayed and trusted God to supply what was needed through the gifts of supporters.
4. That words could only give a faint, blurred picture of the real suffering and struggle she saw; even her blunt book showed less than the truth, not more.
5. Some facts about the temple trade were too indecent or cruel to print for general readers; naming people or places could endanger children, converts or helpers; and some evidence could not be proved. The tension is that she wanted supporters to pray and act on the real situation, not a cheerful story, yet she had to protect the innocent and keep the account fit to read. She chose plain honesty within those limits.
6. A strong answer may argue either side with evidence: a loss, because she could no longer travel or rescue children herself and others had to lead; a gain, because she wrote most of her roughly thirty-five books in those years, which carried her teaching to Christians and missionaries worldwide (including Elisabeth Elliot) and trained Dohnavur to stand without her. The best answers weigh both and connect the result to her conviction about giving everything to Christ.

4.6 GLADYS AYLWARD'S JOURNEY TO CHINA

OBJECTIVES

- Tell the story of Gladys Aylward's journey to China in 1932 and her work in Yangcheng, Shanxi province.
- Place her trek with about a hundred children in 1940 within the Second Sino-Japanese War, with distances and dates.
- Separate the documented story from the 1958 film and judge why the difference matters.

Warm-up. Look at a map of Europe and Asia. Trace a line by rail from London across Europe and Russia (the Trans-Siberian Railway) to northern China. Estimate the distance. Now imagine making that trip alone, with very little money, speaking only English.

Video slot. Video coming. Gladys Aylward, the small woman of China; the trek over the mountains in 1940. Search approved channels (Torchlighters: The Gladys Aylward Story, Christian History Institute, OMF International); preview first.

KEY TERMS

China Inland Mission

A missionary society founded by Hudson Taylor in 1865 to bring the gospel to inland China. It turned Aylward down in 1930 after a trial period of study.

Shanxi

A mountainous province in northern China, west of Beijing. Aylward lived in Yangcheng, in its southern hills.

muleteer

A driver of a mule train. Muleteers carried goods along the mountain trails of Shanxi and stayed overnight at inns.

foot-binding

The old Chinese custom of tightly binding young girls' feet to keep them small, which crippled them. The Chinese government had outlawed it, and Aylward was hired to inspect and enforce the ban.

Second Sino-Japanese War (1937–1945)

The war between China and Japan that began in 1937 and became part of the Second World War. Japanese forces invaded northern China, including Shanxi.

Ai-weh-deh

The Chinese name the people of Yangcheng gave Aylward, usually translated “the virtuous one.”

CORE IDEAS

Her times. Gladys May Aylward was born on 24 February 1902 in Edmonton, North London, the daughter of a postman. She left school at fourteen and went into service as a parlourmaid. In the 1920s, after hearing a sermon, she came to a living faith in Christ and became convinced that God wanted her in China, a land she knew only from a magazine article. China at this time was poor, divided among warlords and the Nationalist government, and hostile in places to foreigners. Most missionaries were sent by large societies, trained in language and theology, and supported by regular gifts.

Rejected. In 1929 she was accepted for a trial period at the **China Inland Mission's** training centre in London. After three months the committee decided she could not master Chinese; she was nearly thirty and had little schooling, and they judged that she would not succeed. It was a reasonable decision by the standards of the time. Aylward went back to work as a maid, but she saved every penny she could toward a train ticket.

Her choice. She heard that an elderly Scottish missionary, Jeannie Lawson, was looking for a young helper in China. On **15 October 1932** Aylward left Liverpool Street Station in London with her passport, her Bible, a suitcase of food, and less than three pounds. She travelled by train across Europe and onto the **Trans-Siberian Railway**, but near the border of Manchuria the line ran into fighting and the train could go no farther. She walked back along the tracks through the snow to the town of Chita, reached Vladivostok, escaped Soviet officials with the help of a stranger, crossed to Japan by ship, and sailed on to China. From there, by train, bus and mule, she reached Mrs Lawson in **Yangcheng**, Shanxi. The journey took about a month.

The Inn of Eight Happinesses. Mrs Lawson had rented an old inn. The two women opened it to the **muleteers** who passed through, offering clean beds, food for the mules and, in the evenings, Bible stories told in Chinese. Aylward learned the local dialect by ear and became a fluent storyteller. When Mrs Lawson died, probably in 1934, after a fall, Aylward carried on alone. The local mandarin then asked her to become his official **foot inspector**, travelling to villages to enforce the new law against **foot-binding**; she accepted, and used the visits to tell the gospel. She was also called to calm a riot in the town prison, walked in among the angry prisoners and persuaded them to give up their weapons, and then pressed for better conditions there. People began to call her **Ai-weh-deh**. In 1936 she became a Chinese citizen.

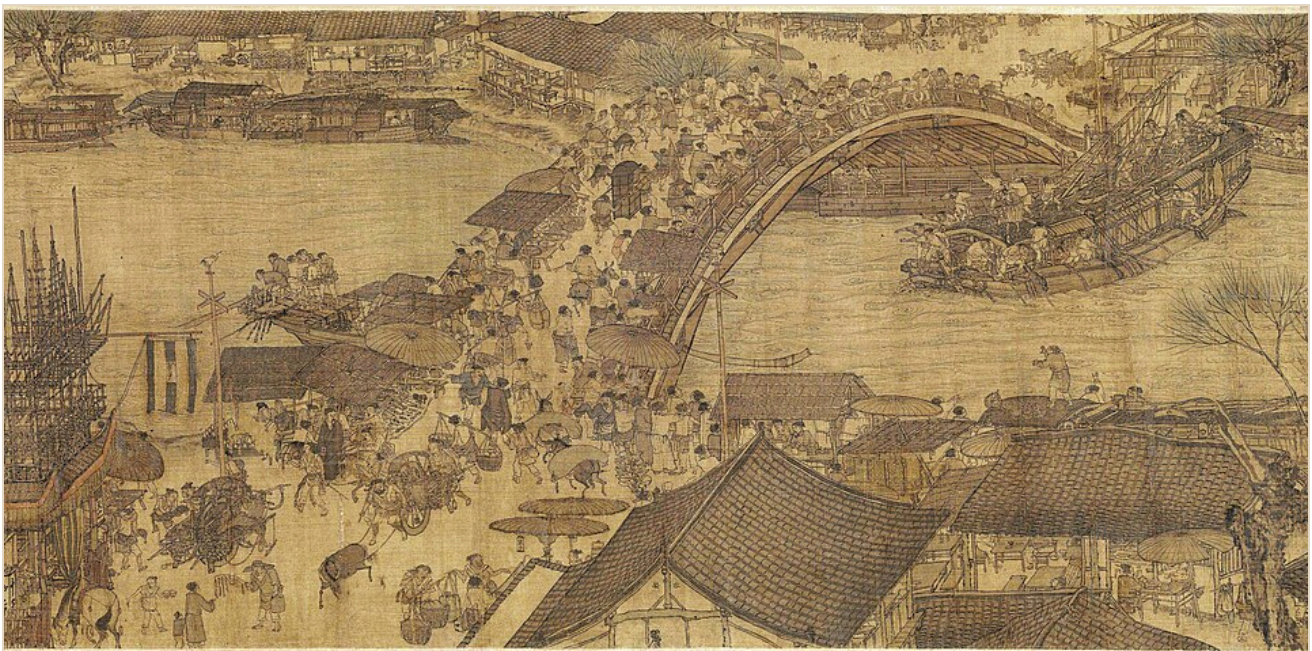
The war and the trek. In 1937 Japan invaded northern China, and in 1938 Yangcheng was bombed. Aylward nursed the wounded, sheltered refugees and took in orphaned and abandoned children. She also passed information about Japanese troop movements to Chinese forces. By 1940, with Japanese forces close and her own life in danger, she resolved to take the children to safety at a government orphanage in Sian (Xi'an). In the spring of 1940 she set out with about **100 children**, aged roughly four to fifteen, across the mountains on foot. After about **twelve days** they reached the Yellow River, where all boats had been stopped. They waited and prayed until a Chinese officer helped them across. Then

they went on by train and on foot to Sian. When they arrived, Aylward collapsed, gravely ill with typhus and exhaustion.

Honest complexity. Her story became famous through Alan Burgess's book *The Small Woman* (1957) and the film *The Inn of the Sixth Happiness* (1958). The film was popular but changed much: it renamed the inn, invented a romance with a Chinese army officer, and cast the tall Swedish actress Ingrid Bergman as Aylward, who stood under five feet. Aylward was deeply distressed by the romance, which she felt dishonored her and her Chinese friends. Even the documented story has uncertainties: dates and numbers differ between tellings, partly because Aylward told it from memory years later. A careful student keeps the core, which is well attested, and holds the details loosely.

Her faith and why it mattered. Aylward said again and again that she was not a great woman but an ordinary one who trusted God. She worked in China until 1949, then returned to Britain, where she spoke widely. Barred from returning to Communist China, she moved to Taiwan in 1958 and ran an orphanage there until her death in Taipei on 3 January 1970. Her life shows that God's calling does not depend on a committee's approval, and that faithfulness in small things, an inn, a story, a foot inspection, can open the way to great ones.

PICTURE STUDY



Along the River During the Qingming Festival (detail), Attributed to Zhang Zeduan, Early 1100s (Northern Song dynasty) · Ink and color on silk, handscroll · The Palace Museum, Beijing
Wikimedia Commons · Public domain

This famous scroll, more than five meters long, shows daily life in and around the Song capital about nine hundred years ago. It was painted eight centuries before Aylward lived, but the inns, pack animals, travellers and traders show the kind of world that still existed in the hill towns of Shanxi in the 1930s, where caravans stopped each night at inns like hers.

Look closely

- Find a building that could be an inn. How can you tell travellers stop there?
- Find pack animals. What are they carrying, and who is leading them?
- Find a group of people talking. What might travellers talk about in an inn at night?

Talk about it

1. Why would an inn on a trade road be a good place to tell Bible stories?
2. A handscroll is unrolled a little at a time, from right to left. How is looking at it like taking a journey?

HANDS-ON: MAP AND MEASURE THE 1940 TREK

In this project you will map Aylward's journey with the children and work out what it meant in distance, food and time. There is no public-domain primary source for this stop, because her own books are still under copyright, so you will build your evidence from maps and numbers.

You will need

- A map of northern China showing Shanxi, the Yellow River and Xi'an (printed or online)
- A ruler and the map's scale
- Paper and colored pencils

Steps

1. Mark Yangcheng in southern Shanxi, the Yellow River crossing to the south-west, and Xi'an (Sian) farther west.
2. Measure the straight-line distance from Yangcheng to the Yellow River. Mountain paths wind, so multiply your measurement by 1.5 for a walking distance.
3. Divide your walking distance by 12 days. How many miles a day did the children walk? Is that reasonable for small children over mountains?
4. Food: if each child needed about 1 pound of grain a day, how many pounds did 100 children need for 12 days? (They carried some and begged or bought the rest.)
5. Write a short report (about 200 words) in the form of a letter Aylward might have sent to a friend in London after reaching Sian. Include the distance, the days and the Yellow River crossing, and make sure every fact in it comes from this stop.

Check your work

- My map has Yangcheng, the Yellow River crossing and Xi'an, with a scale.
- I calculated the miles per day and the food (1,200 pounds of grain).
- My letter uses only facts from the stop and does not borrow from the film.
- I explained whether the daily distance seems reasonable.

FIELD NOTEBOOK

1. **Heroine page: Gladys Aylward.** Draw two columns: “Fact” and “Film.” List four things the film changed and four things that really happened.
2. **Narration (keep this one).** In one paragraph of 8–10 sentences, tell the story of Aylward’s rejection by the China Inland Mission and her journey to Yangcheng. Explain what her choice shows about calling. A parent dates it and keeps it.

Did you know? When Aylward reached Vladivostok, she had to wait for help, and later said a stranger appeared and showed her how to reach the ship to Japan. In Yangcheng she adopted several children of her own. One of them she named Ninepence, after the sum she paid for her to a woman who was mistreating her.

Go deeper. Alan Burgess, *The Small Woman* (1957), the book that made her famous (read it with the cautions in “For families”). Gladys Aylward with Christine Hunter, *Gladys Aylward: The Little Woman* (1970), her own account as told to a friend. Janet and Geoff Benge, *Gladys Aylward: The Adventure of a Lifetime* (Christian Heroes: Then & Now, 1998), for younger siblings. OMF International (successor to the China Inland Mission), omf.org, for the history of the mission that turned her down. Second video topic: “The Second Sino-Japanese War, 1937–1945.”

Goes deeper in. Geography, “China and East Asia,” and History, “The Second World War in Asia” (coming soon).

For families. Sources: Burgess (1957); Aylward and Hunter (1970); Ligonier and Boston University School of Theology missiology biographies. There is no primary-source excerpt here, because Aylward’s own books are still under copyright; they are summarized, not quoted. Some details differ between accounts: the trek is usually dated spring 1940 (some say 1938), the number of children is given as about 100 (another group had gone ahead earlier), and the walk to the Yellow River is usually given as twelve days. Mrs Lawson’s death is often dated 1934. The film *The Inn of the Sixth Happiness* (1958) contains an invented romance and is not recommended as history. War is described without graphic detail.

PRACTICE

1. **EASY** Why did the China Inland Mission turn Aylward down?
2. **EASY** What was the Inn of Eight Happinesses, and how did it help the gospel spread?
3. **MEDIUM** How did becoming foot inspector help Aylward’s work?
4. **MEDIUM** What was happening in China that made the 1940 trek necessary?
5. **CHALLENGE** Suppose the walking route to the Yellow River was about 100 miles and took 12 days. What was the average distance per day? Why might the real daily distances have varied?
6. **CHALLENGE** The film added a romance that never happened, and Aylward was distressed by it. Why does historical accuracy matter when telling the story of a real Christian

woman? Give two reasons.

Make it a game • Cross the Yellow River. Lay two ropes about ten feet apart as the riverbanks. All players except one are “children” on one bank. The leader must get everyone across using only three “boats” (sheets of paper) that cannot be left behind; each boat holds one foot. The team must plan together and help the smallest across. Afterward, read how the real children waited and prayed at the river.

Scripture. “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” (Isaiah 41:10, KJV)

God spoke these words to Israel in a time of fear. Aylward had no mission board, little money and no training, but she trusted God’s promise to be with her, from the train in Siberia to the banks of the Yellow River.

Practice: answers

1. After a three-month trial they judged she could not learn Chinese well enough; she was nearly thirty and had little schooling.
2. An inn in Yangcheng run by Jeannie Lawson and Aylward for muleteers; in the evenings they told Bible stories, which travellers carried along the trade routes.
3. It gave her an official reason to visit homes in villages across the district, where she enforced the ban on foot-binding and told the gospel, and it won her the trust of the people and the mandarin.
4. The Second Sino-Japanese War: Japan had invaded northern China in 1937, Yangcheng was bombed in 1938, and Japanese forces were near, so the children (and Aylward herself) were in danger.
5. About 8.3 miles per day ($100 \div 12$). Real distances varied because of mountain climbs and descents, weather, the ages and strength of the children, the need to find food and shelter, rest days, and danger from soldiers or aircraft.
6. Strong reasons include: false details dishonor real people (Aylward and her Chinese friends) and can damage their reputations; they shift the focus from her faith and calling to an invented love story; viewers may believe the falsehood; and Christians are called to truthfulness, so we should tell God’s work as it happened, not improve on it.

4.7 CORRIE TEN BOOM AND THE HIDING PLACE (1940s HAARLEM)

OBJECTIVES

- Explain how the ten Boom family of Haarlem came to hide Jewish people and resistance workers during the German occupation of the Netherlands.
- Describe the raid of 28 February 1944 and what followed, told plainly and without graphic detail, with dates.
- Weigh the cost of the family's choice, and explain how Corrie ten Boom's later message of forgiveness grew out of her faith and her suffering.

Warm-up. If a knock came at your door at night and a frightened family asked to hide in your home, what would you need to think about: food, space, noise, neighbors, danger? Make a quick list. Then read how one Dutch family answered.

Video slot. Video coming. Corrie ten Boom and the hiding place in Haarlem; the German occupation of the Netherlands. Search approved channels (Torchlighters: The Corrie ten Boom Story, Corrie ten Boom House museum, United States Holocaust Memorial Museum, Christian History Institute); preview first.

KEY TERMS

occupation

The control of a country by a foreign army. Germany occupied the Netherlands from May 1940 until May 1945.

Dutch resistance

The many ordinary Dutch people who secretly worked against the German occupiers: hiding people, forging papers, sharing news and sabotaging the war effort.

onderduiker

Dutch for “one who dives under”: a person in hiding. By the end of the war many thousands of Jews and others were in hiding in the Netherlands.

ration card

A government card needed to buy food. People in hiding had no cards, so the resistance obtained them secretly.

Ravensbrück

A Nazi concentration camp for women, north of Berlin, where Corrie and her sister Betsie were imprisoned from September 1944.

Righteous Among the Nations

An honor given by Yad Vashem, Israel's Holocaust memorial, to non-Jews who risked their lives to save Jews. Corrie ten Boom was recognized in 1967.

CORE IDEAS

Her times. Cornelia Arnolda Johanna ten Boom, called Corrie, was born on 15 April 1892 in Amsterdam, the youngest of four children, and grew up in Haarlem, a Dutch city near the coast. Her grandfather Willem had opened a watch shop there in 1837, in a narrow house on the Barteljorisstraat, a few steps from the great market square. The family lived above the shop in rooms they called the Beje. They were devout members of the Dutch Reformed Church. In 1844 Grandfather Willem had begun a weekly prayer meeting for the peace of Jerusalem and the Jewish people, and the family remembered that prayer for generations. In 1922 Corrie became the first woman licensed as a watchmaker in the Netherlands.

The occupation. On **10 May 1940** Germany invaded the Netherlands, and the country surrendered five days later. Step by step, the occupiers took away the rights of the Netherlands' Jews: they were removed from jobs and schools, made to wear a yellow star, and from 1942 deported east by train. About 140,000 Jews lived in the Netherlands in 1940; by 1945 roughly three in four had been murdered, one of the highest proportions in Western Europe. The ten Booms saw Jewish neighbors disappear. Corrie's father, Casper, then in his eighties, said that he would count it an honor to share the sufferings of God's ancient people.

Her choice. From 1942 the Beje became a center of the Haarlem resistance. Corrie, about fifty, and her older sister Betsie found hiding places for Jewish people who came to their door, and many stayed at the Beje for a time. A friend in the food office helped obtain about a hundred stolen **ration cards** each month. A resistance architect built a false brick wall across the end of Corrie's bedroom at the top of the house, leaving a narrow secret room behind it, entered through a low sliding panel at the back of a linen cupboard. An alarm buzzer could warn the house's guests, who practiced reaching the room in about a minute. A watch-advertisement sign in the shop window told friends whether it was safe to come in. The family and their network are believed to have helped save some 800 lives.

The raid. On **28 February 1944**, after a Dutch informer betrayed them, German police and Dutch collaborators raided the Beje. Six people in hiding, four Jews and two resistance workers, reached the secret room and stayed there, silent, for about two days until resistance friends rescued them; none was found. But Corrie, Betsie, their father and other family members and visitors were arrested. Casper ten Boom, eighty-four, died in prison on **9 March 1944**, ten days later. Other relatives were released, but Corrie's nephew Kik, a resistance worker, later died in a German camp.

The camps. Corrie spent months in solitary confinement in the prison at Scheveningen, then was sent with Betsie to the Vught camp in the Netherlands and, in September 1944, to **Ravensbrück** in Germany. Conditions there were brutal: crowding, hunger, cold, disease and cruelty. The sisters had smuggled in a small Bible, and in their crowded barracks they held secret Bible readings for the women around them. Betsie, never strong, grew weaker and died on **16 December 1944**. Shortly afterward, at the end of December, Corrie was released because of a clerical error, and she made her way home to the Netherlands.

Honest complexity. The family knew the risk. Hiding Jews could mean prison or death, not only for themselves but for others, and some Christians in the Netherlands thought it wiser or more lawful to obey the occupiers. The ten Booms also wrestled with hard questions about honesty, forged papers and stolen ration cards, under an unjust power. In *The Hiding Place*, Corrie tells these struggles candidly, including her own anger and failures. The cost was real: Casper, Betsie and Kik died because of the family's choice, and Corrie's brother Willem died soon after the war of an illness he had contracted in prison.

Her faith and why it mattered. After the war Corrie opened a home in the Netherlands for people recovering from the camps, and even for some who had collaborated with the Germans. For more than thirty years she travelled to over sixty countries, speaking of the love of God, which she said was deeper than the deepest pit. In 1947, after speaking in Munich, she was approached by a man she recognized as a former guard at Ravensbrück, now a Christian, who asked her forgiveness; she later wrote that she could not forgive him in her own strength, but prayed and found that God gave her the love to take his hand. *The Hiding Place*, written with John and Elizabeth Sherrill, was published in 1971 and became a film in 1975. Corrie ten Boom died in California on 15 April 1983, her ninety-first birthday.

PICTURE STUDY



The Market Place and the Grote Kerk at Haarlem, Gerrit Berckheyde, 1674 · Oil on canvas · The National Gallery, London

Wikimedia Commons · CC BY-SA 4.0

Gerrit Berckheyde painted his home city of Haarlem again and again in the 1600s, the Dutch Golden Age. The great church in the painting, St Bavo's (the Grote Kerk), still stands, and the ten Boom shop on the Barteljorisstraat is a short walk from this square. When Corrie was a girl, this was the heart of her world, and during the war German soldiers marched across it.

Look closely

- Find the church. How does the painter make it seem enormous compared with the people?
- Look at the houses. Notice how tall and narrow they are. How might a narrow house like the Beje hide a secret room?
- Find the people in the square. What are they doing?

Talk about it

1. This painting shows Haarlem in peace. How would the same square have felt in 1943, under occupation?
2. Why might a family that had lived in one place for more than a hundred years feel especially responsible for its neighbors?

Safety first. Craft-knife safety: a parent cuts or supervises all cutting; cut away from your body on a cutting mat.

HANDS-ON: BUILD THE BEJE: A WATCH-SHOP MODEL WITH A HIDING PLACE

The Track 6 outline suggests building a model of the ten Boom house. At this level, your model must also be accurate: research the real layout and then explain how the hiding place worked and why it was not found.

You will need

- A tall, narrow cardboard box (a cereal box works) and a smaller piece of cardboard for the false wall
- Scissors or a craft knife (with a parent), glue and tape
- Markers or paint
- Access to the Corrie ten Boom House museum website for photographs of the real rooms

Steps

1. Study photographs of the Beje on the museum website. Note the shop on the ground floor, the narrow stairs and Corrie's small bedroom at the top.
2. Divide your box into floors: the watch shop at the bottom, the family rooms in the middle, Corrie's bedroom at the top.
3. In the bedroom, glue a false wall about 2.5 cm (1 inch) in from the back, leaving a narrow room behind it. Cut a small sliding panel at the bottom of a "linen cupboard" as the entrance.
4. Scale: the real secret room was roughly 75 cm (about 30 inches) deep. If your model is at 1:24 scale, how deep should the space be? (About 3 cm.) Adjust if needed.
5. Add a sign in the shop window. Label each part.

6. Write a 150-word placard for your model explaining how the hiding place worked, why six people inside it were not found on 28 February 1944, and what it cost the family.

Check your work

- My model has three levels with the shop, the family rooms and Corrie's bedroom.
- The false wall and sliding entrance are labeled.
- I worked out the scale depth correctly.
- My placard is accurate, dated and told without graphic detail.

FIELD NOTEBOOK

1. **Heroine page: Corrie ten Boom.** Make a timeline from 1837 to 1983 with at least ten dated events, from the opening of the shop to her death on her birthday.
2. **Narration (keep this one).** In one paragraph of 8–10 sentences, tell the story of the raid of 28 February 1944 from the point of view of one of the six people in the hiding place. Use only facts from the stop and keep it free of graphic detail. A parent dates it and keeps it.

Did you know? The ten Boom house is now a museum, and visitors can see the hiding place behind the false wall. When the police searched the house after the raid, they tapped on walls and even stayed in the house, but did not find the room. Corrie also ran clubs for girls in Haarlem before the war, and worked with disabled children in the city.

Go deeper. Corrie ten Boom with John and Elizabeth Sherrill, *The Hiding Place* (1971), her own account (read it as a family; it is under copyright, so this stop summarizes it). Corrie ten Boom, *Tramp for the Lord* (1974), about her years of travel and the meeting in Munich. The Corrie ten Boom House museum, Haarlem (corrietenboom.com), with photographs and a virtual tour. The United States Holocaust Memorial Museum's online article on Corrie ten Boom (encyclopedia.ushmm.org). Second video topic: "The Netherlands under German occupation, 1940–1945."

Goes deeper in. History, "The Second World War," and Literature, "Memoir and Autobiography" (coming soon).

For families. Sources: United States Holocaust Memorial Museum; Corrie ten Boom House museum; ten Boom and Sherrill (1971); Yad Vashem. There is no primary-source excerpt, because Corrie ten Boom's books are still under copyright; they are summarized, not quoted. The estimate of about 800 lives saved is the museum's; the exact number cannot be known. Corrie's release date is usually given as 28 December 1944. Dutch Holocaust figures (about 140,000 Jews in 1940; roughly three in four killed) follow the USHMM and are rounded. The camps and prisons are described honestly but without graphic detail; parents previewing *The Hiding Place* will find the Ravensbrück chapters hard but suitable for most teenagers.

PRACTICE

1. **EASY** What was the Beje, and what was special about it?
2. **EASY** What happened on 28 February 1944?
3. **MEDIUM** Why did people in hiding need ration cards, and how did the ten Booms get them?
4. **MEDIUM** What family tradition prepared the ten Booms to care for Jewish people?
5. **CHALLENGE** In 1940 about 140,000 Jews lived in the Netherlands, and roughly three in four were murdered. About how many died, and about how many survived? What does this number tell you about the risk and value of hiding people?
6. **CHALLENGE** The ten Booms used forged papers and stolen ration cards and told falsehoods to the occupiers. Some Christians of the time thought this wrong. Explain both sides fairly, and say what the family decided and why.

Make it a game · One Minute to the Hiding Place. A parent hides a small “buzzer” (a bell) and at an unexpected moment rings it. Players must silently gather their “belongings” (three small objects each) and reach a chosen hiding spot within sixty seconds without a sound. Afterward, discuss: what made it hard? Why did the guests at the Beje practice again and again, and why did they have to leave no trace (cups, coats) behind?

Scripture. “Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.” (Psalm 32:7, KJV)

David wrote that God Himself is the true hiding place. The secret room at the Beje saved six lives on the day of the raid, but Corrie came to see that the only hiding place no one could take from her was the Lord.

Practice: answers

1. The ten Boom family’s house above their watch shop in Haarlem; it contained a secret hiding room behind a false wall in Corrie’s bedroom, where Jews and resistance workers could hide.
2. The Beje was raided after a Dutch informer betrayed the family. Corrie, Betsie, their father and others were arrested, but the six people in the hiding room were not found.
3. Food could only be bought with ration cards, and people in hiding had none. A friend in the food office helped obtain about a hundred stolen cards each month for the network.
4. Since 1844 the family had held a weekly prayer meeting for the peace of Jerusalem and the Jewish people, begun by Corrie’s grandfather Willem.
5. About 105,000 died (three-quarters of 140,000) and about 35,000 survived. It shows how efficient and deadly the deportations were, so that hiding was one of the few ways to survive; every person hidden was a life that might otherwise have been lost, which is why families like the ten Booms risked so much.
6. One side: Christians should obey authorities (Romans 13) and not lie or steal. The other side: the occupiers were an unjust power seeking to murder the innocent, and protecting life came first, as the Hebrew midwives protected the babies in Exodus 1 and Rahab hid the spies

(Joshua 2). The family wrestled with it honestly, and decided that saving Jewish lives was their duty before God, even at great cost.

4.8 ELISABETH ELLIOT AND THE AUCA MISSION (1956)

OBJECTIVES

- Describe Operation Auca: who the five missionaries were, what they planned, and what happened on 8 January 1956.
- Explain Elisabeth Elliot’s choice to go and live among the Waodani in 1958, with her three-year-old daughter, and what came of it.
- Evaluate the mission honestly, including the questions it raised, and explain how Elliot understood suffering and obedience.

Warm-up. Find Ecuador on a map of South America. Locate the Andes Mountains and the Amazon rainforest to their east. Then think: if you wanted to meet a people who had attacked every outsider who came near, how would you begin?

Video slot. Video coming. Jim and Elisabeth Elliot and Operation Auca; the Waodani of Ecuador. Search approved channels (Torchlighters: The Jim Elliot Story, Christian History Institute, Mission Aviation Fellowship, I-TEC); preview first.

KEY TERMS

Waodani (Huaorani)

A small people of the Amazon rainforest of eastern Ecuador. In 1956 they numbered only a few hundred and were feared for spearing outsiders and one another.

“Auca”

A Quichua word meaning “savage,” used by neighboring peoples and by outsiders for the Waodani in the 1950s. The Waodani call themselves Waodani, “the people.” This stop uses “Auca” only for the historical name of the mission.

Operation Auca

The 1955–1956 plan by five missionaries to make friendly contact with the Waodani by air drops of gifts and then a landing on a river beach.

Mission Aviation Fellowship

A Christian organization of pilots serving missionaries in remote places. The pilot Nate Saint flew for it in Ecuador.

Curaray River

A river in the Ecuadorian rainforest. The missionaries landed on a sandbar there they called “Palm Beach.”

CORE IDEAS

Her times. Elisabeth Howard was born on 21 December 1926 in Brussels, Belgium, where her parents were missionaries, and grew up near Philadelphia in a family devoted to Scripture and missions. At Wheaton College in Illinois she studied Greek, hoping to translate

the Bible for a people who had never had it. There she met Jim Elliot, a wrestler and serious student with the same aim. After the Second World War, many young American evangelicals went out to unreached peoples, and new tools, aircraft, radios and tape recorders, made remote places reachable as never before.

Ecuador. Elisabeth went to Ecuador in 1952. Her first work, among the Tsáchila people in the western forest, ended in disappointment when the man helping her learn their language was killed in a dispute and her notes were later lost. She and Jim married in Quito on **8 October 1953** and worked among the Quichua people at Shandia, on the eastern side of the Andes. Their daughter Valerie was born in February 1955. Nearby lived the Waodani, whom no outsider had reached peacefully. They had killed oil-company workers and Quichua neighbors, and their own oral histories later showed that more than half of their deaths came from spearing among themselves.

Operation Auca. In September 1955 the pilot **Nate Saint** spotted Waodani houses from the air. With Jim Elliot, Ed McCully, Pete Fleming and Roger Youderian, he began weekly flights, lowering gifts in a bucket on a long rope: pots, machetes, clothing. The Waodani began sending gifts back up. On **3 January 1956** the five men landed on a sandbar on the **Curaray River**. On 6 January a Waodani man and two women visited them, and the meeting was friendly. On **Sunday, 8 January 1956**, a group of Waodani men attacked and speared all five. The men had guns but had agreed beforehand not to use them against the people they had come to reach. Five wives waited by the radio for news; a search party found the bodies days later. *Life* magazine carried the story around the world.

Her choice. Elisabeth was a widow at twenty-nine with a ten-month-old daughter. She continued her work among the Quichua. In 1957 two Waodani women, Mintaka and Mankamu, came out of the forest and lived with her, and she learned their language from them. A Waodani woman named Dayuma, who had fled years before and become a Christian through the teaching of Rachel Saint, Nate's sister, prepared the way home. In **October 1958** Elisabeth, three-year-old Valerie and Rachel Saint went to live among the Waodani, in the very group that had killed their husband and brother. She stayed about two years, learning the language, keeping house in the forest, and living daily with men she knew had taken part in the killings.

Honest complexity. The mission raised hard questions, and Elliot did not avoid them. Some Christians and others asked whether the men had been wise to make contact as they did. Waodani accounts gathered later suggested the attack came partly from a lie: one of the visitors, to cover a quarrel of his own, told the others that the foreigners meant harm. Elliot herself refused to tell the story as a simple triumph. In later editions of *Through Gates of Splendor* and in other books she wrote that God is not obliged to explain Himself, that obedience does not guarantee success, and that missionaries are sinners too. She also disagreed with Rachel Saint about how to work among the Waodani, and left in 1961.

Why it mattered. Over the following years many Waodani became Christians, including several of the men who had speared the missionaries. One of them, Mincaye, later became a close friend of Nate Saint's son Steve, and both spoke together in churches around the

world. Spearing killings among the Waodani fell sharply. The story of the five men inspired thousands of young people to give their lives to missions. Elisabeth's book *Through Gates of Splendor* (1957) and her life of Jim, *Shadow of the Almighty* (1958), were read in millions of copies.

Her faith. Elliot spent the rest of her life writing and speaking, with clarity and sometimes sternness, about obedience, suffering, the discipline of the Christian life and the goodness of God's will. Widowed again when her second husband, Addison Leitch, died of cancer in 1973, she later married Lars Gren. For years she spoke daily on the radio program *Gateway to Joy*. She died on 15 June 2015 in Massachusetts, at eighty-eight. Her conviction was that God is to be trusted and obeyed whether or not we understand what He is doing.

PICTURE STUDY



The Heart of the Andes, Frederic Edwin Church, 1859 · Oil on canvas · The Metropolitan Museum of Art, New York

Wikimedia Commons · Public domain

The American painter Frederic Church travelled in Ecuador and Colombia in 1853 and 1857 and made hundreds of sketches. Back in New York he combined them into this enormous painting, about ten feet wide. Crowds paid to see it through opera glasses, picking out each leaf and bird. It is not one exact place, but it shows the land Elisabeth Elliot came to know: snowy Andes above, rushing rivers, and the green forest below.

Look closely

- Find the snowy mountain. Then follow the water down toward the forest. How does the painter lead your eye?
- Find the small wooden cross near the path and the two tiny figures. Why might the painter include them?

- Look closely at the plants in the front. How many kinds can you see?

Talk about it

1. Church painted the Andes as a picture of the glory of creation. How does this compare with the danger and difficulty of the rainforest in the 1950s?
2. The missionaries flew over country like this in a small plane. What would they have seen, and what would have been hidden from them?

HANDS-ON: THE BUCKET DROP: AN ENGINEERING AND HISTORY STUDY

Nate Saint invented a way to lower a bucket from a moving plane so that it hung almost still above the ground. In this project you will study how it worked, then write a balanced account of the mission. There is no public-domain primary source for this stop, because the books and photographs of 1956 are still under copyright, so your evidence comes from the facts in the stop.

You will need

- A string about 1–1.5 meters long and a small cup or bottle cap
- A pencil or ruler as a “wing”
- Paper and a pen

Steps

1. Tie the cup to the end of the string. Hold the other end and walk in a slow, tight circle, turning yourself. Watch the cup. When the circle is tight enough, the cup moves in a much smaller circle near the center. Saint’s plane flew in a tight circle with a long line, so the bucket nearly hovered.
2. Draw a diagram showing the plane’s wide circle, the long line spiraling down, and the bucket’s small circle near the center.
3. Write a list of what was sent down in the bucket and what came back up. What did each side want to say with its gifts?
4. Write a balanced account (about 300 words) of Operation Auca for a school history journal. Include the dates (3, 6 and 8 January 1956), the names of the five men, one question critics raised, and what happened among the Waodani afterward.
5. End with one sentence explaining how Elisabeth Elliot herself understood the event.

Check your work

- I demonstrated and drew the spiraling-line principle.
- My account has the correct dates and all five names.
- It includes one honest question and the later outcome.
- It uses “Waodani” for the people and explains “Auca” as the old name.

FIELD NOTEBOOK

1. **Heroine page: Elisabeth Elliot.** Make a four-box page: Her times · Her choice · Her faith · Why it mattered. In “Her choice,” explain October 1958.
2. **Narration (keep this one).** In one paragraph of 8–10 sentences, explain why Elisabeth Elliot went to live among the Waodani, and what you think it shows about forgiveness and obedience. A parent dates it and keeps it.

Did you know? Before setting out for the Curaray, the five men sang the hymn “We Rest on Thee,” written by Edith Cherry in the 1890s, and Elisabeth later took her book’s title from a line of it. Valerie Elliot grew up partly among the Waodani and later married a minister. Mincaye, one of the men who took part in the attack, visited the United States many times with Steve Saint.

Go deeper. Elisabeth Elliot, *Through Gates of Splendor* (1957; later editions with an epilogue) and *Shadow of the Almighty* (1958), the life and journals of Jim Elliot. Elisabeth Elliot, *The Savage My Kinsman* (1961), her photographs and account of living among the Waodani. Steve Saint, *End of the Spear* (2005), the story from the son of Nate Saint, including Mincaye. Second video topic: “Mission Aviation Fellowship and the bush planes of the 1950s.”

Goes deeper in. Geography, “South America: The Andes and the Amazon,” and Literature, “Memoir and Biography” (coming soon).

For families. Sources: Elliot, *Through Gates of Splendor* and *The Savage My Kinsman*; Steve Saint, *End of the Spear*; Kathryn T. Long, *God in the Rainforest* (2019), a careful history of the mission. There is no primary-source excerpt, because the writings and photographs are still under copyright; they are summarized, not quoted, including Jim Elliot’s famous journal sentence. The cause of the attack (a false report by one of the visitors) comes from Waodani accounts gathered decades later and is given with caution. The killings are told plainly, without detail. Some Waodani elders’ accounts suggest a shot was fired into the air during the attack; the stop does not go further. Elisabeth Elliot’s time among the Waodani is usually dated October 1958 to 1961.

PRACTICE

1. **EASY** Name the five missionaries who were killed on 8 January 1956.
2. **EASY** What does “Auca” mean, and what do the people call themselves?
3. **MEDIUM** How did the missionaries try to make friends with the Waodani before landing?
4. **MEDIUM** Who went with Elisabeth Elliot to live among the Waodani in October 1958, and who helped make it possible?
5. **CHALLENGE** Elisabeth was born on 21 December 1926 and her husband died on 8 January 1956. How old was she? How old was Valerie, born in February 1955? How old was Valerie when they went to live among the Waodani in October 1958?

6. **CHALLENGE** Some have asked whether Operation Auca was wise. Present one fair criticism and one fair defense, then explain how Elisabeth Elliot herself answered such questions.

Make it a game • Gift Exchange Without Words. Two teams sit in different rooms and may not speak to each other. Each team, in turn, sends a small object in a basket on a string (or carried by a silent messenger) to say something friendly. The other team must guess the message and send back a reply. After five rounds, compare what each side meant with what the other side understood. Discuss how easily messages are misread, and why the missionaries' gifts could be understood in more than one way.

Scripture. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24, KJV)

Jesus spoke these words of His own death and of all who follow Him. Elisabeth Elliot did not pretend the loss of the five men was easy, but she lived to see Waodani believers, including some who had killed her husband, come to Christ.

Practice: answers

1. Jim Elliot, Nate Saint, Ed McCully, Pete Fleming and Roger Youderian.
2. "Auca" is a Quichua word meaning "savage"; the people call themselves Waodani, "the people."
3. For several months Nate Saint flew over their houses and lowered gifts in a bucket on a long line; the Waodani began sending gifts back up.
4. Her three-year-old daughter Valerie and Rachel Saint, Nate Saint's sister. Mintaka and Mankamu, two Waodani women who had lived with Elisabeth, and Dayuma, a Waodani Christian, helped prepare the way.
5. Elisabeth was 29. Valerie (born 27 February 1955) was about 10 months old. In October 1958 Valerie was 3 years old (about 3 years and 8 months).
6. A fair criticism: the men knew little of Waodani language and customs, landed after only months of contact, and may have misread the friendliness of one visit, putting their lives and families at risk. A fair defense: they had prayed and prepared carefully, used gifts to build trust, refused to use their guns, and the later conversion of many Waodani and the drop in killings bore fruit. Elliot answered that God is not obliged to explain Himself, that obedience does not guarantee success, and that she would not tell the story as a simple triumph; she trusted God's goodness and acted on it by going to live among the Waodani.

TRAIL 4 BADGE QUIZ

The badge quizzes are optional and may be written or oral. Answer in full sentences; challenge items need a short paragraph. Four right out of five earns the first badge quiz; four right out of six earns the second. Badges and the certificate are earned by doing the stops, not by scores.

Badge quiz 1 (Stops 1-5)

1. What was the main cause of death among British soldiers in the Crimean War, and what changed the death rate at Scutari in the spring of 1855?
2. What was the “American amendment” that Clara Barton urged on the Red Cross?
3. According to modern research, about how many trips did Harriet Tubman make, and about how many people did she lead out? Why did she take them to Canada?
4. Why did Fanny Crosby say she was thankful for her blindness?
5. What happened on 7 March 1901, and what did it lead to?

Badge quiz 2 (Stops 6-8)

6. How did Gladys Aylward reach China in 1932, and what did she do with about a hundred children in 1940?
7. Name two ways the 1958 film *The Inn of the Sixth Happiness* changed Aylward’s story.
8. What happened at the Beje on 28 February 1944, and what happened to Casper and Betsie ten Boom?
9. What did Elisabeth Elliot do in October 1958, and why was it remarkable?
10. Challenge: Choose two heroines from this trail whose stories have been told with legend or exaggeration. For each, state the legend, state the documented record, and explain why telling the truth honors her more.
11. Challenge: Several of these women were judged too weak or unqualified by others (Nightingale’s parents, the China Inland Mission, Carmichael’s doctors). Choose two and explain how their faith shaped their response.

TRAIL CERTIFICATE: COURAGE AND MERCY: A HEROINES NOTEBOOK AND TRAIL D CERTIFICATE

Gather your eight heroine pages, eight narration paragraphs and the best of your projects (Nightingale’s rose diagram, the disaster-relief plan, the rescue map, your hymn verse, the letter home, the trek map, the Beje model or its photograph, and the Operation Auca account) into one section of the Field Notebook titled “Courage and Mercy in the Modern Age.”

Make a single timeline from 1820 to 2015 placing all eight heroines’ lives side by side, and mark where their lives overlapped (for example, Nightingale, Barton, Tubman and Crosby were all alive in 1860).

Write a closing essay of 500–700 words: “What did courage look like for these women?” Use at least three heroines, quote at least two primary sources exactly with their sources named,

and end with a Scripture from the trail. A parent signs the Trail D certificate when the section is complete.

- **Accuracy:** Dates, numbers and names are correct; legends are distinguished from the documented record; uncertainties are stated honestly.
- **Use of sources:** Primary sources are quoted exactly, with the source named; copyrighted books are summarized, not quoted.
- **Reasoning:** The essay and narrations explain causes and choices, weigh costs and judge each woman by the standards of her own day.
- **Faith and craft:** Each heroine's faith is told as she told it; writing is clear, organized and neatly kept, with eight dated narrations.

Answer key

1. Disease (about 16,000 of roughly 21,000 deaths). The government Sanitary Commission, arriving in March 1855, cleaned the drains, water and ventilation; the death rate fell from over 40 per cent in February to about 2 per cent by June.
2. That Red Cross societies should bring relief in peacetime disasters (floods, fires, storms), not only to the wounded in war; it was accepted in Geneva in 1884.
3. About 13 trips and about 70 people. The Fugitive Slave Act of 1850 made the free states unsafe, while slavery was abolished in British Canada.
4. She said she could not have written thousands of hymns if she had been distracted by seeing all the interesting and beautiful things around her, and she would not accept perfect sight if it were offered.
5. Preena, a seven-year-old girl who had escaped from a Hindu temple, was brought to Amy Carmichael; it began the work of rescuing temple children that became the Dohnavur Fellowship.
6. After being turned down by the China Inland Mission, she paid her own way by rail across Europe and Siberia, then by ship via Japan, to join Jeannie Lawson in Yangcheng. In 1940, during the Japanese invasion, she led about 100 children over the mountains for about twelve days to the Yellow River and on to safety in Sian (Xi'an).
7. Any two: it invented a romance with a Chinese officer; it renamed the inn; it cast the tall Ingrid Bergman as the very small Aylward; it simplified or dramatized events.
8. The house was raided after a betrayal; the family was arrested, but the six people in the hiding place were not found. Casper died in prison on 9 March 1944; Betsie died at Ravensbrück on 16 December 1944.
9. She went to live among the Waodani, with her three-year-old daughter Valerie and Rachel Saint, in the very group whose men had killed her husband and four others in January 1956.
10. Strong answers might use: Nightingale (legend: her nursing alone cut the death rate; record: sanitation did most, and she proved it honestly with her statistics); Tubman (legend: 300 rescued; record: about 70 led on about 13 trips, plus about 750 at Combahee); Aylward (legend: the film's romance; record: a single woman faithful to her calling). Truth honors them because their real courage needs no inflation, and their own faith valued honesty.
11. Answers should name specific facts: Nightingale's sense of a call from God at sixteen kept her preparing for years against her family's wishes; Aylward saved her wages and went alone after the mission's refusal, trusting God's call over a committee; Carmichael, frail with

neuralgia, went anyway and later wrote most of her books from her sickroom. Each saw her work as obedience to God rather than as a career.