

SCHOOL LAUNCH · EXPLORE TRACKS

EXPLORE HEROINES OF HISTORY AND FAITH · RANGER

Track 6 of the Explore Tracks at the Ranger level: four trails for young readers who are ready for more facts, maps, timelines, sources and notebook entries about the women of the Bible, the ancient and medieval world, queens, reformers and pioneers, and the courage and mercy of the modern age.

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 children who want more of what they love. Each track is a set of short, stand-alone stops. At the Ranger level every stop adds to the story: more facts and dates, a map or timeline, a picture to study closely, a short reading from a real source, a hands-on task, a game, and a written entry in the Field Notebook.

The Heroines track has four trails of eight stops. Each woman is met through **her times** (where and when she lived), **her choice** (the moment that called for courage), **her faith** (told as she told it) and **why it mattered**. Trail A reads the women of the Bible, from Sarah to Mary the mother of Jesus. Trail B travels from Perpetua in Roman Carthage to Joan of Arc at Orléans. Trail C meets queens, reformers and pioneers, from Katharina von Bora to Laura Ingalls Wilder. Trail D follows nurses, hymn writers and missionaries, from Florence Nightingale at Scutari to Elisabeth Elliot in Ecuador.

Along the way the Ranger reads Deborah's song and Ruth's vow in the King James Bible, maps Esther's Persia and the Armada's course, reads a line or two from Anne Bradstreet and Abigail Adams in their own words, weighs what the sources really say, and builds a heroine timeline that runs from Abraham's tent to the twentieth century.

WHO IT IS FOR

Written for children about ages 10–13 who read on their own and can write a paragraph. Younger brothers and sisters working at the  Scout level, and older ones at the  Expert level, can do the same stops together, each at their own depth. Nothing earlier is required.

HOW TO USE THIS COURSE

1. **One stop at a time.** A stop takes 20–30 minutes: read the story and the Scripture, study the picture or map, do the hands-on part, play the game and write the notebook entry. Two or three stops a week works well.
2. **Any order.** The four trails are independent, and every stop stands on its own. Trail A is a good place to begin, since many later heroines drew their courage from these Bible women.
3. **Field Notebook.** Each stop ends with a short entry: a timeline card, a map, a “times, choice, faith, why it mattered” chart, or a paragraph in the child's own words. Each trail builds something: a heroine timeline with portraits, a “letter home” in a heroine's voice, a costume-portrait narration, or a model of the ten Boom watch shop with its hiding place. A parent signs each trail certificate.
4. **Memory work.** Each trail offers one passage to learn by heart, such as Ruth 1:16–17, Esther 4:14 or Proverbs 31:10.
5. **Goes deeper in.** Each stop names the School Launch course that covers the same ground in full: History, Literature, Geography, Art, Gardening & Animals, Small Business & Economics, Arithmetic, Life Science or Earth Science.

6. **Badge quizzes.** Each trail has a short, optional quiz, oral or written. They are for review and fun, 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.
- **Colored pencils, a ruler, scissors, glue and index cards** For timeline cards, portraits, maps and charts.
- **A long strip of paper or a roll of shelf paper** For the heroine timeline that grows across all four trails.
- **A world atlas or printed outline maps** For the lands of the Bible, Roman Africa, medieval Europe, colonial America, the Crimea, India, China and Ecuador.
- **A shoebox, cardboard and craft scraps (optional)** For the ten Boom watch-shop model.
- **Dress-up clothes, scarves or simple sewing supplies (optional)** For the costume-portrait narration.
- **A Bible (KJV)** For the verse at each stop and the memory work.

GRADING

Explore Tracks are not graded. A Ranger stop is done when the child has read the story, done the hands-on part and written a notebook entry that is neat, labelled and in his or her own words.

Badges and trail certificates are earned by finishing the stops.

- Every five stops earns a printable badge; finishing a trail earns a certificate.

A NOTE TO PARENTS

You do not need to be a historian. Let the child read the story, then talk it over: “What did she choose, and what did it cost her? What did she believe? What would you ask her if you could?” Each stop has a short *For families* note with sources and any facts that are uncertain or disputed.

Every woman in this track is honored for courage, faith, wisdom and service in her own calling, whether as queen, wife, mother, nurse, teacher, missionary or writer. People are judged by the standards of their own day; real wrongs, such as slavery or persecution, are named plainly.

Some stories rest on thin or debated sources, and the stops say so: how much of Helena's finding of the Cross is history and how much is later legend; whether John Smith's story of Pocahontas saving his life happened as he told it; and the exact wording of Elizabeth I's speech at Tilbury, which survives in later copies.

Safety: the hands-on projects use scissors, glue, needles and sometimes a craft knife. A parent should handle any knife cutting for the watch-shop model and stay close for sewing. Nothing in the track involves real buying or selling; if a child turns a project into a sale, a parent should approve it first.

Books: Scripture, Perpetua's own prison account, Anne Bradstreet's poems, Abigail Adams's letters, Susanna Wesley's letters and Fanny Crosby's older hymns are public domain and are quoted. *The Hiding Place*, *Through Gates of Splendor*, the *Little House* books and the modern biographies of Gladys Aylward are under copyright and are summarized, not quoted; borrow them from the library. Works of art still under copyright are linked, not used as picture studies.

Scripture is quoted from the King James Version and read as true. War and persecution (Perpetua, Joan of Arc, the Armada, the Crimea, the Civil War, Corrie ten Boom and the deaths of the five missionaries in Ecuador) are told plainly but without graphic detail.

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- 1.4 Ruth: “Whither Thou Goest, I Will Go”
- 1.5 Hannah’s Prayer
- 1.6 Abigail’s Wise Answer
- 1.7 Esther: “For Such a Time as This”
- 1.8 Mary, the Mother of Jesus

Trail 2: Heroines of History and Faith 🏰 **Trail B: The Ancient and Medieval World**

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- 3.3 Elizabeth I and the Armada Speech (1588)
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- 4.7 Corrie ten Boom and The Hiding Place
- 4.8 Elisabeth Elliot and the Auca Mission

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 meets eight women of Scripture, from Sarah in the tents of the patriarchs about 2000 B.C. to Mary of Nazareth about 5 B.C.: Sarah, Jochebed and Miriam, Deborah, Ruth, Hannah, Abigail, Esther and Mary. Each heroine is taught through **her times** (where and when she lived), **her choice** (the moment of courage), **her faith** (told as Scripture tells it) and **why it mattered** in God's plan, which runs from the promise to Abraham to its fulfillment in Christ.

This is the  **Ranger** level, for ages 10 to 13. The student reads each stop alone, studies a painting or engraving, draws a labeled map or diagram, writes a short notebook paragraph and answers five practice questions. A stop takes 25 to 35 minutes, and every stop stands by itself. Each stop adds a **heroine page** to the Field Notebook, and Stop A8 gathers all eight into a timeline with portraits.

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

BEFORE YOU BEGIN

- Read a page of about 500 words alone and tell back the main points.
- Find places on a map using a compass rose and a scale bar, and look up a Bible reference.

MASTERY CHECKLIST

- ☐ I can place all eight heroines on a timeline and say roughly when and where each lived.
- ☐ I can tell each heroine's moment of choice and quote or cite the Scripture that records it.
- ☐ I can draw and label maps of Canaan, Moab, the Jezreel Valley and the Persian Empire.
- ☐ I can explain how Hannah's song and Mary's song praise God for lifting up the humble.
- ☐ I have memorized Ruth 1:16-17 or Esther 4:14 and finished eight heroine pages.

OPTIONAL BOOKS AND RESOURCES

- **Blue Letter Bible (KJV with maps and concordance)**
(<https://www.blueletterbible.org>): Free KJV text, word studies and Bible maps; useful for every stop.
- **The Metropolitan Museum of Art: Collection Search**
(<https://www.metmuseum.org/art/collection>): Search "Artemisia Gentileschi Esther" for a large, zoomable image for Stop A7, and browse ancient Near Eastern and Persian objects.

- **Detroit Institute of Arts: Collection** (<https://dia.org/collection>): Search “David and Abigail” for Rubens’s painting at Stop A6.
- **Gustave Doré, *The Doré Bible Illustrations* (Dover Publications)** (<https://www.worldcat.org>): All 241 Doré Bible engravings with Scripture captions, including Deborah, Ruth and Esther. Look for it at the library.
- **A Bible atlas, such as the *Moody Atlas of the Bible* or *Holman Bible Atlas*** (<https://www.worldcat.org>): Maps for every project on this trail. Look for it at the library.

1.1 SARAH, MOTHER OF NATIONS

OBJECTIVES

- Trace Abraham and Sarah's journey from Ur to Haran to Canaan on a map and give rough distances.
- Tell how old Abraham and Sarah were when Isaac was born and why that made his birth a miracle.
- Explain from Hebrews 11:11 why Sarah is listed among the heroes of faith.

Warm-up. Think of a promise someone made you that took a long time to come true. How did you feel while you waited? Sarah waited about twenty-five years for one promise from God. Keep that number in mind as you read.

Video slot. Video coming. Abraham and Sarah: the journey from Ur to Canaan and the birth of Isaac (Genesis 12–21), with maps of the ancient Near East. Search approved channels (The Bible Project (preview for theology), Answers in Genesis, Bible Atlas or museum channels on ancient Ur); preview first.

KEY TERMS

patriarch

One of the founding fathers of Israel: Abraham, Isaac and Jacob. Their wives, Sarah, Rebekah, Rachel and Leah, are sometimes called the matriarchs.

covenant

A solemn, binding promise. God made a covenant with Abraham to give him a land, a great family and a blessing for all nations (Genesis 12, 15, 17).

Ur of the Chaldees

An ancient city near the Euphrates River in what is now southern Iraq, where Abraham and Sarah first lived (Genesis 11:31).

Canaan

The land between the Jordan River and the Mediterranean Sea that God promised to Abraham's family; later called Israel.

Isaac

The son of Abraham and Sarah. His name means "he laughs."

CORE IDEAS

Her times. Sarah lived about four thousand years ago, roughly 2000 B.C. (the Bible gives family ages, not calendar dates, so scholars give only an estimate). She grew up in **Ur of the Chaldees**, a rich city on the Euphrates River with brick temples, schools for scribes and busy trade. Her name was first Sarai. She married Abram, and the two of them had no

children, which in her world was one of the deepest sorrows a family could know. A family name, its land and its flocks all passed down through children.

Her choice. When God called Abram, “Get thee out of thy country” (Genesis 12:1), Sarai went too. The family traveled north along the Euphrates to Haran, roughly 600 miles, and later, when Abram was 75, south and west about 400 more miles into **Canaan**. Sarai left a city of walls and houses to live in tents for the rest of her life. She followed a promise she could not yet see: God said Abram’s children would be as many as the stars.

Her waiting. Years went by. The Bible tells honestly that Sarai grew impatient and gave her servant Hagar to Abram as a second wife, as was the custom of the day, and that this brought quarrels and grief. God did not cancel His promise. In Genesis 17 He gave the couple new names: Abraham, “father of a multitude,” and **Sarah**, “princess,” and He said, “she shall be a mother of nations” (Genesis 17:16). When the Lord’s visitors at the tent door at Mamre said she would have a son, Sarah, about 89 years old, laughed to herself. The answer came back: “Is any thing too hard for the LORD?” (Genesis 18:14).

Her faith. A year later Isaac was born. Abraham was 100 years old and Sarah was 90 (Genesis 17:17; 21:5). This time Sarah’s laughter was joy: “God hath made me to laugh, so that all that hear will laugh with me” (Genesis 21:6). The name **Isaac** means “he laughs.” Hebrews 11:11 sums it up: Sarah “judged him faithful who had promised.” Her faith was not perfect, but in the end she trusted God’s word above what her eyes and her age told her.

Why it mattered. Sarah died at 127, and Abraham paid 400 shekels of silver for the cave of Machpelah at Hebron to bury her (Genesis 23). It was the first piece of the promised land the family owned. From Isaac came Jacob, the twelve tribes of Israel, King David and, many centuries later, Jesus Christ, through whom “all families of the earth” are blessed (Genesis 12:3). Isaiah 51:2 tells God’s people to “look unto Abraham your father, and unto Sarah that bare you,” and the apostle Peter holds up Sarah as a pattern for Christian women (1 Peter 3:6).

PICTURE STUDY



The Angel Appearing to Sarah, Giovanni Battista Tiepolo, 1726–1728 · Fresco · Palazzo Patriarcale (the Archbishop's Palace), Udine, Italy
Wikimedia Commons · CC BY-SA 3.0

Tiepolo was a Venetian painter famous for bright ceilings and walls full of sky. As a young man of about thirty he painted the story of Abraham's family in the archbishop's palace in Udine, in northern Italy. A fresco is painted on wet plaster, so the artist must work quickly, one patch each day, before the plaster dries.

Look closely

- Find Sarah. How has Tiepolo shown that she is old?
- Follow the angel's hand. What is it pointing to, and what message is being given?
- Look at the shelter. Is it a palace or a humble place? Why might the painter choose that?

Talk about it

1. Is Sarah's face joyful, doubtful or surprised? Give a reason from the picture.
2. Tiepolo painted Sarah in rich Italian clothes, not a tent-dweller's robe. Why do you think painters of his time dressed Bible people in the fashions they knew?

HANDS-ON: MAP THE JOURNEY OF PROMISE

Draw the long road Abraham and Sarah walked and mark where God spoke His promises.

You will need

- A Bible atlas or a printed map of the ancient Near East

- A sheet of plain paper or a Field Notebook page
- Colored pencils and a ruler

Steps

1. Draw the Persian Gulf at the lower right, the Mediterranean Sea at the left and the Euphrates River running between them.
2. Label **Ur** near the mouth of the Euphrates, **Haran** in the north, and in Canaan label **Shechem**, **Bethel**, **Hebron (Mamre)** and **Beersheba**.
3. Draw a dotted line from Ur to Haran (about 600 miles) and from Haran down to Canaan (about 400 miles). Write the distances on the lines.
4. Put a small star at Shechem (Genesis 12:7), at Mamre where the visitors came (Genesis 18) and at Beersheba where the family lived after Isaac was born (Genesis 21:31-33).
5. Add a scale bar and a compass rose. Title the map "The Road of Promise."

Check your work

- My map shows Ur, Haran and at least three places in Canaan.
- I wrote the two distances and added a scale bar.
- I marked where God spoke His promises.

FIELD NOTEBOOK

1. **Heroine page 1: Sarah.** Paste in or redraw your map. Under it write four labels: Her times · Her choice · Her faith · Why it mattered, with one line for each.
2. Write a paragraph of five to seven sentences: "Sarah laughed twice." Tell what the two laughs were, how they were different, and what changed between them.

Did you know? Ur was dug up in the 1920s and 1930s by the British archaeologist Sir Leonard Woolley. He found a great stepped temple tower (a ziggurat), thousands of clay tablets and the famous Standard of Ur. Sarah is also often noted as the only woman in the Bible whose age at death is given: 127 years (Genesis 23:1).

Map or diagram. The road from Ur to Canaan bends in a great arc, the "Fertile Crescent," because travelers followed rivers and grassland instead of crossing the Arabian desert. Trace the arc with your finger on a map.

Goes deeper in. History, "The Ancient Near East and the Patriarchs," and Geography, "The Middle East" (coming soon).

For families. Dates for Abraham and Sarah are estimates (commonly about 2100-1900 B.C.); the stop says "about 2000 B.C." Distances are rough, following the river route. The Hagar episode (Genesis 16) is mentioned plainly as the Bible tells it; families may read Genesis 16 and 21:8-21 together and talk about how God cared for Hagar and Ishmael too. Picture: Tiepolo's fresco in the Patriarchal Palace, Udine, now part of the Museo Diocesano e Gallerie del Tiepolo.

PRACTICE

1. **EASY** What were Sarah and Abraham's names before God changed them?
2. **EASY** What does the name Isaac mean?
3. **MEDIUM** Abraham was 75 when he left Haran and 100 when Isaac was born. How many years did the family wait in Canaan for the promised son?
4. **MEDIUM** Sarah was 90 when Isaac was born and died at 127. How old was Isaac when his mother died?
5. **CHALLENGE** Hebrews 11:11 says Sarah "judged him faithful who had promised." Yet Genesis 18 says she laughed in doubt. How can both be true? Answer in two or three sentences.

Make it a game • Count the Stars. God told Abraham to count the stars. On a sheet of dark paper, each player has one minute to draw as many dots (stars) as they can. Then try to count a partner's stars without losing your place. Talk about it: no one could count Abraham's descendants either. On a clear night, go outside and try with the real sky.

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 spelling of Sarah. The writer of Hebrews names her in the great list of the faithful, not because she never doubted, but because she trusted that God keeps His promises.

Practice: answers

1. Sarai and Abram.
2. "He laughs."
3. 25 years ($100 - 75 = 25$).
4. 37 years old ($127 - 90 = 37$).
5. Sample: Sarah's faith grew over time. At first she doubted, but God was patient and kept His word, and she came to trust Him. Hebrews looks at the whole of her life and the end of the story, when she believed God and received the promise.

1.2 JOCHEBED AND MIRIAM SAVE MOSES

OBJECTIVES

- Describe the danger Hebrew families faced under Pharaoh's command in Exodus 1.
- Retell the brave choices of Jochebed, Miriam and Pharaoh's daughter in order.
- Explain how the papyrus ark was made and why it floated.

Warm-up. Imagine you had to hide something precious, and something noisy, for three months. Where would you hide it? What would you do when it got too big to hide? Hold that thought: one mother in Egypt faced exactly that.

Video slot. Video coming. The birth of Moses (Exodus 1–2): the Hebrew slaves in Egypt, the papyrus basket on the Nile, Miriam and Pharaoh's daughter. Also papyrus and how ancient Egyptians built reed boats. Search approved channels (Answers in Genesis, The British Museum, Smithsonian Channel clips on the Nile); preview first.

KEY TERMS

Hebrews

The descendants of Abraham, Isaac and Jacob, also called the children of Israel. In Exodus they were slaves in Egypt.

Pharaoh

The title of the king of ancient Egypt. The Pharaoh of Exodus 1 is not named in the Bible.

papyrus

A tall reed that grew along the Nile. Egyptians used it for paper, rope, sandals and even small boats. The KJV calls it "bulrushes."

pitch

A black, sticky tar used to make wood or reeds waterproof. The KJV says the basket was daubed "with slime and with pitch."

Levite

A member of the tribe of Levi, one of the twelve tribes of Israel. Moses, Aaron and Miriam were Levites.

CORE IDEAS

Their times. About four hundred years after Sarah, Jacob's family had grown into a great people living in the land of Goshen, in the green delta of the Nile River in Egypt. A new Pharaoh "which knew not Joseph" feared their numbers (Exodus 1:8). He made them slaves, building store cities named Pithom and Raamses. When that did not stop them from growing, he ordered the Hebrew midwives, Shiphrah and Puah, to kill every newborn boy. They "feared God" and would not (Exodus 1:17). So Pharaoh gave a harsher command to all his people: every Hebrew baby boy must be thrown into the river.

Her choice. Into this danger a son was born to Amram and his wife **Jochebed**, of the tribe of Levi (Exodus 6:20). They already had a daughter, **Miriam**, and a three-year-old son, Aaron. Jochebed saw that the baby was “a goodly child” and hid him for three months. When he could be hidden no longer, she obeyed Pharaoh’s word in the strangest way: she did put her son in the river, but in a boat. She wove an “ark of bulrushes” (the same Hebrew word as Noah’s ark), sealed it with slime and pitch, laid the baby inside and set it among the reeds at the river’s edge.

A sister’s courage. Miriam, probably still a girl, stood at a distance to watch. Pharaoh’s own daughter came down to bathe with her maidens, saw the basket and opened it. The baby wept, and she had pity on him: “This is one of the Hebrews’ children.” Then Miriam stepped forward and spoke to a princess of Egypt: “Shall I go and call to thee a nurse of the Hebrew women?” The princess said, “Go.” Miriam ran and brought her own mother.

Her faith. Pharaoh’s daughter said to Jochebed, “Take this child away, and nurse it for me, and I will give thee thy wages” (Exodus 2:9). A mother who had been ready to lose her son was now paid to raise him in safety. In those years, perhaps two or three, she surely taught him who his people were and who their God was. Then she brought him to the palace, and the princess named him **Moses**, “Because I drew him out of the water” (Exodus 2:10). Hebrews 11:23 says his parents acted “by faith” and “were not afraid of the king’s commandment.”

Why it mattered. Moses grew up in Pharaoh’s court, “learned in all the wisdom of the Egyptians” (Acts 7:22), yet he chose God’s people. Eighty years after his birth, God sent him to lead Israel out of Egypt. Miriam lived to see it. At the Red Sea she took a timbrel and led the women in song: “Sing ye to the LORD, for he hath triumphed gloriously” (Exodus 15:21). Micah 6:4 names her with her brothers as one God sent “before thee.” A mother, a daughter, two midwives and even a princess each did their part, and God used them all.

PICTURE STUDY



The Finding of Moses, Orazio Gentileschi, about 1630–1633 · Oil on canvas · The National Gallery, London (a second version is in the Prado, Madrid)
Wikimedia Commons · Public domain

Orazio Gentileschi was an Italian painter who spent his last years at the court of King Charles I of England. He painted this scene for the royal family. Like many artists of his day, he dressed the Egyptian princess and her ladies in the silks of a seventeenth-century court. His daughter Artemisia, also a painter, appears later in this trail at Stop A7.

Look closely

- Find Pharaoh's daughter. How does the painter show that she is the most important person?
- Find the woman holding or nursing the baby. Who might she be in the story?
- Look along the edges of the painting for a river, reeds or the basket.

Talk about it

1. Miriam is not easy to spot. If you were painting this scene, where would you put her, and why?
2. What feelings do the women's faces show? Do they look like enemies of the Hebrews?

Safety first. Do the floating test with an adult nearby if you use a bathtub, and melt no wax or tar on the stove; rub cold wax or petroleum jelly on instead.

HANDS-ON: BUILD AND TEST A REED ARK

Build a small floating basket and learn why Jochebed sealed hers with pitch. Then draw a labeled diagram of it.

You will need

- Drinking straws, dried grass, or strips of paper (for “reeds”)
- String or yarn and white glue
- Petroleum jelly, beeswax or crayon wax (for “pitch”)
- A sink or tub of water and a small toy or stone (the “baby”)

Steps

1. Bundle several straws or reeds and tie them tightly at both ends. Make four bundles and glue them into a small boat shape with raised sides.
2. Float it with the toy inside without sealing it. Count how many seconds before water comes in.
3. Dry it, then coat the outside with petroleum jelly or rub it with wax. Float it again and count. What changed?
4. Draw a **labeled diagram** of your ark from the side: reed bundles, ties, the waterproof coat of pitch, the lid (Exodus 2:3 calls it an ark, and it could be opened), and the waterline.
5. Under the diagram write one sentence on why the basket was hidden in the “flags” (reeds) and not in open water.

Check your work

- My ark floated and I tested it with and without a waterproof coat.
- My diagram has at least five labels, including the waterline.
- I can explain what pitch was for.

FIELD NOTEBOOK

1. **Heroine page 2: Jochebed and Miriam.** Glue in or redraw your ark diagram.
2. Write a paragraph in Miriam’s voice, as if it were the evening after the princess found the basket. Tell what you saw, what you said, and how you felt when you ran to fetch your mother.

Did you know? Ancient Egyptians really did build boats of papyrus bundles bound with rope; wall paintings in tombs show fishermen in them. Papyrus grows up to about 15 feet tall. The Hebrew word for Moses’ basket, *tebah*, appears in only one other place in the Bible: Noah’s ark. Both arks carried someone through deadly water to save God’s people.

Map or diagram. Find the Nile Delta on a map, where the river fans out into many branches before the Mediterranean Sea. Goshen lay on its eastern side. Mark it on your

Sarah map from Stop A1 to see how far the family had come.

Goes deeper in. History, “Ancient Egypt,” and Geography, “Rivers and the Nile” (coming soon).

For families. The mother’s name, Jochebed, comes from Exodus 6:20 and Numbers 26:59; Exodus 2 itself does not name her or the sister. The sister is generally taken to be Miriam, since Numbers 26:59 lists Miriam as Moses’ only sister. The date of the Exodus is debated (often about 1446 B.C. from 1 Kings 6:1, or about 1260 B.C.), so the stop avoids a year. Pharaoh’s cruel command is told plainly without detail. Picture: Orazio Gentileschi’s National Gallery version was acquired in 2020; the Prado holds the other main version.

PRACTICE

1. **EASY** Name the two Hebrew midwives who would not obey Pharaoh.
2. **EASY** How long did Jochebed hide her baby before making the ark?
3. **MEDIUM** What did Miriam offer the princess, and why was it clever?
4. **MEDIUM** Moses was 80 when he spoke to Pharaoh (Exodus 7:7), and Aaron was 83. If Miriam was about 7 when she watched the basket, about how old was she at the Red Sea crossing?
5. **CHALLENGE** Hebrews 11:23 says Moses’ parents “were not afraid of the king’s commandment.” Yet they hid him. Is hiding a sign of fear? Explain in two or three sentences.

Make it a game • Basket in the Reeds. One player is Miriam and hides a small toy “basket” somewhere in the room while the others close their eyes. The seekers are the princess’s maidens. Miriam may only say “warmer” or “colder.” When the basket is found, Miriam must say her line from Exodus 2:7 from memory: “Shall I go and call to thee a nurse of the Hebrew women?” Then swap roles.

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)

“Proper” here means fine or goodly. The New Testament counts Jochebed and Amram’s quiet act of hiding their baby as faith that pleased God.

Practice: answers

1. Shiphrah and Puah.
2. Three months.
3. She offered to find a Hebrew nurse for the baby. It was clever because she brought the baby’s own mother, so he went home to his family, safely and with the princess’s protection.
4. About 87 (80 + 7). Her exact age is not given, so this is an estimate.

5. Sample: Hiding was wise, not faithless. They were not afraid in the sense that they would not obey an evil law or give up their son; they trusted God and used careful planning to protect the child. Courage can be quiet and clever.

1.3 DEBORAH, JUDGE AND PROPHETESS

OBJECTIVES

- Explain what a judge was in Israel before the kings.
- Map the battle of Mount Tabor and the river Kishon (Judges 4–5).
- Compare the prose story of Judges 4 with the poem of Judges 5.

Warm-up. Who do people in your family or church go to when they need wise advice? What makes that person trustworthy? In Israel, more than three thousand years ago, people walked to a palm tree in the hills to ask a woman named Deborah.

Video slot. Video coming. Deborah and Barak: the battle of Mount Tabor and the river Kishon (Judges 4–5); the period of the judges; iron chariots of the Late Bronze Age. Search approved channels (Answers in Genesis, Bible Atlas or Holy Land travel channels showing Mount Tabor and the Jezreel Valley); preview first.

KEY TERMS

judge

In the book of Judges, a leader God raised up to settle disputes and rescue Israel from enemies, before Israel had kings.

prophetess

A woman through whom God spoke His word to His people. Miriam, Deborah and Huldah are called prophetesses in the Old Testament.

chariot

A light, horse-drawn war cart. Sisera had 900 chariots “of iron,” the strongest weapon of his day.

Mount Tabor

A round, steep mountain about 1,900 feet (575 meters) high at the northeast edge of the Jezreel Valley, where Barak gathered his army.

Kishon

A river that drains the Jezreel Valley westward to the Mediterranean near Mount Carmel. In a storm it floods quickly.

CORE IDEAS

Her times. After Joshua died, Israel had no king. The book of Judges describes a repeating cycle: the people forgot God and served idols, enemies oppressed them, they cried out to God, and He raised up a **judge** to save them. Deborah lived in this age, perhaps around 1200 B.C. For twenty years Jabin, a Canaanite king who reigned in Hazor, “mightily oppressed” Israel through his commander Sisera, who had 900 chariots of iron (Judges 4:3). Travel was so dangerous that people used back paths, and village life in Israel stopped (Judges 5:6–7).

Her calling. Deborah, the wife of Lapidoth, was a **prophetess** who “judged Israel at that time.” She sat under a palm tree between Ramah and Bethel in the hill country of Ephraim, and “the children of Israel came up to her for judgment” (Judges 4:4–5). She was not a queen and had no army. Her authority came from speaking God’s word faithfully, and the people trusted her wisdom.

Her choice. Deborah sent for Barak, son of Abinoam, from Kedesh in the tribe of Naphtali, and gave him God’s command: take ten thousand men of Naphtali and Zebulun to **Mount Tabor**. God would draw Sisera and his chariots to the river **Kishon** and deliver them 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” (Judges 4:8). Deborah said, “I will surely go with thee,” but told him the honor of the victory would go to a woman. She walked north with him, about seventy miles.

Her faith. When Sisera’s army filled the valley, Deborah gave the signal: “Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee?” (Judges 4:14). Barak’s men charged down the mountain. Judges 5 tells us more: heaven fought for Israel, “the stars in their courses fought against Sisera,” and “the river of Kishon swept them away” (Judges 5:20–21). A sudden storm turned the valley to mud, and the heavy chariots were useless. Sisera fled on foot to the tent of Jael, the wife of Heber the Kenite, and she ended his life there, as Deborah had foretold.

Why it mattered. Deborah and Barak then sang a victory song, Judges 5, one of the oldest poems in the Bible. In it Deborah calls herself “a mother in Israel” (5:7): she cared for her people as a mother cares for her children. The song praises the tribes who came and rebukes the ones who stayed home. It gives the glory to God: “So let all thine enemies perish, O LORD” (5:31). After the battle “the land had rest forty years.” Hebrews 11:32 later lists Barak among the heroes of faith; he had trusted God’s word through Deborah.

PICTURE STUDY

Deborah’s Song of Triumph, Gustave Doré, 1866 · Wood engraving, from *La Grande Bible de Tours* · Published in Doré’s illustrated Bible; prints are held in many libraries and museums

Gustave Doré was a French artist who made more than two hundred engravings for an illustrated Bible published in 1866. He drew each scene, and skilled engravers cut his drawings into blocks of hard wood for printing. His pictures were so popular that they were reprinted around the world, and many children first saw Bible stories through his eyes.

Look closely

- Find Deborah. Where is she standing, and how is she raised above the crowd?
- Look at her arm and face. What is she doing?
- Find the light in the picture. Where does it fall most brightly?

Talk about it

1. Doré uses only black lines and white paper. How does he make some parts look bright and others dark?
2. Why do you think he chose to show the song after the battle instead of the battle itself?

HANDS-ON: BATTLE MAP: TABOR AND THE KISHON

Draw a map of the battle as Judges 4 and 5 describe it, so you can see why chariots lost to foot soldiers.

You will need

- A Bible atlas or online map of northern Israel
- Plain paper, pencil, colored pencils
- Blue and brown pencils for water and mountains

Steps

1. Draw the Sea of Galilee on the right and the Mediterranean Sea on the left, with **Mount Carmel** sticking out into the sea.
2. Shade the flat **Jezreel Valley** in light green across the middle. Draw the **Kishon** in blue running from the valley northwest to the sea near Carmel.
3. Draw **Mount Tabor** as a round brown hill at the northeast corner of the valley. Label **Hazor** (Jabin's city) north of the Sea of Galilee and **Kedesh** (Barak's home) near it.
4. Mark **Taanach** and **Megiddo** (Judges 5:19) on the southwest edge of the valley. Add Deborah's palm tree between **Ramah** and **Bethel**, far to the south, with an arrow showing her march north.
5. Draw red arrows for Barak's men charging down from Tabor and black arrows for Sisera's chariots stuck along the river. Add a legend and a compass rose.

Check your work

- My map has Tabor, the Kishon, the Jezreel Valley, Hazor and Megiddo.
- I showed both armies with arrows and a legend.
- I can explain why rain and mud helped Israel.

FIELD NOTEBOOK

1. **Heroine page 3: Deborah.** Glue in or redraw your battle map.
2. Write a paragraph comparing Judges 4 and Judges 5. Which details appear only in the song? Why might God give us the same event both as a story and as a poem?

Did you know? Deborah's name means "bee" in Hebrew. The Jezreel Valley, where the battle was fought, has seen many battles because it is the main pass from the coast to the inland. Megiddo, at its edge, gives its name to "Armageddon" (Hebrew *Har Megiddo*, "mount of Megiddo") in Revelation 16:16.

Map or diagram. Chariots were the tanks of the ancient world, fast and frightening on flat, dry ground. On hills or in mud their wheels sank. Draw a small diagram of a chariot wheel sinking into mud next to a soldier on foot.

Goes deeper in. History, “Israel in the Time of the Judges,” and Literature, “Hebrew Poetry and Song” (coming soon).

For families. Dates for the judges are uncertain; “around 1200 B.C.” is an estimate, and some place Deborah earlier. The distance from the Ramah-Bethel area to Mount Tabor is roughly 60–70 miles. Jael’s act (Judges 4:21; 5:26) is told without detail; parents may read it with older children. Judges does not explain Barak’s request; many readers see weakness, others see his wish to have God’s prophet with him. Hebrews 11:32 honors his faith either way. Picture: Doré’s plate is often titled “Deborah’s Song of Triumph” or simply “Deborah.”

PRACTICE

1. **EASY** Where did Deborah sit when the people came to her for judgment?
2. **EASY** How many chariots of iron did Sisera have?
3. **MEDIUM** Name the four steps of the cycle in the book of Judges.
4. **MEDIUM** Israel was oppressed 20 years, then had rest 40 years. How many years is that in all? What fraction of the time was rest?
5. **CHALLENGE** Judges 5:7 calls Deborah “a mother in Israel.” She was a judge and prophetess. Why do you think she chose the word mother instead of ruler or general? Answer in two or three sentences.

Make it a game • Chariots in the Mud. Mark a “valley” across the yard or room. Chariots must move with feet together in small hops; Barak’s men may walk normally. When the leader calls “Rain!”, chariots must freeze for five seconds each time they hop. Can the chariots cross the valley before Barak’s men tag them? Talk about why the storm mattered in Judges 5:20–21.

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 sings this in her own victory song. When fear had emptied the villages, she rose up, not for her own glory but to care for God’s people like a mother.

Practice: answers

1. Under a palm tree between Ramah and Bethel in mount Ephraim.
2. 900.
3. Israel sins and serves idols; an enemy oppresses them; they cry out to God; God raises up a judge who delivers them (then rest, and the cycle begins again).
4. 60 years; rest was 40/60, or two-thirds.

5. Sample: A mother protects, guides and cares for her children out of love. Deborah saw her work as caring for God's people, not as gaining power. She led by wisdom and by God's word, and gave the glory to God.

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

OBJECTIVES

- Map Ruth’s journey from Moab to Bethlehem.
- Explain gleaning and the kinsman-redeemer from the law of Moses.
- Trace Ruth’s family line to King David and to Jesus (Ruth 4; Matthew 1:5).

Warm-up. What does it mean to be loyal? Think of a time when staying with someone cost you something. Ruth’s loyalty cost her her homeland, and it is still remembered three thousand years later.

Video slot. Video coming. The book of Ruth: Moab and Bethlehem, gleaning in the barley harvest, Boaz the kinsman-redeemer. Search approved channels (Answers in Genesis, Bible Atlas or Holy Land channels on the fields of Bethlehem); preview first.

KEY TERMS

Moab

A nation on the high plateau east of the Dead Sea, often an enemy of Israel. Its people worshiped the god Chemosh.

gleaning

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

kinsman

A close relative. A kinsman-redeemer (Hebrew *go’el*) had the duty to buy back family land and care for a relative’s widow.

ephah

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

threshing floor

A hard, flat place where harvested grain was beaten and tossed in the wind to separate the grain from the chaff.

CORE IDEAS

Her times. The book of Ruth begins, “in the days when the judges ruled” (Ruth 1:1), probably in the 1100s B.C. A famine struck Bethlehem in Judah, and a man named Elimelech took his wife Naomi and their sons, Mahlon and Chilion, across the Jordan to **Moab**. The sons married Moabite women, Orpah and Ruth. Then, over about ten years, all three men died. Naomi was left a widow in a foreign land with no sons, and in that world a widow without sons had no one to provide land, food or protection.

Her choice. When Naomi heard that “the LORD had visited his people in giving them bread,” she set out for home and told her daughters-in-law to go back to their mothers’ houses and marry again. Orpah kissed her and went back. Ruth would not. Her answer is one of the most famous promises ever spoken: “whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God” (Ruth 1:16). Ruth chose a poor widow’s life in a strange land, and above all she chose the LORD, the God of Israel, over the gods of Moab.

Her work. They reached Bethlehem at the beginning of barley harvest, in early spring. Ruth went out to **glean**, as God’s law allowed the poor to do. She happened to come to the field of **Boaz**, a wealthy relative of Elimelech. He had heard of her kindness to Naomi and blessed her: “a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust” (Ruth 2:12). He told his reapers to drop extra handfuls for her. That evening Ruth beat out about an **ephah** of barley, enough to feed two women for many days. She gleaned through the barley and wheat harvests, about seven weeks.

Her faith. At harvest’s end, Naomi sent Ruth to the **threshing floor** to ask Boaz, in the custom of the day, to act as their **kinsman**-redeemer. Boaz praised her “virtuous” character and kept the law carefully: a nearer kinsman had the first right. At the city gate, before ten elders, that man gave up his claim, pulling off his shoe as a sign (Ruth 4:7-8). Boaz bought Elimelech’s land and married Ruth openly and honorably.

Why it mattered. Ruth and Boaz had a son, Obed. The women of Bethlehem told Naomi that Ruth was better to her “than seven sons” (Ruth 4:15). Obed was the father of Jesse, and Jesse was the father of **King David**. More than a thousand years later, Matthew’s list of Jesus’ ancestors names “Booz” and “Ruth” (Matthew 1:5). A woman from an enemy nation, who trusted Israel’s God, became great-grandmother of Israel’s greatest king and an ancestor of the Saviour.

PICTURE STUDY



Summer (Ruth and Boaz), from The Four Seasons, Nicolas Poussin, 1660-1664 · Oil on canvas · Musée du Louvre, Paris
Wikimedia Commons · Public domain

Nicolas Poussin was the leading French painter of his century. Near the end of his life, working in Rome, he painted *The Four Seasons*, each with a Bible story: 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. He painted them for the Duke of Richelieu, and they were soon bought for King Louis XIV.

Look closely

- Find Ruth kneeling in the foreground. Who is standing near her?
- Find the reapers. What tools are they using, and how is the grain being carried away?
- Look at the color of the field and the sky. What time of year and day does it feel like?

Talk about it

1. Ruth and Boaz are small compared with the huge field. Why do you think Poussin made the landscape so important?
2. Why might a painter choose Ruth to stand for summer?

HANDS-ON: THE ROAD HOME AND THE FAMILY TREE

Map Ruth's walk to Bethlehem, draw her family tree down to David, and memorize Ruth 1:16-17.

You will need

- A Bible atlas or map of Israel and Jordan
- Plain paper or a Field Notebook page, ruler, colored pencils
- An index card for the memory verse

Steps

1. **Map:** Draw the Dead Sea and the Jordan River. Shade **Moab** on the plateau east of the Dead Sea; mark the Arnon River as its northern edge. Label **Jerusalem** and **Bethlehem** (about 6 miles south of Jerusalem).
2. Draw Ruth and Naomi's likely route: north along the east side of the Dead Sea, across the Jordan near Jericho, and up through the hills to Bethlehem. Write "roughly 50-80 miles, about a week on foot."
3. **Family tree:** On the same page draw boxes linked by lines: Elimelech + Naomi → Mahlon + Ruth; Boaz + Ruth → Obed → Jesse → David. Add a dotted arrow from David down to "Jesus (Matthew 1:5-16)."
4. Copy Ruth 1:16-17 on an index card. Say it aloud once a day this week until you can say it without looking.

Check your work

- My map shows Moab, the Dead Sea, the Jordan and Bethlehem, with a route and distance.
- My family tree reaches from Elimelech to David and points to Jesus.
- I can say Ruth 1:16 from memory (and 1:17 by the end of the week).

FIELD NOTEBOOK

1. **Heroine page 4: Ruth.** Glue in your map and family tree.
2. Write a paragraph answering: what did Ruth give up, and what did she gain? Use at least two facts from the story.

Did you know? Barley ripens before wheat, so barley harvest in Israel comes in April and wheat harvest in May and June. Many Jewish families still read the book of Ruth at the harvest feast of Shavuot (Pentecost). Bethlehem means "house of bread," a fitting home for a story about famine, harvest and the Bread of Life (John 6:35).

Map or diagram. Draw a cross-section of the land from Moab to Bethlehem: the high plateau of Moab, the steep drop to the Dead Sea (the lowest place on earth's land, about 1,400 feet below sea level), then the climb up the hills of Judah to Bethlehem at about 2,500 feet.

Goes deeper in. History, "Israel in the Time of the Judges," and Literature, "Ruth: A Short Story in Four Chapters" (coming soon).

For families. The scene at the threshing floor (Ruth 3) is told with the Bible's restraint; Boaz calls Ruth "a virtuous woman" (3:11) and acts honorably and publicly at the gate.

The ephah is estimated at about 20–36 liters by different scholars, so “roughly half a bushel” is given. The route and distance are estimates. Picture: Poussin’s *Four Seasons* (Louvre) were painted 1660–1664 for the Duc de Richelieu and bought by Louis XIV in 1665.

PRACTICE

1. **EASY** Which daughter-in-law went back to her people, and which stayed with Naomi?
2. **EASY** What is gleaning?
3. **MEDIUM** Name the four generations from Boaz to David.
4. **MEDIUM** If an ephah of barley is about 22 liters, and Naomi and Ruth used 1 liter a day, about how many days would one day’s gleaning feed them?
5. **CHALLENGE** Deuteronomy 23:3 kept Moabites out of the congregation of the LORD. How then could Ruth become part of Israel and an ancestor of David? Give your best answer in two or three sentences.

Make it a game • Glean the Field. Scatter dried beans or paper scraps (the grain) across the floor. The reapers sweep up most of it quickly with their hands, and must leave the edges of the room and anything they drop. Then the gleaners gather everything left. Count the gleaners’ grain. Talk about how God’s law made room for the poor in the harvest.

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 promise is loyalty to Naomi and faith in Naomi’s God together. She bound herself with an oath in the LORD’s name, the God of Israel, not the god of Moab.

Practice: answers

1. Orpah went back; Ruth stayed.
2. Gathering the grain left in the field by the reapers, which God’s law set aside for the poor, strangers and widows.
3. Boaz, Obed, Jesse, David (Boaz was David’s great-grandfather).
4. About 22 days ($22 \div 1$). Two people sharing 1 liter a day is a rough guess; the point is that one day’s work gave many days of food.
5. Sample: Ruth left Moab’s gods and took the LORD as her God (Ruth 1:16), trusting under His wings (2:12). God welcomes those who come to Him in faith, and her story shows that His mercy reached beyond Israel. (Jewish teachers also noted the law speaks of Moabite men; either way, Ruth’s faith made her one of God’s people.)

1.5 HANNAH'S PRAYER

OBJECTIVES

- Describe worship at the tabernacle in Shiloh in the last days of the judges.
- Retell Hannah's vow and how she kept it.
- Find the main ideas of Hannah's song (1 Samuel 2:1–10) and its link to Mary's song.

Warm-up. Have you ever prayed for something for a long time? Did you keep praying, or give up? Today's heroine prayed year after year, and her answer changed the history of Israel.

Video slot. Video coming. Hannah and the birth of Samuel (1 Samuel 1–2); the tabernacle at Shiloh; ruins of Tel Shiloh. Search approved channels (Answers in Genesis, Associates for Biblical Research on Shiloh excavations, Bible Atlas); preview first.

KEY TERMS

Shiloh

A town in the hill country of Ephraim, about 20 miles north of Jerusalem, where the tabernacle and the ark of the covenant stood in the days of the judges.

tabernacle

The holy tent of worship God commanded Moses to build. Sacrifices were offered there, and the ark of the covenant was kept inside.

vow

A solemn promise made to God. Numbers 30 teaches that a vow to the LORD must be kept.

Samuel

Hannah's son, the last judge of Israel and a great prophet, who anointed Saul and David as kings. His name sounds like the Hebrew for "heard of God" or "asked of God."

horn

In Hebrew poetry, a picture of strength, from the horns of a strong ox. "Mine horn is exalted" means "God has made me strong."

CORE IDEAS

Her times. Hannah lived near the end of the time of the judges, perhaps around 1100 B.C. Her husband Elkanah, of Ramathaim-zophim in the hills of Ephraim, went up every year to worship at **Shiloh**, where the **tabernacle** stood. The old priest Eli served there, but his sons Hophni and Phinehas were wicked and treated the offerings with contempt (1 Samuel 2:12–17). The Bible says "the word of the LORD was precious in those days; there was no open vision" (1 Samuel 3:1). Israel needed a faithful leader.

Her sorrow. Elkanah had two wives, as some men did in that day, though Scripture shows the trouble it caused. Peninnah had children; Hannah had none. Every year at the feast Peninnah “provoked her sore,” and Hannah wept and would not eat. Elkanah loved her and gave her a double portion. “Am not I better to thee than ten sons?” he asked (1 Samuel 1:8). He meant it kindly, but it did not take away her grief.

Her choice. Hannah did not answer Peninnah with cruel words. She took her sorrow to God. At the door of the tabernacle she prayed silently, only her lips moving, and made a **vow**: if God would give her a son, she would give him to the LORD all his life, and no razor would come upon his head. Eli watched and thought she was drunk. Hannah answered with dignity: “I am a woman of a sorrowful spirit ... and have poured out my soul before the LORD” (1:15). Eli blessed her, and she went away and “her countenance was no more sad,” even before anything had changed.

Her faith. God remembered Hannah, and she bore a son and named him **Samuel**. When he was weaned, perhaps at about three years old, she kept her vow. She brought him to Shiloh with three bullocks, an ephah of flour and a bottle of wine, and told Eli, “For this child I prayed; and the LORD hath given me my petition which I asked of him” (1:27). She lent him to the LORD “as long as he liveth.” Then, instead of weeping, she sang. Her song (1 Samuel 2:1-10) praises God, who is holy, who knows all things and who “bringeth low, and lifteth up.” It ends with God’s “king” and His “anointed,” though Israel had no king yet.

Why it mattered. Each year Hannah made Samuel a little coat and brought it to him, and God gave her three more sons and two daughters (2:19-21). Samuel grew up to hear God’s voice as a boy, to judge Israel all his life and to anoint Saul and then David as king. Hannah’s song became a pattern for a later song: about a thousand years afterward, Mary echoed it in the Magnificat. One quiet prayer at a tent door helped bring Israel from the dark days of the judges to the kingdom of David.

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 who studied with Rembrandt in Amsterdam as a young man. Like his teacher he loved Old Testament stories and warm, glowing light in dark rooms. He painted Hannah bringing Samuel to Eli at least three times.

Look closely

- Find Hannah, Elkanah, Eli and Samuel. How can you tell who is who?
- Where does the brightest light fall? Who is it pointing you toward?
- Find any offerings in the picture, such as an animal, flour or wine (1 Samuel 1:24).

Talk about it

1. What do you think Hannah is feeling as she gives her son to serve at the tabernacle?
2. The painter dressed Eli like a rich Dutch elder of his own day. What does that tell you about how he imagined the story?

HANDS-ON: TWO SONGS SIDE BY SIDE

Compare Hannah's song with Mary's song in a chart, and map the family's yearly journey to Shiloh.

You will need

- A KJV Bible
- A Field Notebook page turned sideways, ruler and pencil

- A Bible atlas or map of Israel

Steps

1. Rule a chart with two columns: **Hannah (1 Samuel 2:1-10)** and **Mary (Luke 1:46-55)**.
2. Find at least four matching ideas, such as: rejoicing in God; God is holy; God brings down the proud and lifts up the humble; the hungry are filled. Copy a short phrase from each song in the right column.
3. Below the chart, draw a small map. Label **Jerusalem** (which Israel did not yet hold), **Shiloh** about 20 miles north of it, and **Ramah** (Ramathaim-zophim), Hannah's home in the hills of Ephraim. Draw the yearly route with a dotted line.
4. Draw a simple plan of the tabernacle: the outer court with the altar, the holy place and the most holy place with the ark. Mark "door of the tabernacle" where Hannah prayed and Eli sat.

Check your work

- My chart has at least four matching ideas with words from each song.
- My map shows Shiloh, Ramah and Jerusalem.
- My tabernacle plan has three labeled parts.

FIELD NOTEBOOK

1. **Heroine page 5: Hannah.** Glue in your chart, map and plan.
2. Write a paragraph about how Hannah handled her sorrow and Peninnah's unkindness. What did she do instead of fighting back, and what can we learn from it?

Did you know? Hannah's song is the first place in the Bible where a coming king is called the LORD's "anointed" (1 Samuel 2:10); earlier the word was used of the anointed priest. The Hebrew word is *mashiach*, from which we get "Messiah." Archaeologists have excavated Tel Shiloh for many years and found storerooms and pottery from the time of the judges.

Map or diagram. The tabernacle's court was 100 cubits long and 50 wide (Exodus 27:18), about 150 by 75 feet. Pace it out in a yard or park to feel its size.

Goes deeper in. History, "From Judges to Kings: Samuel, Saul and David," and Literature, "Hebrew Poetry and Song" (coming soon).

For families. Dates are estimates. Weaning age in the ancient Near East was commonly two to three years; the Bible does not give Samuel's age. The location of Ramah/Ramathaim-zophim is debated, so the map is approximate. Shiloh is identified with Khirbet Seilun, about 20 miles north of Jerusalem. Elkanah's two marriages are mentioned plainly; the Bible shows the sorrow this caused without lecturing. Picture:

Eckhout painted the subject several times; versions are in the Louvre and the Ashmolean Museum, Oxford.

PRACTICE

1. **EASY** Where did Hannah's family go each year to worship?
2. **EASY** What did Eli think when he saw Hannah praying?
3. **MEDIUM** What did Hannah vow, and how did she keep it?
4. **MEDIUM** After Samuel, God gave Hannah three more sons and two daughters. How many children did she have in all?
5. **CHALLENGE** Hannah's face "was no more sad" right after she prayed, before she knew God would answer yes. What does that show about prayer? Answer in two or three sentences.

Make it a game • Up or Down?. Hannah sang that God "bringeth low, and lifteth up." A leader reads short phrases from 1 Samuel 2:4-8. If the phrase tells of someone being brought low, everyone crouches; if someone is lifted up, everyone stands tall. Then try it with Mary's song, Luke 1:51-53.

Scripture. "There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God." (1 Samuel 2:2, KJV)

At the very moment Hannah gave up her son, she sang about God's greatness, not her loss. She called Him a rock: strong, unchanging and safe to stand on.

Practice: answers

1. To the tabernacle at Shiloh.
2. That she was drunk, because her lips moved but no sound came out.
3. She vowed that if God gave her a son, she would give him to the LORD all his life. When Samuel was weaned, she brought him to Eli at Shiloh to serve there.
4. Six (Samuel + 3 sons + 2 daughters).
5. Sample: Prayer is not only asking for things; it is trusting God with our burdens. Hannah gave her sorrow to God and believed He heard her, so she had peace before she saw the answer.

1.6 ABIGAIL'S WISE ANSWER

OBJECTIVES

- Explain why David, before he was king, was angry with Nabal (1 Samuel 25).
- Outline the parts of Abigail's speech and why it persuaded David.
- Locate Maon, Carmel of Judah and Hebron on a map of the wilderness of Judah.

Warm-up. Proverbs 15:1 says, "A soft answer turneth away wrath: but grievous words stir up anger." Think of a time when a calm answer stopped a quarrel. Today you will meet a woman whose soft answer stopped four hundred armed men.

Video slot. Video coming. David and Abigail (1 Samuel 25): David's years in the wilderness of Judah, sheep-shearing in Carmel, Abigail's gift and speech. Search approved channels (Answers in Genesis, Bible Atlas or Holy Land channels on the Judean wilderness); preview first.

KEY TERMS

wilderness of Judah

The dry, rocky hill country between the towns of Judah and the Dead Sea, where David hid from King Saul.

sheep-shearing

The yearly cutting of wool from the sheep, a time of hard work and great feasting for rich herdsman.

churlish

Rude, harsh and mean-spirited. The KJV uses it of Nabal (1 Samuel 25:3).

discretion

Good judgment in what to say and do. David blessed Abigail's "advice" (25:33); the word can also mean good sense or discretion.

vengeance

Paying someone back for a wrong. Scripture teaches that vengeance belongs to God (Deuteronomy 32:35; Romans 12:19).

CORE IDEAS

Her times. About 1015 B.C., David had already been anointed by Samuel to be the next king, but King Saul was hunting him. David lived as an outlaw in the **wilderness of Judah** with about six hundred men. Near the town of Maon lived a very rich man named Nabal, whose flocks grazed near Carmel of Judah: three thousand sheep and a thousand goats. His wife was Abigail, "a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings" (1 Samuel 25:3). In that day a wife had little say in her husband's business, yet Abigail's wisdom would save his whole household.

The insult. All season, David's men had protected Nabal's shepherds from raiders. One of the shepherds later said, "They were a wall unto us both by night and day" (25:16). At sheep-shearing, the time of feasting, David sent ten young men to greet Nabal politely and ask for whatever food he could spare. Nabal answered with scorn: "Who is David? and who is the son of Jesse?" He called David a runaway servant and sent the men away empty. David was furious. He told four hundred men to strap on their swords and swore that by morning not one male of Nabal's house would be left alive.

Her choice. One of Nabal's young men ran to Abigail. She did not argue or panic; she acted. 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 (25:18). She sent the food ahead and rode after it, without telling her husband. In a hidden valley she met David and his men coming down the hill. She got off her donkey, bowed to the ground and said, "Upon me, my lord, upon me let this iniquity be" (25:24).

Her wise answer. Abigail's speech (25:24-31) is one of the longest speeches by a woman in the Old Testament, and it is masterful. She took the blame on herself. She admitted the truth about Nabal: "as his name is, so is he; Nabal is his name, and folly is with him" (*nabal* means "fool"). She offered her gift. Then she reminded David of God's promises: the LORD would make him "a sure house," and his soul would be "bound in the bundle of life." Finally she warned him: when he became king, he would not want the memory of having shed blood without cause or taken revenge with his own hand.

Why it mattered. David saw God's hand in her coming: "Blessed be the LORD God of Israel, which sent thee this day to meet me: And blessed be thy advice" (25:32-33). He turned back. Abigail had kept the future king from a sin that would have stained his name. When she told Nabal the next morning, "his heart died within him," and about ten days later the LORD struck him and he died. David then asked Abigail to be his wife, and she became one of the women of his household in the hard years before he was crowned at Hebron. Her story shows that wisdom, humility and a well-timed word can be as brave as any sword.

PICTURE STUDY



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

Peter Paul Rubens of Antwerp was the most famous painter in northern Europe in his day, and also a diplomat for the kings of Spain and England. He loved large, crowded, moving scenes. He painted the meeting of David and Abigail more than once; the Detroit painting is almost 8 feet wide.

Look closely

- Find Abigail. Is she standing or kneeling? What does that tell you about how she spoke to David?
- Find David's hand. What is he doing with it?
- Find the gifts. Count how many kinds of food or drink you can see.

Talk about it

1. Rubens shows the very moment David's anger turns to mercy. How do the faces and hands show that change?
2. Which side of the picture feels more crowded and busy, and why might Rubens arrange it that way?

HANDS-ON: ABIGAIL'S CARAVAN AND SPEECH DIAGRAM

Map where the story happened, work out how many donkeys Abigail needed, and diagram the parts of her speech.

You will need

- A Bible atlas or map of southern Judah
- Plain paper, ruler and colored pencils
- A KJV Bible open to 1 Samuel 25

Steps

1. **Map:** Draw the west shore of the Dead Sea. In the hills to its west, label **Hebron**, then about 8 miles south of it **Carmel** (of Judah) and **Maon** close beside it. Shade the **wilderness of Judah** between the towns and the Dead Sea. Mark a hidden valley where Abigail met David.
2. **Caravan:** List Abigail's gifts from 1 Samuel 25:18. Suppose one donkey could carry 100 loaves, or 100 fig cakes, or 2 wine skins, or the raisins, or the grain, and the 5 dressed sheep needed 2 donkeys. Draw the line of donkeys, label each load, and count them.
3. **Speech diagram:** Draw five stepping-stones leading from "David's anger" to "David's blessing." Label them: 1. Humility (25:23-24), 2. Honesty about Nabal (25:25), 3. A gift (25:27), 4. God's promises to David (25:28-30), 5. A warning about the future (25:31). Write a short quote on each stone.

Check your work

- My map shows Hebron, Carmel, Maon and the wilderness of Judah.
- I counted the donkeys and labeled each load.
- My speech diagram has five labeled steps with verses.

FIELD NOTEBOOK

1. **Heroine page 6: Abigail.** Glue in your map, caravan and speech diagram.
2. Write a paragraph: Which part of Abigail's speech do you think did the most to change David's mind, and why? Use a quotation from 1 Samuel 25.

Did you know? This Carmel is a small town in the hills of Judah, not Mount Carmel by the sea in the north. Abigail had a son with David named Chileab (2 Samuel 3:3), also called Daniel (1 Chronicles 3:1). Later, raiders carried Abigail captive from Ziklag, and David pursued them and rescued her and all the families (1 Samuel 30:5, 18).

Map or diagram. The wilderness of Judah drops more than 4,000 feet in roughly 15 to 20 miles, from the hills near Hebron to the Dead Sea. Draw a side-view diagram of the slope with caves where David's men could hide.

Goes deeper in. History, "From Judges to Kings: Samuel, Saul and David," and Literature, "The Art of Persuasion" (coming soon).

For families. The date "about 1015 B.C." is an estimate from David's reign (c. 1010-970 B.C.). Distances on the map are approximate; Carmel is identified with Khirbet el-Karmil and Maon with Tel Maon, south of Hebron. The donkey loads in the project are made-up

numbers for practice. David's several marriages are noted plainly as part of the history without comment; Scripture later shows the trouble it brought to his house. Nabal's death is told as the Bible tells it, as God's judgment. Picture: Detroit Institute of Arts, accession 89.63, gift of James E. Scripps.

PRACTICE

1. **EASY** What does the name Nabal mean?
2. **EASY** How many of David's men set out with swords, and how many stayed with the supplies?
3. **MEDIUM** Why did David think Nabal owed him food?
4. **MEDIUM** Abigail brought 200 loaves and 200 cakes of figs. If each of David's 600 men got the same share, how many men would share one loaf and one fig cake?
5. **CHALLENGE** Abigail acted without telling her husband. Was she right? Think about what Nabal had done, what David planned, and who would have died. Answer in three or four sentences.

Make it a game • Soft Answer, Hard Answer. A leader reads a grumpy or angry line, such as "You took my pencil!" Players take turns giving a soft answer that calms things down. Then the leader gives a "grievous" answer to show how anger grows. Everyone votes on the best soft answer. End by saying Proverbs 15:1 together.

Scripture. "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." (1 Samuel 25:32-33, KJV)

David saw that God Himself had sent Abigail. Her wise words kept the future king from revenge, and he was humble enough to listen and thank God for her.

Practice: answers

1. Fool.
2. Four hundred went; two hundred stayed (1 Samuel 25:13).
3. David's men had protected Nabal's shepherds and flocks in the wilderness all season, and nothing had been stolen; they were "a wall" to them by night and day.
4. Three men per loaf and per fig cake ($600 \div 200 = 3$).
5. Sample: Yes. Nabal's foolishness had put every man of his household in danger of death, and there was no time. Abigail acted to save lives and to keep David from sin, not to gain anything for herself. She told Nabal the truth the next morning when he was sober, and David and Scripture both praise her good sense.

1.7 ESTHER: “FOR SUCH A TIME AS THIS”

OBJECTIVES

- Place Esther in the Persian Empire under King Ahasuerus (Xerxes I, 486–465 B.C.) and find Shushan (Susa) on a map.
- Explain the law that made Esther’s visit to the king a matter of life or death.
- Explain how God’s providence works in Esther even though His name is never mentioned in the book.

Warm-up. Have you ever found yourself in exactly the right place at exactly the right time to help someone? Was it just luck? Today’s story is full of “coincidences” that were not coincidences at all.

Video slot. Video coming. Queen Esther and the Persian Empire under Xerxes; the palace at Susa; the feast of Purim. Search approved channels (Answers in Genesis, The British Museum on the Achaemenid Persians, The Met on Persian art); preview first.

KEY TERMS

Ahasuerus

The Persian king in the book of Esther, known to Greek historians as Xerxes I. He reigned from 486 to 465 B.C.

Shushan

The KJV name for Susa, a royal capital of Persia in what is now southwestern Iran. “Shushan the palace” was the king’s fortress-palace.

providence

God’s wise and loving care and rule over all things, even small, everyday events, to bring about His purposes.

sceptre

A rod or staff held by a king as a sign of power. If Ahasuerus held out his golden sceptre, an uninvited visitor would live.

Purim

A Jewish feast on the 14th and 15th of the month Adar, remembering Esther’s deliverance. It is named for the *pur*, the lot Haman cast to choose a day.

CORE IDEAS

Her times. In 586 B.C. Babylon destroyed Jerusalem and carried the Jews into exile. Persia then conquered Babylon, and in 538 B.C. King Cyrus let the Jews go home, but many stayed scattered across the empire. About fifty years later, **Ahasuerus** (Xerxes I) ruled “from India even unto Ethiopia, over an hundred and seven and twenty provinces” (Esther 1:1), the largest empire the world had yet seen. In his royal city of **Shushan** lived a Jew of the tribe of

Benjamin named Mordecai, who had raised his orphaned cousin Hadassah, also called Esther.

An unlikely queen. After the king removed Queen Vashti for refusing his command, young women were gathered from all the provinces, and Esther was chosen. She became queen in the seventh year of the king's reign, about 479 B.C. On Mordecai's advice, she did not tell anyone she was a Jew. Mordecai, sitting in the king's gate, overheard two guards plotting against the king and reported it through Esther; the deed was written in the royal chronicles and forgotten.

The danger. The king promoted a proud man named Haman, an Agagite, and commanded everyone to bow to him. Mordecai would not. Haman, furious, decided to destroy not only Mordecai but every Jew in the empire. He cast lots (*pur*) to choose the day, the 13th of the month Adar, and offered the king 10,000 talents of silver. A decree went out in every language, sealed with the king's ring. By Persian custom, such a law could not be reversed (Esther 8:8).

Her choice. Mordecai begged Esther to plead with the king. But any person who went to the king uninvited was put to death unless he held out the golden **sceptre**, and Esther had not been called for thirty days. Mordecai answered: "who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14). Esther asked all the Jews of Shushan to fast for her three days, as she and her maidens would. Then: "so will I go in unto the king, which is not according to the law: and if I perish, I perish" (4:16). On the third day she stood in the inner court, and the king held out the sceptre.

Why it mattered. Esther did not blurt out her request. She invited the king and Haman to a banquet, then a second. In between, the king could not sleep, had the chronicles read and learned that Mordecai had never been rewarded. At the second banquet Esther revealed that she was a Jew and that Haman planned to destroy her people. Haman was hanged on the gallows he had built for Mordecai. Since the first law could not be undone, Mordecai wrote a new decree letting the Jews defend themselves, and they were saved. The book never names God, yet His **providence** is on every page: the right queen, the sleepless night, the forgotten deed. Jews still keep **Purim** every year.

PICTURE STUDY



Esther before Ahasuerus, Artemisia Gentileschi, about 1628–1635 · Oil on canvas · The Metropolitan Museum of Art, New York
Wikimedia Commons · CC BY-SA 4.0

Artemisia Gentileschi was one of the finest Italian painters of the 1600s, at a time when very few women were trained as artists. She learned from her father, Orazio (whose *Finding of Moses* you saw at Stop A2), and worked in Florence, Rome, Venice, London and Naples. She often painted brave women of Scripture.

Look closely

- Find Esther. What is happening to her? Who is holding her up?
- Find the king. Is he angry or alarmed? Look at his feet and hands.
- Look at the empty space between Esther and the king. Why might the painter leave a gap there?

Talk about it

1. The fainting comes from a longer Greek version of Esther, not the KJV book. What does Artemisia's choice show about the danger Esther faced?
2. Artemisia dressed the king like a young nobleman of her own day. Does that help or hinder you in seeing the story?

HANDS-ON: MAP OF THE PERSIAN EMPIRE AND ESTHER 4:14 BY HEART

Draw the empire “from India even unto Ethiopia” and memorize Mordecai's famous question.

You will need

- A historical atlas or online map of the Persian Empire about 480 B.C.
- A large sheet of paper, colored pencils and a ruler
- An index card

Steps

1. Lightly sketch the Mediterranean Sea, Black Sea, Caspian Sea, Persian Gulf and Red Sea, and the Nile, Tigris, Euphrates and Indus rivers.
2. Draw the border of the Persian Empire from the Indus River in the east to Egypt and Ethiopia (Cush) in the southwest, and color it.
3. Label **Shushan (Susa)**, **Persepolis**, **Babylon** and **Jerusalem**. Draw a red line for the Royal Road from Susa toward Sardis in Asia Minor (about 1,600 miles).
4. In a corner write “127 provinces” and draw a horse and rider for the royal posts that carried both decrees (Esther 3:13; 8:10).
5. Copy Esther 4:14 on an index card and practice it until you can say it from memory.

Check your work

- My map shows the empire’s borders, four cities, rivers and seas.
- I drew the Royal Road and labeled its length.
- I can say Esther 4:14 from memory.

FIELD NOTEBOOK

1. **Heroine page 7: Esther.** Glue in your map.
2. Write a paragraph listing at least four “coincidences” in the book of Esther and explain how each one shows God’s hidden providence.

Did you know? The Greek historian Herodotus describes Xerxes and his huge invasion of Greece in 480 B.C., between Esther becoming queen and Haman’s plot. Herodotus also praised the Persian royal couriers; a famous line from him about them (“neither snow nor rain ...”) is carved on the main New York City post office. The book of Esther never once uses the name of God.

Map or diagram. Make a timeline strip: 586 B.C. Jerusalem falls; 538 B.C. Cyrus lets the Jews return; 486 B.C. Xerxes becomes king; about 479 B.C. Esther becomes queen; about 474 B.C. Haman’s decree; 465 B.C. Xerxes dies.

Goes deeper in. History, “The Persian Empire,” Geography, “The Middle East,” and Art, “Artemisia Gentileschi and the Baroque” (coming soon).

For families. Most scholars identify Ahasuerus with Xerxes I; the dates follow Esther 2:16 and 3:7 counted from 486 B.C. and are approximate. The Greek Additions to Esther (in the Apocrypha) include Esther fainting before the king; the Hebrew text in the KJV does not, which is why the picture questions point this out. The fighting in Esther 9 is told only in outline here; the Jews defended themselves under the king’s decree. Haman’s

death is told plainly without detail. The Herodotus quotation on the New York post office is an adaptation of *Histories* 8.98.

PRACTICE

1. **EASY** What was Esther's Hebrew name, and how was Mordecai related to her?
2. **EASY** What is Purim, and where does its name come from?
3. **MEDIUM** Why was it dangerous for Esther to go to the king?
4. **MEDIUM** Xerxes became king in 486 B.C. Esther became queen in his 7th year. Counting 486 as year 1, in what year was that?
5. **CHALLENGE** The name of God never appears in Esther. Make the case in three or four sentences that God is still the main actor in the book.

Make it a game • The Golden Sceptre. One player is the king, seated, holding a ruler or wooden spoon as a sceptre. Others take turns walking slowly toward the throne. The king may hold out the sceptre or keep it down. If it is held out, the visitor kneels, touches the tip (Esther 5:2) and makes a polite request; if not, they return to the start. Every visitor who reaches the throne must say "for such a time as this."

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)

Mordecai was sure God would save His people one way or another. The question was whether Esther would take her place in God's plan. Each of us is placed where we are, in our own time, for a purpose.

Practice: answers

1. Hadassah. Mordecai was her older cousin, who raised her after her parents died.
2. A Jewish feast remembering the deliverance in Esther's day; it is named for the pur, the lot Haman cast to choose the day.
3. Anyone who went to the king in the inner court without being called was put to death unless the king held out his golden sceptre, and she had not been called for thirty days.
4. 480 B.C. (B.C. years count down: 486, 485, 484, 483, 482, 481, 480). Historians who count his first full year from 485 B.C. give 479 B.C., the date used in the story.
5. Sample: The story is full of events that only make sense if God is guiding them: an orphan Jewish girl is made queen just before the danger; Mordecai's good deed is recorded and forgotten until the king's sleepless night; Haman is caught by his own trap. Esther and the people fast, which implies prayer. Mordecai is sure deliverance will come "from another place." God is hidden, but He is at work.

1.8 MARY, THE MOTHER OF JESUS

OBJECTIVES

- Place Mary in Galilee and Judea under Roman rule and King Herod, about 5 B.C.
- Explain Mary's answer to the angel Gabriel and the meeting with Elisabeth.
- Outline the two halves of the Magnificat (Luke 1:46–55) and find its Old Testament echoes.

Warm-up. Read Luke 1:38 aloud: “Behold the handmaid of the Lord; be it unto me according to thy word.” What does it mean to say “yes” to God before you know everything that will happen? Keep this in mind as you read about the last heroine of the trail.

Video slot. Video coming. The Annunciation and the Visitation (Luke 1); Nazareth in the time of Jesus; the Magnificat sung as a hymn or canticle. Search approved channels (Answers in Genesis, Nazareth Village, a cathedral or choir channel singing the Magnificat); preview first.

KEY TERMS

Annunciation

The announcement by the angel Gabriel to Mary that she would bear the Son of God (Luke 1:26–38).

Visitation

Mary's visit to her relative Elisabeth in the hill country of Judea (Luke 1:39–56).

Magnificat

Mary's song of praise in Luke 1:46–55, named from its first word in Latin: *Magnificat anima mea Dominum*, “My soul doth magnify the Lord.”

handmaid

A female servant. Mary called herself “the handmaid of the Lord,” ready to do His will.

espoused

Betrothed, or promised in marriage. In Jewish custom betrothal was a binding agreement, usually about a year before the wedding.

CORE IDEAS

Her times. When Mary was young, Judea and Galilee were ruled by Herod the Great, a king who held his throne by the favor of Rome and who died in 4 B.C. Caesar Augustus ruled the Roman world. Mary lived in **Nazareth**, a small farming village in the hills of Galilee, perhaps a few hundred people. She was **espoused** to Joseph, a carpenter descended from King David. Like most girls of her day she was probably young, likely in her teens, though the

Bible does not give her age. God's people had waited centuries for the promised Messiah, the Son of David.

Her choice. About 5 B.C., the angel Gabriel came to her: "Hail, thou that art highly favoured, the Lord is with thee" (Luke 1:28). He told her she would bear a son, call His name JESUS, and "he shall be great, and shall be called the Son of the Highest," and of His kingdom there would be no end. Mary asked how this could be, since she was not married. Gabriel said the Holy Ghost would come upon her, and "with God nothing shall be impossible." Mary knew people might misunderstand and that Joseph might break their betrothal. Still she answered, "Behold the handmaid of the Lord; be it unto me according to thy word" (1:38).

The Visitation. Gabriel had told Mary that her elderly relative Elisabeth, long childless, was in her sixth month. Mary hurried to a town in the hill country of Judah, a journey of some 80 to 100 miles. When Mary greeted her, Elisabeth's unborn baby, the future John the Baptist, leaped, and Elisabeth, filled with the Holy Ghost, cried out, "Blessed art thou among women, and blessed is the fruit of thy womb" (1:42). She also said, "blessed is she that believed" (1:45). Mary's faith is what Elisabeth praised.

Her faith. Then Mary sang the **Magnificat**. The first half (1:46-50) praises what God has done for her: He "hath regarded the low estate of his handmaiden." The second half (1:51-55) praises what God does for all His people: He scatters the proud, "put down the mighty from their seats, and exalted them of low degree," fills the hungry and remembers His promise "to Abraham, and to his seed for ever." Nearly every line echoes the Psalms, the prophets and Hannah's song. Mary knew the Scriptures well and sang them back to God, calling Him "God my Saviour."

Why it mattered. Mary stayed with Elisabeth about three months, then went home. She gave birth to Jesus in Bethlehem and "kept all these things, and pondered them in her heart" (2:19). At Cana she told the servants, "Whatsoever he saith unto you, do it" (John 2:5). She stood by the cross, where Jesus gave her into the care of John (John 19:25-27), and after the resurrection she prayed with the apostles in Jerusalem (Acts 1:14). Her song closes this trail where it began: God's promise to Abraham and Sarah was kept in the Son born to Mary. For nearly two thousand years Christians have sung her song in evening worship, and "all generations" have called her blessed.

PICTURE STUDY



The Visitation, Mariotto Albertinelli, 1503 · Oil on panel · Galleria degli Uffizi, Florence, Italy
Wikimedia Commons · CC BY-SA 4.0

Mariotto Albertinelli was a Florentine painter and a close partner of Fra Bartolomeo. He painted this altarpiece in 1503 for a church in Florence. It is calm and simple: just two women, an arch and the sky, so nothing distracts from their meeting.

Look closely

- Find Mary and Elisabeth. Which one looks older? How can you tell?
- Look at their hands and eyes. What do they tell you about how the women feel?
- Find the arch. How does it frame the two women like a window or a stage?

Talk about it

1. Why do you think the painter left out crowds, houses and landscape?
2. Mary sang the Magnificat right after this greeting. If you could add one line of her song to the picture, which would you choose?

HANDS-ON: THE MAGNIFICAT DIAGRAM AND A TRAIL TIMELINE

Diagram Mary's song and its roots in the Old Testament, map her journey, and finish the trail with a heroine timeline.

You will need

- A KJV Bible
- Field Notebook pages, a long strip of paper (or taped sheets), ruler and colored pencils
- A Bible atlas or map of Israel

Steps

1. **Song diagram:** Draw two boxes side by side. Label the left “What God did for me (Luke 1:46–50)” and the right “What God does for His people (Luke 1:51–55).” Write three phrases from the song in each box.
2. Under each phrase, draw an arrow to an Old Testament verse it echoes. Look up: Psalm 111:9; Psalm 103:17; Psalm 98:3; Genesis 17:7. Copy a few words of each.
3. **Map:** Draw the Sea of Galilee, the Jordan River and the Dead Sea. Label **Nazareth, Jerusalem, Bethlehem** and the **hill country of Judah** west of Jerusalem (traditionally the village of Ein Karem). Draw Mary’s route and write “about 80–100 miles.”
4. **Trail timeline:** On a long strip, mark the eight heroines of this trail in order with approximate dates: Sarah (about 2000 B.C.), Jochebed and Miriam, Deborah (about 1200 B.C.), Ruth, Hannah (about 1100 B.C.), Abigail (about 1015 B.C.), Esther (about 479 B.C.), Mary (about 5 B.C.). Draw a small portrait of each and one word for her courage.

Check your work

- My song diagram has two halves and at least three Old Testament echoes.
- My map shows Nazareth and the hill country of Judah with a route.
- My timeline has all eight heroines in order with portraits.

FIELD NOTEBOOK

1. **Heroine page 8: Mary.** Glue in your song diagram and map.
2. Write a paragraph comparing Mary with one other heroine from this trail. How were their times different? How was their faith alike?

Did you know? The Magnificat has been sung in Christian worship since the early centuries of the church. In the Church of England’s *Book of Common Prayer* (1662) it is sung at Evening Prayer, and composers from Johann Sebastian Bach to Charles Villiers Stanford have set it to music. Archaeologists have found houses, wine presses and tombs from Nazareth in the first century, showing it was a small village.

Map or diagram. Nazareth sits about 1,150 feet above sea level on a ridge overlooking the Jezreel Valley, the same valley where Deborah’s battle was fought at Stop A3. Find both on one map.

Goes deeper in. History, “The Roman World and the Life of Christ,” Literature, “Songs and Canticles of Scripture,” and Art, “The Florentine Renaissance” (coming soon).

For families. Jesus’ birth is usually dated about 6–4 B.C., since Herod the Great died in 4 B.C.; the stop says “about 5 B.C.” Mary’s age is not given in Scripture. Elisabeth’s town is unnamed in Luke 1:39; Ein Karem is the traditional site. The distance from Nazareth to the hill country west of Jerusalem is about 80–100 miles depending on the route. The stop

honors Mary in the words Scripture uses (“blessed,” “highly favoured,” “handmaid of the Lord”) and leaves later church teachings about her for families to discuss in their own tradition.

PRACTICE

1. **EASY** Which angel brought the message to Mary, and in what town did she live?
2. **EASY** Where does the name “Magnificat” come from?
3. **MEDIUM** What did Elisabeth say about Mary’s faith in Luke 1:45?
4. **MEDIUM** If Mary walked 90 miles to Elisabeth’s home at about 15 miles a day, how many days did the trip take? She stayed about three months; about how many weeks is that?
5. **CHALLENGE** Mary’s song says God “put down the mighty from their seats, and exalted them of low degree.” Name two heroines from this trail who were “of low degree” and whom God lifted up, and explain each in a sentence.

Make it a game · Heroine Timeline Line-Up. Write the eight heroines of this trail on separate cards and shuffle them. Players race to lay them in time order on the floor. Then each player picks a card and gives a one-sentence clue (“I lived in a palace in Shushan”) while the others guess. Whoever finishes the line-up fastest without a mistake reads Luke 1:46–47 aloud.

Scripture. “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.” (Luke 1:46–49, KJV)

To magnify is to make great in the eyes of others. Mary did not boast in herself; she pointed to God her Saviour, who had done great things through a humble servant.

Practice: answers

1. Gabriel; Nazareth in Galilee.
2. From the first word of Mary’s song in Latin, “Magnificat,” meaning “magnifies”: “My soul doth magnify the Lord.”
3. “Blessed is she that believed”: there would be a performance (fulfilment) of the things the Lord had told her.
4. 6 days (90 ÷ 15); about 13 weeks.
5. Sample: Ruth, a poor Moabite widow gleaning in the fields, became great-grandmother of King David. Hannah, mocked for having no children, became mother of the prophet Samuel. (Also acceptable: Sarah, Jochebed, Esther the orphan, Mary herself.)

TRAIL 1 BADGE QUIZ

The badge quizzes are optional. The student answers in writing, in full sentences. Four right out of five earns the first badge; five right out of seven earns the second. Badges and the certificate are earned by doing the stops, not by scores; the quiz is a chance to review.

Badge quiz 1 (Stops 1-5)

1. How old were Abraham and Sarah when Isaac was born, and what does Hebrews 11:11 say about Sarah's faith?
2. How did Miriam help save her baby brother, and who raised him until he was weaned?
3. Why did Sisera's 900 iron chariots fail at the river Kishon?
4. Name Ruth's homeland and three generations of her descendants down to the king.
5. Where did Hannah pray for a son, and what did she name him?

Badge quiz 2 (Stops 6-8)

6. Give two things Abigail did or said that turned David from revenge.
7. Where did David and his men live while hiding from Saul, near Nabal's flocks?
8. Which Persian king is Ahasuerus, and in what royal city did Esther live?
9. Quote or explain Esther 4:14 and say what Esther decided to do.
10. What were Mary's words to Gabriel, and what is her song called?
11. Put these in time order: Esther, Sarah, Ruth, Mary, Deborah.

TRAIL CERTIFICATE: MY HEROINE PAGES AND TRAIL A CERTIFICATE

Gather your eight heroine pages, each with a map or diagram and a written paragraph, into a section titled "Women of the Bible," with your name and dates.

Add your heroine timeline with portraits from Stop A8 as the opening page.

Recite Ruth 1:16-17 or Esther 4:14 to your family, then write one paragraph: which heroine's courage would you most like to follow in your own life, and why?

When the section is done, a parent signs the Trail A certificate.

- **Knowledge:** Each page tells the heroine's times, choice, faith and why it mattered, with correct Scripture references.
- **Maps and diagrams:** Maps and diagrams are neat, labeled, and include a compass rose, scale or legend where needed.
- **Writing:** Notebook paragraphs have a clear main idea, supporting facts from the story, and correct spelling and punctuation.
- **Scripture:** The memory passage is recited accurately in the KJV, and the student can explain what it means.

1. Abraham was 100 and Sarah was 90. Hebrews 11:11 says she received strength to conceive “because she judged him faithful who had promised.”
2. She watched the basket and offered to find a Hebrew nurse for Pharaoh’s daughter, then brought their own mother, Jochebed, who nursed and raised him.
3. God sent a storm (“the stars in their courses fought against Sisera”); the Kishon flooded and the valley turned to mud, so the chariots were stuck and swept away.
4. Moab. Obed, Jesse, David.
5. At the tabernacle in Shiloh; she named him Samuel.
6. Any two: she brought a large gift of food; she bowed and took the blame on herself; she admitted Nabal’s folly; she reminded David of God’s promises; she warned him not to shed blood without cause or avenge himself.
7. In the wilderness of Judah, near Maon and Carmel.
8. Xerxes I (486–465 B.C.); Shushan, or Susa.
9. “Who knoweth whether thou art come to the kingdom for such a time as this?” Esther asked the Jews to fast three days, then went to the king uninvited, saying “if I perish, I perish.”
10. “Behold the handmaid of the Lord; be it unto me according to thy word.” Her song is the Magnificat (Luke 1:46–55).
11. Sarah, Deborah, Ruth, Esther, Mary.

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

The second trail of the Heroines track follows Christian women across twelve hundred years, from the Roman arena at Carthage to the walls of Orléans: Perpetua and Felicity, martyrs of A.D. 203; Helena, who built the first churches of the Holy Land; Monica, whose prayers followed her son Augustine across the sea; Clotilde, whose faith helped bring the Franks to baptism; Hilda of Whitby, who welcomed Caedmon's hymn; Margaret, the queen of Scotland who served the poor; Eleanor of Aquitaine, queen of two kingdoms; and Joan of Arc. 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  **Ranger** level, for ages 10 to 13. The student reads each stop alone, in about 25 to 35 minutes, and works from real sources such as Perpetua's prison diary, Augustine's *Confessions*, Bede's history and the records of Joan's trial. Every stop stands by itself and adds two pages to the Field Notebook: a **map or diagram** of the heroine's world and a short written **notebook entry**. Together the maps make an atlas of the ancient and medieval Church.

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

BEFORE YOU BEGIN

- Read about 500 words alone and retell the main events in order.
- Find places on a world map or atlas and count years between two dates, including dates before and after A.D. 1000.

MASTERY CHECKLIST

- ☐ I can place all eight heroines on a time line from A.D. 203 to 1431 and on a map of Europe, North Africa and the Holy Land.
- ☐ I can tell each heroine's moment of choice and how her faith shaped it.
- ☐ I can name a primary source for at least five of the heroines and explain why it matters.
- ☐ I can tell the difference between what a source records and a later tradition or legend.
- ☐ I have drawn eight maps or diagrams and written eight notebook entries.

OPTIONAL BOOKS AND RESOURCES

- **Christian Classics Ethereal Library (ccel.org)** (<https://www.ccel.org>): Free public-domain translations of *The Passion of Perpetua and Felicity*, Eusebius's *Life of Constantine*, Augustine's *Confessions* and Bede's *Ecclesiastical History*, for Stops B1, B2, B3 and B5. A parent may want to preview passages first.

- **Cambridge Digital Library: the Moore Bede** (<https://cudl.lib.cam.ac.uk>): Free page-by-page images of one of the oldest copies of Bede's history, with Caedmon's Hymn on the last page, for Stop B5.
- **The Metropolitan Museum of Art and the National Gallery of Art collection sites** (<https://www.metmuseum.org/art/collection>): Large free images of Bastien-Lepage's *Joan of Arc* (Met) and, at nga.gov, Cima's *Saint Helena* and *The Baptism of Clovis*, for Stops B2, B4 and B8.
- **Historic Environment Scotland: Edinburgh Castle** (<https://www.historicenvironment.scot>): Photos and history of St Margaret's Chapel, for Stop B6.
- **Mark Twain, *Personal Recollections of Joan of Arc* (1896)** (<https://www.gutenberg.org>): A free novel based closely on the trial records, which Twain counted his best book. Good family reading after Stop B8; it is fiction, so compare it with the stop.

2.1 PERPETUA AND FELICITY: “I AM A CHRISTIAN” (A.D. 203)

OBJECTIVES

- Place Carthage on a map of the Roman Empire and explain why Christians there were arrested in A.D. 203.
- Tell who Perpetua and Felicity were, a noblewoman and an enslaved woman, and why their friendship mattered to the early Church.
- Explain why *The Passion of Perpetua and Felicity* is an important primary source.

Warm-up. Hold up a cup, a jar or a pitcher. Could you call it by any other name than what it really is? Keep this question in mind: a young mother in Roman Africa once used the same kind of object to answer a very hard question.

Video slot. Video coming. Perpetua and Felicity, early Christian martyrs of Carthage, A.D. 203; Roman North Africa and persecution under Septimius Severus. Search approved channels (Christian History Institute, Ligonier Ministries, a church-history channel for students); preview first.

KEY TERMS

martyr

From a Greek word meaning “witness”: a person who is put to death rather than deny faith in Christ.

catechumen

A person being taught the Christian faith in preparation for baptism (say “cat-uh-KYOO-men”).

Carthage

A great Roman city on the coast of North Africa, near modern Tunis in Tunisia.

persecution

Harming or punishing people because of what they believe.

primary source

A record made by someone who was there, such as a diary, letter or eyewitness account.

CORE IDEAS

In A.D. 203 the Roman Empire stretched all the way around the Mediterranean Sea. One of its richest cities was **Carthage**, in North Africa. The emperor was Septimius Severus, who had been born in Africa himself. Christians in the empire were often under suspicion because they would not offer sacrifice to the Roman gods or to the emperor, and around this time new converts were especially in danger. In Carthage a small group of **catechumens**, people still learning the faith before baptism, was arrested.

Among them were two young women from opposite ends of Roman society. **Vibia Perpetua** was about twenty-two, from a well-born family, educated, and the mother of a baby boy she was still nursing. **Felicity** (Felicitas in Latin) was an enslaved woman, and she was expecting a baby. With them were Revocatus, also enslaved, Saturninus and Secundulus. Their teacher, Saturus, was not arrested at first, but he gave himself up so he could stand with his students. While in custody, the catechumens were baptized.

Perpetua's father was not a Christian, and he loved her deeply. He came to the prison again and again, begging her to give up her faith for his sake and for her baby's. Perpetua pointed to a water jug and asked him whether it could be called anything other than what it was. He said no. "So also I cannot call myself anything other than what I am," she answered, "a Christian." Before the governor Hilarianus, she gave the same answer.

What makes this story so precious is that much of it is written in Perpetua's own words. In prison she kept an account of her days and of the dreams she believed God sent her. In one she climbed a narrow ladder to heaven past a serpent, stepped on its head, and found a wide garden where a shepherd welcomed her. After her death an editor, perhaps an eyewitness, finished the story. *The Passion of Perpetua and Felicity* is one of the oldest surviving writings by a Christian woman, and it is a true **primary source**.

Felicity gave birth to a daughter in prison, two days before the day set for the public games, and a Christian woman of the city took the baby to raise. On 7 March 203 the prisoners were led into the amphitheater at Carthage, where they were put to death before the crowd. The account says they went in calm and even joyful. When the two women were thrown down, Perpetua helped Felicity to her feet, and they stood together, the noblewoman and the servant, as sisters in Christ.

The courage of these **martyrs** did not silence the Church; it made it stronger. The writer Tertullian, who lived in Carthage at the same time, wrote that the blood of Christians is like seed. Within a few generations the names of Perpetua and Felicity were read aloud in churches across the empire, and they are remembered together to this day.

PICTURE STUDY

Procession of the Virgin Martyrs (detail with Perpetua and Felicity), Unknown mosaic artists of Ravenna, c. A.D. 560 · Mosaic of glass and stone pieces · Basilica of Sant'Apollinare Nuovo, Ravenna, Italy

About 350 years after Perpetua and Felicity died, artists in Ravenna, Italy, covered one wall of a church with a mosaic procession of twenty-two women martyrs walking toward Mary and the Child Jesus. Each one's name is set in tiles above her head. Look for *Perpetua* and *Felicitas* side by side: the mosaic places them together, just as they stood together in Carthage.

Look closely

- Find the names written above the heads. Can you spot PERPETVA and FELICITAS? (The Romans wrote U as V.)

- What is each woman carrying in her hands? Why would a crown be a fitting sign for a martyr?
- Find the palm trees between the women. Palms were a sign of victory.

Talk about it

1. In real life one woman was a noble and the other enslaved. Can you tell that from the mosaic? Why do you think the artists dressed them alike?
2. Why might a church want worshippers to see this procession every Sunday?

HANDS-ON: MAP OF THE ROMAN MEDITERRANEAN, A.D. 203

Draw a map that shows where Perpetua lived, how far her story traveled, and how close Africa was to Rome.

You will need

- A large sheet of paper and a pencil
- Colored pencils (blue, brown, red, gold)
- An atlas or a printed outline map of the Mediterranean

Steps

1. Trace or sketch the coastlines of the Mediterranean Sea: Italy, Greece, Asia Minor (Turkey), Egypt and North Africa. Color the sea blue.
2. Shade the lands around the sea lightly in gold and label them *Roman Empire*.
3. Mark and label with red dots: **Carthage** (on the North African coast, near modern Tunis), **Rome**, **Ravenna**, and **Alexandria**.
4. Draw a dotted line across the sea from Carthage to Rome and label it “about 370 miles by sea.”
5. Draw a small cup symbol at Carthage and write “7 March 203.” Draw a small mosaic square at Ravenna and write “c. 560: their names in a mosaic.”
6. Add a title, a compass rose and a key.

Check your work

- My map shows the Mediterranean and labels Carthage, Rome, Ravenna and Alexandria.
- I have a dotted sea route, a compass rose and a key.
- I marked the date of the martyrdom and the place where the mosaic was made.

FIELD NOTEBOOK

1. **Notebook entry: The jug.** Write a paragraph telling what Perpetua said to her father about the water jug, in your own words, and explain what she meant. Use the words *catechumen*, *martyr* and *Carthage*.

2. Write one sentence about why Perpetua helping Felicity to her feet is an important part of the story.

Did you know? The day of the games was chosen to honor the birthday of Geta, the emperor's younger son. The Church remembers Perpetua and Felicity on 7 March, the date of their death. Augustine, the great bishop of the next century (his mother is Stop B3), preached sermons on their feast day and said their names fit them: *perpetual felicity*, everlasting happiness.

Map or diagram. Carthage sits on a bay of North Africa that juts toward Sicily. On your map, notice how short the sea crossing to Italy is. Ships carried grain, letters and Christian writings back and forth, which is how Perpetua's story spread so quickly.

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

For families. Source: *The Passion of Perpetua and Felicity* (Latin, early 200s), chapters 3–10 in Perpetua's own voice; the frame is by an editor, sometimes thought to be Tertullian, though that is uncertain. The account describes wild beasts and death by the sword; this stop tells the death plainly without detail. Historians debate whether a specific edict of Severus against conversion was in force, so the stop says only that new converts were in danger. The 370-mile figure is an approximate straight-line sea distance. The mosaic (c. 560) names Perpetua and Felicitas among twenty-two women martyrs on the north wall of Sant'Apollinare Nuovo.

PRACTICE

1. **EASY** In what city and in what year did Perpetua and Felicity die?
2. **EASY** What is a catechumen?
3. **MEDIUM** How were Perpetua and Felicity different in Roman society, and what did they have in common?
4. **MEDIUM** Why is Perpetua's prison account called a primary source?
5. **CHALLENGE** Tertullian wrote that the blood of Christians is like seed. Explain what he meant, using Perpetua and Felicity as an example.

Make it a game • What Is It Called?. One player holds up an object (a spoon, a book, a cup) and gives it a wrong name: "This is a shoe." Everyone answers together, "It can only be called what it is: a spoon!" Take turns. Finish by saying together what Perpetua called herself: "a Christian."

Scripture. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matthew 10:32, KJV)

To confess Christ is to say openly that you belong to Him. Perpetua and Felicity did this before a Roman governor and a crowded arena. Jesus promises to own those who own Him.

Practice: answers

1. Carthage, in Roman North Africa, in A.D. 203 (7 March).
2. A person being taught the Christian faith before being baptized.
3. Perpetua was a well-born, educated young mother; Felicity was enslaved. Both were young mothers, both were Christians, and both chose to die rather than deny Christ.
4. Because she wrote much of it herself while it was happening; it is the record of someone who was there.
5. A seed is buried but grows into many plants. The martyrs were killed, but their courage and their story, read in churches everywhere, led others to faith and strengthened believers, so the Church grew instead of dying out.

2.2 HELENA AND THE FIRST CHURCHES OF THE HOLY LAND

OBJECTIVES

- Explain how the Roman Empire changed for Christians between A.D. 303 and 326.
- Tell who Helena was and describe her journey to the Holy Land when she was nearly eighty.
- Name the churches built in Bethlehem, on the Mount of Olives and in Jerusalem, and tell which story about Helena is history and which is later tradition.

Warm-up. Think of a place where something important in your family’s life happened: where you were baptized, or where your grandparents were married. Why do people like to visit such places? Now imagine standing in Bethlehem, where Jesus was born.

Video slot. Video coming. Saint Helena, mother of Constantine; the Church of the Nativity in Bethlehem and the Church of the Holy Sepulchre in Jerusalem. Search approved channels (Christian History Institute, Smithsonian Channel, a museum or university channel); preview first.

KEY TERMS

Augusta

A title of honor for the empress or the emperor’s mother in the Roman Empire.

pilgrimage

A journey made to a holy place for prayer and worship.

basilica

A large Roman hall with a long central aisle; Christians used this shape for their first great churches.

Edict of Milan

The agreement of A.D. 313 that allowed Christians throughout the empire to worship freely.

Eusebius

Bishop of Caesarea and church historian who knew Constantine and wrote about Helena’s journey.

CORE IDEAS

Helena was born around A.D. 248, probably in a small town in Bithynia (in modern Turkey). She came from humble people; one ancient writer, Bishop Ambrose, called her a *stabularia*, a woman who worked at an inn or stable. She became the companion of a Roman officer named Constantius, and around 272 their son Constantine was born. Later Constantius set her aside to make a marriage that helped his career, and he rose to become one of the emperors. Helena lived quietly for years, away from the court.

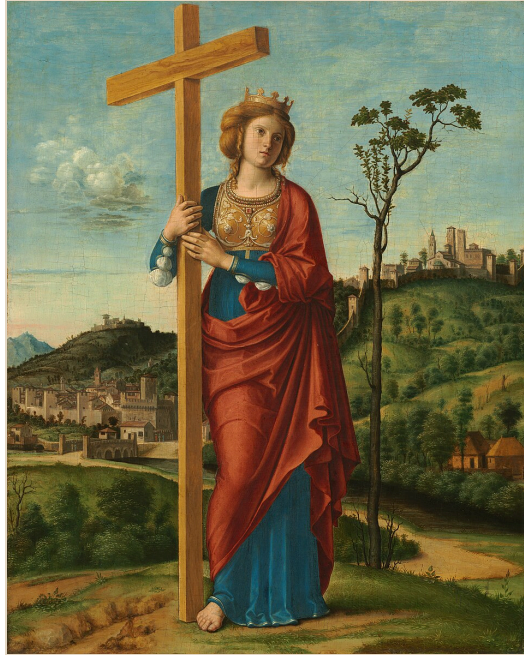
Those were terrible years for Christians. In 303 the Great Persecution began: churches were torn down, Bibles burned and many believers killed. Then everything changed. Constantine became emperor in 306, and in 312 he won a great battle at the Milvian Bridge outside Rome after calling on the God of the Christians. In 313 the **Edict of Milan** gave Christians freedom to worship. Constantine brought his mother to honor, and around 324 he named her **Augusta**. Helena herself had become a devoted Christian; the historian **Eusebius** says that Constantine helped lead her to faith.

Around 326, when she was about seventy-eight, Helena set out on a **pilgrimage** to the land where Jesus had lived. It was a long, hard trip over land and sea for a woman of her age. Eusebius, who lived in that land, describes what she did there. She knelt in worship at the places of the Lord's life, and she used the emperor's treasury to build churches over them: one in **Bethlehem** over the cave where Christ was born, and one on the **Mount of Olives**, where He taught His disciples and from which He ascended into heaven.

At the same time, in Jerusalem, Constantine was building a great **basilica** over the tomb where Jesus was buried and rose again. The site had been covered by a pagan temple for nearly two hundred years; workers cleared it away and found a rock-cut tomb beneath. The Church of the Holy Sepulchre was dedicated in 335. About sixty years after Helena's visit, writers began to tell that she herself had searched for and found the True Cross of Christ there. Eusebius, the eyewitness of her own time, does not mention it, so we call it a tradition rather than certain history.

Eusebius was more interested in Helena's character. He wrote that she gave generously to soldiers, to the poor who had nothing, and to prisoners and people sent to the mines, and that she went to church dressed plainly and stood among the other worshippers. She died around 330, with her son beside her. The Church of the Nativity in Bethlehem still stands on the site of her church; its present building dates from the 500s, but parts of Helena's mosaic floor remain beneath it. For seventeen centuries pilgrims have followed the road she took.

PICTURE STUDY



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

Giovanni Battista Cima, called Cima da Conegliano after his hometown, was a painter of Venice around 1500. Like most painters after the Middle Ages, he showed Helena with a cross, because of the tradition that she found the True Cross. He set her in a calm, bright landscape like the hills of northern Italy, not like Jerusalem.

Look closely

- Find the crown. What does it tell you about Helena's rank?
- Find the cross. How tall is it compared with Helena?
- Follow the road in the background. Where might it lead?

Talk about it

1. Eusebius says Helena dressed plainly at church. How is this picture different? Why might the painter have dressed her like a queen?
2. The cross in the picture comes from a later tradition. Is a painting a good primary source for Helena's life? Why or why not?

HANDS-ON: MAP OF HELENA'S HOLY LAND

Draw a map of Jerusalem and the land around it showing the three churches built in Helena's time.

You will need

- Paper, a pencil and colored pencils

- A Bible atlas or a map of Israel from the library or the internet
- A ruler

Steps

1. Draw the coastline of the Mediterranean Sea on the left side of your page, the Jordan River and the Dead Sea on the right side, and the Sea of Galilee at the top.
2. Mark **Jerusalem** with a city wall. Just east of it, draw a ridge and label it **Mount of Olives**.
3. About 6 miles south of Jerusalem, mark **Bethlehem**. Draw your scale bar so that 6 miles fits between the two towns.
4. Draw a small basilica symbol (a rectangle with a half-circle at one end) at each holy site and label them: *Church of the Nativity (Bethlehem)*, *Eleona Church (Mount of Olives)*, *Church of the Holy Sepulchre (Jerusalem, dedicated 335)*.
5. In the corner, draw a small inset map showing Rome and Constantinople with an arrow to Jerusalem, labeled “Helena’s pilgrimage, c. 326.”
6. Add a compass rose, a key and a title.

Check your work

- My map labels Jerusalem, Bethlehem, the Mount of Olives and the Dead Sea.
- I marked three churches with a basilica symbol and labeled each one.
- My map has a scale bar, compass rose, key and inset map.

FIELD NOTEBOOK

1. **Notebook entry: History or tradition?** Write a paragraph telling what Helena did in the Holy Land according to Eusebius, and then the later story about the True Cross. Explain how a historian decides which is more certain.
2. Draw the floor plan of a basilica: a long nave, two side aisles and a rounded apse at the end. Label each part.

Did you know? The doorway into the Church of the Nativity today is only about 4 feet tall. It is called the Door of Humility, because everyone, even a king, has to bow to enter. The low door was made centuries after Helena, probably to keep people from riding in on horseback.

Map or diagram. Bethlehem lies about 6 miles (10 km) south of Jerusalem, and the Mount of Olives rises just east of the old city across the Kidron Valley. Your map should show how close together these holy places are.

Goes deeper in. History, “Constantine and the Christian Empire” (coming soon), and Geography, “The Lands of the Bible.”

For families. Sources: Eusebius, *Life of Constantine* III.41–47, on Helena’s journey, churches, generosity and death; Ambrose, *On the Death of Theodosius* (395), for

stabularia and the earliest account of the finding of the Cross. Whether Helena and Constantius were legally married is debated, and her birth year (c. 248–250) and birthplace (probably Drepanum, later Helenopolis) are not certain. Eusebius credits Constantine with building the Holy Sepulchre and Helena with Bethlehem and the Mount of Olives. The stop treats the finding of the Cross as tradition. Picture: Cima da Conegliano, *Saint Helena*, National Gallery of Art, Samuel H. Kress Collection.

PRACTICE

1. **EASY** Who was Helena's son, and what did he do for Christians in 313?
2. **EASY** Name the two churches Eusebius says Helena founded.
3. **MEDIUM** About how old was Helena when she made her pilgrimage around 326 if she was born around 248?
4. **MEDIUM** What had stood over the tomb of Jesus before the Church of the Holy Sepulchre was built?
5. **CHALLENGE** Eusebius knew Helena's time well but does not mention her finding the True Cross; writers about sixty years later do. How should a careful student describe the story, and why?

Make it a game · Pilgrim's Road. Lay out paper "stepping stones" across the room labeled Rome, sea voyage, Asia Minor, Jerusalem, Bethlehem, Mount of Olives. Players take turns answering a question about the stop to move one stone. At each holy site, the player must say what church was built there. First to reach the Mount of Olives wins.

Scripture. "LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth." (Psalm 26:8, KJV)

Helena loved to worship God, and she spent her wealth building houses of prayer where Christ was born, taught and rose. God is not shut up in buildings, but it is right to love the place where His people gather to honor Him.

Practice: answers

1. Constantine, the Roman emperor. In 313 the Edict of Milan gave Christians freedom to worship.
2. The church in Bethlehem over the cave of Christ's birth (Church of the Nativity) and the church on the Mount of Olives.
3. About 78 years old ($326 - 248 = 78$).
4. A pagan Roman temple, which was cleared away to uncover the tomb.
5. As a tradition, not certain history. The best source from her own time is silent, and the story first appears decades later, so we cannot be sure it happened, though we can be sure of what Eusebius reports.

2.3 MONICA, MOTHER OF AUGUSTINE: THE SON OF THESE TEARS

OBJECTIVES

- Trace Monica’s journey from Thagaste in North Africa to Rome, Milan and Ostia on a map.
- Tell how Monica prayed for her husband and her son for many years, and how those prayers were answered.
- Explain why Augustine’s *Confessions* is our main source for Monica’s life.

Warm-up. Has anyone ever prayed for you for a long time: a parent, a grandparent, a pastor? How long would you keep praying for something before you gave up? Monica kept on for about seventeen years.

Video slot. Video coming. Saint Monica and Saint Augustine; Augustine’s conversion in Milan and the *Confessions*. Search approved channels (Christian History Institute, Ligonier Ministries, a church-history channel for students); preview first.

KEY TERMS

Thagaste

Monica’s hometown in Roman North Africa, today Souk Ahras in Algeria.

Confessions

A book written by Augustine around A.D. 397–400, telling God the story of his life, sins and conversion, and of his mother.

Manichees

A religious group of Augustine’s day that taught that the world was a battle between two equal powers of light and darkness; Augustine followed it for about nine years.

conversion

A turning of the heart from sin and unbelief to faith in Christ.

Ambrose

The bishop of Milan whose preaching helped bring Augustine to faith and who baptized him in 387.

CORE IDEAS

Monica was born in 331 in **Thagaste**, a town in the hills of Roman North Africa, about 130 years after Perpetua died not far away in Carthage. Her parents were Christians. She was married young to Patricius, a town councillor who was not a Christian and who had a quick temper. Monica did not quarrel back. Her son later wrote that she won her husband “by her conduct,” and near the end of his life Patricius was baptized. He died around 371.

Their eldest son, Augustine, was born in 354. He was brilliant, and his parents worked hard to send him to school in Carthage. There he grew proud, lived carelessly and joined the **Manichees**, a sect that mocked the Bible. Monica was heartbroken. She wept and prayed for him year after year. When she begged a bishop to talk to her son, he told her to wait and pray, and then said: "It is not possible that the son of these tears should perish."

In 383 Augustine decided to go to Rome to teach. Not wanting his mother to follow, he slipped away by ship at night while she was praying at a chapel by the shore. Monica did not give up. When Augustine moved on to Milan in 384 to be a teacher of public speaking, she crossed the sea and found him there. In Milan Augustine began listening to the sermons of Bishop **Ambrose**, at first only to study his speaking, and slowly the truth began to take hold of him.

In the summer of 386, sitting in a garden in Milan in great distress, Augustine heard a child's voice chanting, "Take up and read." He opened the letters of Paul and read Romans 13:13-14: "Put ye on the Lord Jesus Christ." His doubts melted away. He went straight in to tell his mother, and he wrote that she rejoiced and blessed God. At Easter in 387 Ambrose baptized Augustine, together with his son Adeodatus and his friend Alypius.

That autumn the family set out for home and waited for a ship at Ostia, the port of Rome. One day Monica and Augustine stood at a window looking over a garden and talked together about the joy of heaven. A few days later she fell ill with a fever. She told her sons not to worry about burying her in Africa: "Lay this body anywhere," she said; only remember her at the altar of the Lord. She died at Ostia at the age of fifty-six.

Augustine became bishop of Hippo in North Africa and one of the greatest teachers in the history of the Church. Around ten years after her death he wrote the **Confessions**, and in Book 9 he told her story with deep love. Almost everything we know about Monica comes from those pages, written by the son her prayers had followed across the sea.

PICTURE STUDY



Saints Augustine and Monica, Ary Scheffer, 1854 · Oil on canvas · The National Gallery, London
Wikimedia Commons · Public domain

Ary Scheffer (1795–1858) was a Dutch-born painter who worked in Paris. He painted this scene from Book 9 of the *Confessions*: Monica and Augustine at the window in Ostia, talking about heaven a few days before she died. His first version (1845) used his own mother as the model for Monica, and it was so popular that he painted this second version in 1854.

Look closely

- Where are Monica and Augustine looking? What does that tell you about their conversation?
- Look at their hands. What does the painter want you to notice about mother and son now?
- What can you see through the window? Remember that Ostia was a seaport.

Talk about it

1. Scheffer painted mostly sky and very little else. Why might plain, quiet colors suit this scene?
2. If you had only seen this painting and not read the story, what would you guess about these two people?

HANDS-ON: MAP OF MONICA'S JOURNEYS

Draw a map tracing Monica's life from Africa to Italy and the route her son took ahead of her.

You will need

- Paper, a pencil and colored pencils
- An atlas or a printed map of the western Mediterranean
- A ruler

Steps

1. Sketch the coasts of North Africa, Sicily, Italy and the sea between them. Color the sea blue.
2. Mark and label with dots: **Thagaste** (inland in modern Algeria), **Carthage**, **Rome**, **Ostia** (on the coast just west of Rome), **Milan** (in northern Italy) and **Hippo** (on the coast of Algeria).
3. Draw Augustine's route in one color with dates: Thagaste → Carthage (school) → Rome (383) → Milan (384).
4. Draw Monica's route in a second color: Thagaste → Carthage → across the sea → Milan.
5. Draw their shared trip in a third color: Milan → Ostia (387). Put a small cross at Ostia and write "Monica died here, 387."
6. Draw an arrow from Ostia back to Hippo and write "Augustine, bishop of Hippo, 395/396." Add a key, compass rose and title.

Check your work

- My map labels Thagaste, Carthage, Rome, Ostia, Milan and Hippo.
- Augustine's and Monica's routes are in different colors, with dates.
- My map has a key, compass rose and title.

FIELD NOTEBOOK

1. **Notebook entry: Seventeen years of prayer.** Write a paragraph about Monica's prayers for Augustine. Include the bishop's words about "the son of these tears," what happened in the garden in Milan, and what you learn from Monica about praying for others.
2. Make a short time line: 331, 354, 371, 383, 386, 387.

Did you know? In 1945 workmen in Ostia found a broken piece of Monica's old gravestone with words from an early poem in her honor, the same poem that medieval writers had copied. Her remains had been moved to Rome in the 1400s and rest in the Basilica of Sant'Agostino. A city in California, Santa Monica, is named for her.

Map or diagram. Thagaste is inland, about 60 miles from the sea, and Milan is far to the north, near the Alps. Your map should show how far Monica traveled, over mountains and sea, at a time when most women never left their home town.

Goes deeper in. Literature, "Augustine's *Confessions*" (coming soon), and History, "The Fall of Rome" (coming soon).

For families. Source: Augustine, *Confessions*, especially Books 3, 5, 6, 8 and 9 (Book 3.12 for “the son of these tears”; 8.12 for the garden; 9.8–13 for Monica’s life and death at Ostia). Quotations here are given in plain English from public-domain translations such as E. B. Pusey (1838). The “seventeen years” is an estimate from Augustine’s turn away from the faith as a student (around 370) to 386. Adeodatus was Augustine’s son by a woman he lived with but did not marry; the stop names him without going into that, which families may explain as they see fit. The 1945 inscription find is reported in standard reference works.

PRACTICE

1. **EASY** In what town was Monica born, and on what continent is it?
2. **EASY** Which bishop baptized Augustine, and where?
3. **MEDIUM** How did Monica win over her husband Patricius, according to Augustine?
4. **MEDIUM** Monica was born in 331 and died in 387. How old was she? How old was Augustine when he was baptized, if he was born in 354?
5. **CHALLENGE** Almost everything we know about Monica comes from her son’s book. What is one strength and one weakness of a source like that?

Make it a game • Take Up and Read. Hide slips of paper around the room, each with a Bible reference (Romans 13:14, Luke 18:1, Psalm 23:1, John 3:16 and others). When a grown-up says “Take up and read!”, players hunt for a slip, look up the verse and read it aloud. The first to find Romans 13:14 tells why it mattered to Augustine.

Scripture. “And he spake a parable unto them to this end, that men ought always to pray, and not to faint;” (Luke 18:1, KJV)

To “faint” here means to lose heart and give up. Jesus told the parable of the persistent widow to teach that we should keep on praying. Monica did not faint, and God answered her in His time.

Practice: answers

1. Thagaste, in North Africa (today Souk Ahras, Algeria).
2. Ambrose, bishop of Milan, at Easter 387.
3. By her patient conduct and gentle life rather than by quarreling; he became a Christian before he died.
4. Monica was 56 (387 – 331). Augustine was about 32 or 33 (387 – 354 = 33; he was born in November, so 32 at Easter).
5. Strength: Augustine knew her better than anyone and was there for the events. Weakness: he loved her and wrote years later, so he may remember some things more kindly or less exactly than an outside observer would.

2.4 CLOTILDE AND THE BAPTISM OF CLOVIS (496)

OBJECTIVES

- Describe the kingdoms of Gaul around A.D. 500 after the fall of the Western Roman Empire, and find them on a map.
- Tell how Queen Clotilde's patient faith helped lead her husband, King Clovis of the Franks, to baptism.
- Explain why the baptism of Clovis mattered for the later history of France and Europe.

Warm-up. If someone you loved did not believe in Christ, what would be the best way to help them: arguing every day, or living a faithful life and praying? Think about it as you read about a queen who tried both words and patience.

Video slot. Video coming. Clovis, king of the Franks, and his baptism at Reims; Queen Clotilde; Gaul after the fall of Rome. Search approved channels (Christian History Institute, a university or museum history channel, Simple History for maps only); preview first.

KEY TERMS

Franks

A Germanic people who settled in northern Gaul; the name France comes from them.

Gaul

The old Roman name for the land that is now mostly France and Belgium.

Arian

Following the false teaching of Arius that Jesus is not fully God; many Germanic peoples, including the Burgundians and Goths, held it.

Remigius

Bishop of Reims (also called Saint Remi) who taught and baptized Clovis.

Gregory of Tours

A bishop who wrote the *History of the Franks* in the late 500s, our main source for Clotilde and Clovis.

CORE IDEAS

In 476 the last Roman emperor in the West lost his throne, and the old provinces were divided among Germanic kingdoms. In **Gaul** there were several: the Visigoths in the southwest, the Burgundians in the valley of the Rhône around Lyon, the Alamanni along the upper Rhine, and in the north the **Franks**. In 481 a fifteen-year-old named Clovis became king of one band of Franks. He was a fierce warrior and a pagan who worshipped the old gods. Most of the other Germanic kings were Christians of the **Arian** kind.

Clotilde was a princess of the Burgundians, born around 475. Unlike most of her people, she held the faith of the Nicene Creed, that Jesus Christ is fully God and fully man. Around 493 she was married to Clovis. According to **Gregory of Tours**, she began at once to urge her husband to give up his idols, which she told him could not help even themselves.

Clovis allowed their first son, Ingomer, to be baptized, but the baby died while still in his white baptismal robes. The king was furious: "If he had been dedicated in the name of my gods, he would surely have lived." Clotilde answered that she thanked God, who had counted her child worthy to be taken into His kingdom. When their second son, Chlodomer, was baptized and fell sick, Clovis expected the worst; but Clotilde prayed, and the boy recovered. Still the king would not believe.

Then came a battle against the Alamanni, traditionally dated 496 and placed at Tolbiac near Cologne. The Franks were being cut down, and Clovis, in danger, lifted his eyes and cried out to "Jesus Christ, whom Clotilde declares to be the Son of the living God," promising to be baptized if he won. The enemy broke and fled. Clotilde secretly sent for Bishop **Remigius** of Reims to teach the king. Clovis then spoke to his warriors, and they cried out that they would follow the God whom Remigius preached.

The baptism was held at Reims, probably on Christmas Day. The streets were hung with colored cloths, and the church was filled with candles and incense. As Clovis came to the font, Remigius said to him: "Bow your head, proud Sicambrian; worship what you have burned, and burn what you have worshipped." More than three thousand of his warriors were baptized with him. Clovis went on to unite most of Gaul, and France later called him its first Christian king.

Clovis died in 511 and was buried in the Church of the Holy Apostles in Paris, which he and Clotilde had built. Clotilde's later years held many sorrows, as her sons fought among themselves. She went to live at Tours, near the tomb of Saint Martin, devoting herself to prayer and to helping the poor and building churches, and she died there in 544 or 545. She had married a pagan king, and her faith, patience and prayers helped turn a whole people toward Christ.

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

We do not know this painter's name. He is called the Master of Saint Giles after two panels he painted about the life of Saint Giles. He worked in Paris around 1500, a thousand years after Clovis, and he set the baptism in a church like the ones of his own day, with Gothic arches and people in the clothes of 1500.

Look closely

- Find Bishop Remigius and King Clovis. What is each one doing?
- Find the dove coming down from above. The legend said a dove brought a small flask of holy oil for the anointing. What does a dove stand for in the Bible (Matthew 3:16)?
- Look at the crowd. Who seems to be watching most closely?

Talk about it

1. Can you find a queen in this painting? Why might a painter have left Clotilde out, even though she made the baptism possible?
2. The church in the painting looks like one from 1500, not 496. Why do you think painters often did this?

HANDS-ON: MAP OF GAUL AROUND A.D. 500

Draw a map of the kingdoms of Gaul at the time of Clovis and Clotilde.

You will need

- Paper, a pencil and colored pencils
- An atlas or a historical map of Europe around A.D. 500
- A ruler

Steps

1. Sketch the outline of modern France with the English Channel to the north, the Atlantic to the west, the Mediterranean to the south and the Rhine River to the east.
2. Color four regions and label them: **Franks** (north, from the Rhine to beyond Paris), **Alamanni** (along the upper Rhine), **Burgundians** (the Rhône valley, around Lyon) and **Visigoths** (the southwest, below the Loire River).
3. Mark these places with dots: **Reims** (baptism of Clovis), **Paris** (Church of the Holy Apostles), **Lyon** (Clotilde's homeland), **Tolbiac** (near Cologne, the battle of 496) and **Tours** (where Clotilde died).
4. Draw a crown symbol at Reims and a small cross at Tours.
5. Draw an arrow from Lyon to the land of the Franks and label it "Clotilde, c. 493."
6. Add a key, compass rose and title.

Check your work

- My map shows four kingdoms in different colors.
- I labeled Reims, Paris, Lyon, Tolbiac and Tours.
- My map has an arrow for Clotilde's journey, a key, compass rose and title.

FIELD NOTEBOOK

1. **Notebook entry: Words and patience.** Write a paragraph about how Clotilde tried to bring Clovis to faith. Tell what happened with her two sons, what Clovis prayed at the battle, and what Remigius said at the font.
2. Write one sentence explaining what Remigius meant by "worship what you have burned, and burn what you have worshipped."

Did you know? For about a thousand years most kings of France were crowned at Reims Cathedral, built on the site where Clovis was baptized, because of his baptism there. Joan of Arc (Stop B8) led her king to be crowned at Reims in 1429. The name Clovis is the same name that later became Louis.

Map or diagram. Notice that Clotilde's Burgundian homeland and Clovis's Frankish kingdom lay on either side of central Gaul. A royal marriage like theirs tied two kingdoms together. Within about thirty years after Clovis's death, his sons had conquered Burgundy too.

Goes deeper in. History, "The Early Middle Ages: Franks and Kingdoms" (coming soon), and Geography, "France and Western Europe."

For families. Source: Gregory of Tours, *History of the Franks* II.28–31 (written about 575–594), quoted here in plain English. Gregory wrote some eighty years after Clovis died, and historians debate the dates: the battle and baptism are traditionally set in 496, but some place the baptism as late as 508, and Gregory does not name Tolbiac as the battle site. The legend of the dove and the holy oil (the Holy Ampulla) comes later, from Hincmar of Reims in the 800s. Clotilde’s later life includes violence among her sons and grandsons, which the stop mentions only in general. Picture: National Gallery of Art, Samuel H. Kress Collection.

PRACTICE

1. **EASY** What people did Clovis rule, and what country takes its name from them?
2. **EASY** Where was Clovis baptized, and by whom?
3. **MEDIUM** Why was it important that Clovis was baptized in the Nicene faith instead of becoming an Arian like most Germanic kings?
4. **MEDIUM** Clovis became king in 481 at age 15. About how old was he at the traditional date of his baptism, 496?
5. **CHALLENGE** Gregory of Tours wrote about eighty years after the events. Give one reason to trust his account and one reason to be careful with it.

Make it a game • Kingdoms of Gaul. Tape four large paper squares on the floor labeled Franks, Burgundians, Visigoths and Alamanni. A caller reads a clue (“Clotilde was born here,” “Clovis was their king,” “They lived in the southwest,” “They fought at Tolbiac”). Players jump to the right square. Anyone in the wrong square becomes the next caller.

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;” (1 Peter 3:1, KJV)

In the King James Bible, “conversation” means a person’s whole way of life. Peter teaches that a believing wife’s faithful, respectful life can win a husband who does not yet believe. Clotilde’s steady faith and prayer helped win a king and his people.

Practice: answers

1. The Franks; France is named after them.
2. At Reims, by Bishop Remigius (Saint Remi).
3. Because it united him with the faith of the bishops and the Roman Christians of Gaul, who believed Jesus is fully God; the Arian kings were divided from their Christian subjects.
4. About 30 ($496 - 481 = 15$ years later; $15 + 15 = 30$).
5. Trust: he was a bishop in Gaul who could talk with people whose parents and grandparents remembered Clovis and Clotilde, and he used older records. Careful: eighty years is a long

time, he wanted to show Clovis as a model Christian king, so some details or dates may be simplified or wrong.

2.5 HILDA OF WHITBY AND CAEDMON'S HYMN

OBJECTIVES

- Place Whitby and the kingdom of Northumbria on a map of Anglo-Saxon England.
- Tell how Abbess Hilda led a great monastery and trained leaders for the English Church.
- Tell the story of Caedmon, the cowherd who became the first English poet known by name, and explain Hilda's part in it.

Warm-up. Is there something you are afraid to do in front of others, like singing or speaking? Imagine a grown man so shy of singing that he left the dinner table whenever the harp came near him. What would it take for him to sing in front of everyone?

Video slot. Video coming. Hilda of Whitby, Whitby Abbey and Caedmon's Hymn in Old English; Bede's Ecclesiastical History. Search approved channels (English Heritage, the British Library, a university Old English reading); preview first.

KEY TERMS

Northumbria

An Anglo-Saxon kingdom in northern England and southern Scotland, stretching from the Humber River to the Firth of Forth.

abbess

The woman who leads a community of nuns, or, as at Whitby, a double monastery of both nuns and monks.

Bede

A monk of Jarrow, called the Venerable Bede, who finished his *Ecclesiastical History of the English People* in 731.

Old English

The language of the Anglo-Saxons, the ancestor of modern English; it looks almost foreign to us today.

Synod of Whitby

A church council held at Hilda's monastery in 664 to decide how to calculate the date of Easter.

CORE IDEAS

Hilda (also spelled Hild) was born in 614 into the royal family of **Northumbria**; her great-uncle was King Edwin. When she was thirteen, on Easter Day 627, she was baptized in a small wooden church at York along with the king and his household, by the missionary Paulinus. For the next twenty years she lived, as **Bede** says, "most nobly in the secular habit," as a lady of the court.

At about thirty-three she decided to give her life to God as a nun. Bishop Aidan of Lindisfarne, the missionary from Iona, called her home to Northumbria. She became **abbess** at Hartlepool, and in 657 she founded a new monastery on the high cliffs at Streonshalh, which we now call Whitby. It was a double monastery, with men and women living in separate houses under her rule. Bede writes that she taught them justice, devotion, purity and above all peace and charity, so that no one there was rich and no one was poor. Kings and ordinary people came to her for advice, and those who knew her called her “mother.”

Whitby became a school for leaders. Bede counts five men trained under Hilda who became bishops, among them John of Beverley. In 664 King Oswiu chose her monastery for the **Synod of Whitby**, where church leaders debated whether Northumbria would keep Easter by the Irish reckoning or the Roman one. The Roman way won. Hilda had favored the Irish custom, but she accepted the decision and kept the peace.

Among the workers on the monastery’s lands was a cowherd named Caedmon. At feasts, when the harp was passed around and each person had to sing, Caedmon always slipped out in shame, because he knew no songs. One night he went to the cattle shed and fell asleep. In a dream someone called him by name: “Caedmon, sing me something.” He said he could not. “Yet you shall sing to me. Sing of the beginning of created things.” And at once Caedmon began to sing verses he had never heard, praising God as Creator.

In the morning he told the reeve (the farm manager), who brought him to Hilda. She and her scholars listened, explained a passage of Scripture to him, and asked him to turn it into verse. By the next morning he had done it beautifully. Hilda saw that this was a gift of God. She urged him to become a monk, and the scholars taught him the Bible stories, which he turned into songs in **Old English**, the language ordinary people spoke, from Creation and the Exodus to the life of Christ and the Last Judgment. In modern English his first hymn begins: “Now we must praise the Guardian of heaven’s kingdom, the might of the Maker and His wise purpose.”

Hilda was ill for her last six years but kept teaching her community. She died in 680, at age sixty-six, urging them to keep peace with one another. Caedmon’s nine-line hymn is one of the oldest poems in the English language that we can still read, and it survives because a wise abbess listened to a shy cowherd.

PICTURE STUDY

Caedmon’s Hymn in the Moore Bede (last page, folio 128 verso), A Northumbrian scribe, c. 734–737 · Ink on parchment (prepared animal skin) · Cambridge University Library, England (MS Kk.5.16)

This is not a painting but a real page written only a few years after Bede finished his history. It comes from one of the oldest copies of Bede’s book, made in Northumbria, perhaps at Bede’s own monastery. Bede gave Caedmon’s hymn in Latin, but at the end of the book a scribe wrote down the hymn in Caedmon’s own language, Old English. It is one of the earliest pieces of English writing in the world.

Look closely

- Find the lines that look different from the rest of the page. That is the Old English hymn.
- Look for letters you know and letters you do not. Old English used extra letters like æ (called “ash”).
- Does the scribe leave space between the lines of poetry, or does he write them like prose?

Talk about it

1. Why would a scribe bother to add the hymn in English when Bede had already given it in Latin?
2. How is a page like this a primary source in a different way from a painting made hundreds of years later?

HANDS-ON: MAP OF ANGLO-SAXON NORTHUMBRIA

Draw a map of northern England in the 600s showing the places in Hilda’s life.

You will need

- Paper, a pencil and colored pencils
- An atlas or a map of England and southern Scotland
- A ruler

Steps

1. Sketch the east coast of England from the Humber estuary north to the Firth of Forth in Scotland, and the west coast across from it. Color the North Sea blue.
2. Shade the land between the Humber and the Forth and label it **Northumbria**.
3. Mark and label: **York** (Hilda’s baptism, 627), **Whitby** (on the coast, her monastery, 657), **Hartlepool** (her first monastery), **Lindisfarne** (Aidan’s island) and **Jarrow** (Bede’s monastery).
4. At Whitby, draw a cliff with a small church on top and label it “Synod of Whitby, 664.”
5. Draw a dotted line from Iona (an island off western Scotland) to Lindisfarne and label it “Aidan’s mission, 635.”
6. Add a key, compass rose and title: “Northumbria in Hilda’s Time.”

Check your work

- My map shades Northumbria and labels the North Sea.
- I labeled York, Whitby, Hartlepool, Lindisfarne and Jarrow.
- My map shows Iona and Aidan’s mission, with a key and compass rose.

FIELD NOTEBOOK

1. **Notebook entry: The shy cowherd.** Write a paragraph telling Caedmon’s story. Explain what Hilda did when she heard his song, and why that was wise.

2. Copy the first line of Caedmon's Hymn in modern English, and under it the Old English as it is often printed: *Nu sculon herigean heofonrices weard*. Draw lines connecting *heofon* to *heaven* and *weard* to *ward* (guard).

Did you know? Whitby's beaches are full of fossil ammonites, coiled shells from the Jurassic rocks of the cliffs. Long after Hilda's death, a legend grew that she had turned snakes into stone, and some local people even carved snake heads on the fossils. The town crest still shows three ammonites. The ruins on the cliff today are of a later abbey, built in the 1200s.

Map or diagram. Whitby stands on a high headland on the North Sea, about 45 miles northeast of York. A monastery on a cliff could be seen by ships far out to sea and was a landmark for sailors.

Goes deeper in. Literature, "Old English and the First English Poems" (coming soon), and History, "Anglo-Saxon England" (coming soon).

For families. Source: Bede, *Ecclesiastical History of the English People* IV.23 (Hilda) and IV.24 (Caedmon), finished 731; quotations are in plain modern English. Bede names five bishops trained at Whitby: Bosa, Aetla, Oftfor, John and Wilfrid (the second of that name). Bede gives Caedmon's hymn only in Latin; the Old English copies were added by scribes, and the Moore Bede (c. 734–737) has a Northumbrian version on its last page. The line given in the notebook is the later, West Saxon spelling, which is the form most often printed. The modern translation is our own. The ammonite legend is folklore, not a historical claim.

PRACTICE

1. **EASY** What kind of monastery did Hilda lead at Whitby?
2. **EASY** What was Caedmon's job before he became a monk, and why did he leave the feasts?
3. **MEDIUM** What question was decided at the Synod of Whitby in 664, and how did Hilda respond to the outcome?
4. **MEDIUM** Hilda was born in 614, baptized in 627 and died in 680. How old was she at her baptism and at her death? How many years did she live after founding Whitby in 657?
5. **CHALLENGE** Why was it important that Caedmon sang the Bible in Old English and not in Latin?

Make it a game • Pass the Harp. Sit in a circle and pass a "harp" (any object). Whoever holds it must make up one line praising God for something He made, starting with "Now we must praise ..." (for example, "Now we must praise the Maker of the stars"). If you cannot think of one, you may pass, as Caedmon once did. See how long a hymn the circle can build.

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

Caedmon was given a new song about the Creator, and Hilda made sure it was shared. “All the earth” includes cowherds and kings, in Latin and in English.

Practice: answers

1. A double monastery, with both nuns and monks living in separate houses under her as abbess.
2. He was a cowherd on the monastery lands. He left because he could not sing when the harp came to him.
3. How to calculate the date of Easter, by the Irish or the Roman reckoning. The Roman way won; Hilda had preferred the Irish custom but accepted the decision and kept peace.
4. She was 13 at baptism (627 – 614) and 66 at death (680 – 614). She lived 23 years after founding Whitby (680 – 657).
5. Ordinary Anglo-Saxons did not understand Latin, the language of the Church’s books. Songs in their own tongue let farmers and workers learn and remember the Bible stories, and they began a tradition of English Christian poetry.

2.6 MARGARET OF SCOTLAND: THE QUEEN WHO SERVED

OBJECTIVES

- Trace Margaret's journey from Hungary to England and Scotland, and explain how the Norman Conquest of 1066 changed her life.
- Describe how Queen Margaret served the poor, strengthened the Church and raised her children in Scotland.
- Name places in Scotland that still remember her: Queensferry, Dunfermline and St Margaret's Chapel.

Warm-up. If you were a king or queen with servants to do everything for you, how would you spend your mornings? Write down your guess, then see how one real queen spent hers.

Video slot. Video coming. Saint Margaret of Scotland; St Margaret's Chapel at Edinburgh Castle; Dunfermline Abbey; Queensferry. Search approved channels (Historic Environment Scotland, National Galleries of Scotland, a Scottish history channel for students); preview first.

KEY TERMS

Norman Conquest

The conquest of England in 1066 by William, Duke of Normandy, after the Battle of Hastings.

exile

Being forced to live away from one's homeland.

Turgot

Margaret's chaplain, later bishop of St Andrews, who wrote her life soon after her death.

Firth of Forth

The wide inlet of the North Sea between Edinburgh and Fife in Scotland.

almsgiving

Giving money, food or help to the poor as an act of love and worship.

CORE IDEAS

Margaret was an English princess who was born far from England, in Hungary, around 1045. Her grandfather, King Edmund Ironside, had died in 1016, and the Danish king Cnut sent Edmund's baby sons away. One of them, Edward, grew up in **exile** and married there. In 1057 Edward was invited home as heir to the English throne, bringing his children Margaret, Christina and Edgar; but he died soon after landing. Margaret grew up at the English court, devout and well educated.

In 1066 the **Norman Conquest** overturned everything. After William of Normandy won at Hastings, Margaret's family, the last of the old English royal line, were in danger. Around 1068 they fled north by ship. Storms drove them into the **Firth of Forth**, and they landed at a bay still called St Margaret's Hope. King Malcolm III of Scotland took them in. Margaret had hoped to become a nun, but around 1070 she married Malcolm at Dunfermline and became queen of Scotland.

Malcolm was a tough warrior king who could not read. Her chaplain **Turgot**, who knew her well, wrote that the king came to love what she loved. He would pick up her prayer books and kiss them, and he had them covered in gold and jewels for her. Margaret and Malcolm had eight children: six sons and two daughters. She brought them up herself in the faith, and three of the sons, Edgar, Alexander and David, became kings of Scotland. Her daughter Matilda married King Henry I of England.

Turgot describes her days. Each morning she fed nine orphan children, sometimes kneeling to feed the smallest with her own spoon. In Lent and Advent, she and the king served hundreds of poor people at table. She gave so freely in **almsgiving** that she sometimes had to borrow from the king's own purse. She paid ransoms to free English captives, set up a free ferry across the Forth for pilgrims going to St Andrews, and built hostels for them on both shores. The towns there are still called North and South **Queensferry**.

Margaret also worked for the Church. She founded a church at Dunfermline, served by monks she invited from Canterbury, which grew into Dunfermline Abbey. She met with the Scottish clergy to bring their customs into line with the rest of Western Christendom, such as beginning Lent on Ash Wednesday and keeping the Lord's Day as a day of rest from work. She herself spent long hours in prayer and fasting.

In November 1093, while Margaret lay ill in Edinburgh Castle, Malcolm and their eldest son Edward were killed fighting the English near Alnwick. Her son Edgar brought her the news. She prayed, thanked God for giving her this sorrow at the end to cleanse her soul, and died on 16 November 1093, at about forty-eight. The little stone St Margaret's Chapel, built in her memory by her son David around 1130, still stands on the castle rock. It is the oldest building in Edinburgh.

PICTURE STUDY

The Landing of St Margaret at Queensferry, A.D. 1068, William Hole, 1899 · Mural painting · Great Hall, Scottish National Portrait Gallery, Edinburgh

William Hole (1846–1917) was an English-born artist who spent his life in Scotland. When the Scottish National Portrait Gallery was built in the 1890s, he painted great scenes from Scottish history around its hall. This one imagines the moment Margaret's ship came ashore in the Firth of Forth. Hole painted it over 800 years later, so he had to imagine the faces, ships and clothes from his study of history.

Look closely

- Find Margaret. How has the artist made her stand out from the crowd?

- Find King Malcolm. How does he greet the travelers?
- Look at the ship and sailors. What do they tell you about the stormy voyage?

Talk about it

1. Hole put this scene in a gallery of Scotland's great people. Why might Scots in 1899 have counted Margaret's landing as a turning point in their history?
2. Margaret was a refugee when she landed. How did her life change after this moment?

HANDS-ON: MAP: MARGARET'S JOURNEY AND SCOTLAND'S QUEEN'S FERRY

Make a two-part map: an inset of Margaret's long journey across Europe, and a close-up of the Firth of Forth.

You will need

- Paper, a pencil and colored pencils
- An atlas or a map of Europe and of Scotland
- A ruler

Steps

1. In a box in one corner, sketch Europe and draw Margaret's journey with arrows: **Hungary** (born c. 1045) → **England** (1057) → **Scotland** (c. 1068). Label the North Sea.
2. On the main part of the page, draw the Firth of Forth as a long, wide inlet opening east to the North Sea. Put **Edinburgh** and its castle rock on the south shore.
3. Mark **Dunfermline** on the north side (in Fife), with an abbey symbol. Mark **St Margaret's Hope** on the north shore near the narrowest point.
4. At the narrowest point of the Forth, mark **North Queensferry** and **South Queensferry** and draw a dotted line across the water labeled "the Queen's ferry."
5. Mark **St Andrews** on the coast of Fife farther northeast, and draw the pilgrims' road from the ferry to it.
6. Add a key, compass rose and title.

Check your work

- My inset shows Hungary, England and Scotland with arrows and dates.
- My main map shows Edinburgh, Dunfermline, the two Queensferries and St Andrews.
- I drew the ferry crossing and the pilgrims' road, with a key and compass rose.

FIELD NOTEBOOK

1. **Notebook entry: A queen's morning.** Compare your warm-up guess with what Turgot says Margaret did each day. Write a paragraph about how she used her power and wealth, and which of her acts of service you think was most important.
2. Draw St Margaret's Chapel: a small, plain stone building with a round-arched doorway on top of a rock.

Did you know? Margaret's own little Gospel book is in the Bodleian Library in Oxford. Turgot tells that it was once dropped into a river and found days later with its pages unharmed except for a little dampness. A Latin poem written in the book in the 1000s tells the same story. Three bridges now cross the Forth near Queensferry, including the famous red Forth Bridge, opened in 1890.

Map or diagram. At Queensferry the Firth of Forth narrows to about a mile wide, the best place for a ferry. The ferry Margaret founded kept running in some form for about 850 years, until the Forth Road Bridge opened in 1964.

Goes deeper in. History, "The Normans and Medieval Britain" (coming soon), and Geography, "The British Isles."

For families. Source: Turgot, *Life of St Margaret, Queen of Scotland* (written about 1100–1107 for her daughter Matilda), the main source for her daily life; numbers such as the nine orphans come from him. The year of her landing (1068 or 1069) and of her marriage (c. 1070) vary in the sources. Malcolm's raids into England and his death at Alnwick are mentioned plainly without detail. Margaret was declared a saint in 1250. Picture: William Hole's murals in the Scottish National Portrait Gallery date from about 1898–1901; Hole died in 1917, so the painting is in the public domain.

PRACTICE

1. **EASY** In what country was Margaret born, and whom did she marry?
2. **EASY** Why are two towns on the Firth of Forth called Queensferry?
3. **MEDIUM** How did the Norman Conquest of 1066 lead Margaret to Scotland?
4. **MEDIUM** Margaret was born about 1045 and died in 1093. About how old was she? About how many years was she queen if she married around 1070?
5. **CHALLENGE** Turgot was Margaret's own chaplain and wrote for her daughter. Why is his account valuable, and why might a historian read it carefully?

Make it a game • The Queen's Ferry. Mark two "shores" on the floor with tape. One player is the ferryman. The others are pilgrims on one shore. The ferryman asks a pilgrim a question about the stop; a right answer means the ferryman "rows" them across (they walk across holding hands). A wrong answer means waiting for the next trip. When everyone is across, they have reached St Andrews.

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

This verse from the picture of the virtuous woman in Proverbs 31 fits Margaret well. She was a queen with great power, and she used her own hands to feed orphans and serve the poor.

Practice: answers

1. Hungary. She married King Malcolm III of Scotland.
2. Because Queen Margaret set up a free ferry there for pilgrims going to St Andrews.
3. Her family were the last of the old English royal line, so they were in danger under William the Conqueror. They fled north by ship and were taken in by King Malcolm of Scotland.
4. About 48 years old (1093 – 1045). About 23 years as queen (1093 – 1070).
5. Valuable: he saw her daily life up close, so he can describe her habits and words. Careful: he admired her and wrote to honor her for her daughter, so he tells mostly good things and may leave out faults or problems.

2.7 ELEANOR OF AQUITAINE: QUEEN OF TWO KINGDOMS

OBJECTIVES

- Locate Aquitaine and the lands of the Angevin kings on a map of France and England in the 1100s.
- Tell the main events of Eleanor's long life, from duchess at fifteen to the rescue of her son Richard at seventy.
- Judge Eleanor fairly by the standards of her own time, naming both her faults and her service.

Warm-up. Look at a map of France. Find the city of Bordeaux in the southwest and Paris in the north. In the 1100s the woman who owned most of the land between them was not the king of France. Who could have more land than a king?

Video slot. Video coming. Eleanor of Aquitaine; Henry II and the Angevin Empire; Fontevraud Abbey and the royal tombs. Search approved channels (a museum or university history channel, English Heritage, Simple History for maps only); preview first.

KEY TERMS

Aquitaine

A large, rich duchy in southwestern France, stretching from the Loire River toward the Pyrenees mountains.

duchess

A woman who rules a duchy in her own right, or the wife of a duke.

annulment

A ruling by the Church that a marriage was not valid; Eleanor's first marriage was annulled in 1152 because she and the king were related.

regent

A person who governs a kingdom while the king is away, too young or unable to rule.

ransom

Money paid to free a prisoner; in 1193 the ransom for King Richard was 150,000 marks of silver.

CORE IDEAS

Eleanor was born around 1122 into the family of the dukes of **Aquitaine**, the richest lands in France, with vineyards, ports and the city of Poitiers and Bordeaux. Her court was famous for its music and its troubadour poets; her own grandfather was one of the first. When her father died on a pilgrimage in 1137, fifteen-year-old Eleanor became **duchess** in her own right. That same summer she married the king of France's son, who within weeks became King Louis VII.

Louis was serious and devout; Eleanor was lively and strong-willed. In 1147 she went with him on the Second Crusade to the Holy Land, a hard and dangerous journey that ended in failure in 1149. They had two daughters but no son, and their marriage grew unhappy. In 1152 the Church granted an **annulment**, because they were cousins too closely related by the Church's rules. Eight weeks later Eleanor, about thirty, married Henry, Duke of Normandy, eleven years younger. In 1154 he became King Henry II of England. Now Henry and Eleanor ruled England, Normandy, Anjou and Aquitaine: more of France than the French king himself.

Eleanor and Henry had eight children, five sons and three daughters. She helped govern while Henry was away. But Henry was hard and unfaithful, and as their sons grew up he gave them titles without power. In 1173 the young princes rebelled against their father, and Eleanor sided with her sons. It was a serious wrong in her day for a queen to take arms against her husband and king. She was captured trying to escape to Paris, and Henry kept her under guard in England for about fifteen years.

When Henry died in 1189, their son Richard the Lionheart became king and at once set his mother free. She was about sixty-seven, and she began the busiest years of her life. While Richard went on the Third Crusade, Eleanor helped rule England as **regent**. On his way home in 1192 Richard was captured in Austria and handed to the German emperor, who demanded a **ransom** of 150,000 marks, a crushing sum. Eleanor raised it from taxes, churches and nobles. She wrote to the pope pleading for help, and in the winter of 1193-1194, at about seventy-one, she crossed the sea and traveled into Germany herself. In February 1194 she stood by as her son was released.

Even at nearly eighty she kept serving. In 1200 she crossed the Pyrenees to Castile to bring her granddaughter Blanche to marry the heir of France, hoping to make peace between the kingdoms; Blanche became the mother of the saintly King Louis IX. Eleanor spent her last years at **Fontevraud Abbey** in Anjou, a monastery she had long supported, and took the veil as a nun. She died there on 1 April 1204, at about eighty-two.

Eleanor was a woman of great gifts and great pride, and she made serious mistakes. Judged by her own time, she was faithful in the duties of a queen mother: she worked tirelessly to protect her children's kingdoms and to bring her son home from prison. In old age she turned toward the cloister, and she lies at Fontevraud beside Henry and Richard.

PICTURE STUDY



Tomb Effigy of Eleanor of Aquitaine, Unknown French sculptor, early 1200s · Painted stone · Abbey church of Fontevraud, Anjou, France
Wikimedia Commons · CC BY-SA 3.0

Medieval kings and queens were often buried under a stone figure of themselves called an effigy. Eleanor's, carved soon after her death, lies in the abbey church at Fontevraud near the effigies of Henry II and Richard the Lionheart. Unlike most effigies, which have folded hands, she holds an open book, probably a psalter or prayer book. Traces of the original paint are still there.

Look closely

- What is Eleanor holding? Is she reading it, or resting with it?
- Find the crown and the veil. Which tells of her rank, and which of her life as a nun?
- Look at the folds of her gown. How has the sculptor made hard stone look like soft cloth?

Talk about it

1. Why might Eleanor, or her family, have wanted her to be shown with a book rather than a sword, a scepter or folded hands?
2. This is the closest thing we have to a portrait of Eleanor, but it was made when she was old or after she died. What can it tell us, and what can't it?

HANDS-ON: MAP OF THE ANGEVIN LANDS, ABOUT 1170, AND ELEANOR'S JOURNEYS

Draw a map showing how much of France Henry and Eleanor ruled compared with the king of France, and mark Eleanor's long journeys.

You will need

- Paper, a pencil and colored pencils
- An atlas or a historical map of France and England around 1170
- A ruler

Steps

1. Sketch England and France, with the English Channel between them and the Pyrenees mountains along the south of France.
2. Color in red the lands of Henry and Eleanor: **England, Normandy, Anjou** and **Aquitaine**. Color in blue the smaller area around Paris ruled directly by the king of France.
3. Mark and label these places: **Paris, Poitiers, Bordeaux, Fontevraud** (near Chinon in Anjou), **London** and **Winchester**.
4. Draw three journeys with dotted arrows and dates: “Second Crusade, 1147–1149” (an arrow from Paris off the map to the east), “To Germany for Richard’s ransom, 1193–1194” (from England toward Germany) and “To Castile for Blanche, 1200” (from Aquitaine over the Pyrenees into Spain).
5. Put a small cross at Fontevraud and write “Eleanor’s tomb, 1204.”
6. Add a key, compass rose and title.

Check your work

- My map shows the Angevin lands in one color and the king of France’s lands in another.
- I labeled Paris, Poitiers, Bordeaux, Fontevraud and London.
- I drew three journeys with dates, plus a key and compass rose.

FIELD NOTEBOOK

1. **Notebook entry: A fair judgment.** Write a paragraph about Eleanor. Name one serious mistake she made and one way she served her family and kingdom well. Explain why we should judge her by the standards of the 1100s.
2. Make a family tree: Eleanor in the middle, Louis VII and Henry II on either side, and below Henry, the sons Richard and John and the daughter Eleanor (mother of Blanche).

Did you know? Eleanor was queen of France and then queen of England, and two of her sons, Richard and John, became kings of England. Her daughters and granddaughters married into the royal families of Castile, Sicily, Germany and France. The ransom of 150,000 marks was about two or three years of the English crown’s whole income.

Map or diagram. When you color your map, you will see why the kings of France feared the Angevins: the lands of Henry and Eleanor stretched from Scotland’s border to the Pyrenees and wrapped around the French king’s small territory.

Goes deeper in. History, “Kings and Crusades in the High Middle Ages” (coming soon), and Geography, “France and Western Europe.”

For families. Sources: chroniclers such as Richard of Devizes, Roger of Howden and Ralph of Diceto; standard biographies (for example Ralph V. Turner, *Eleanor of Aquitaine*, 2009). Eleanor’s birth year is uncertain (1122 or 1124), so her ages are given as “about.” Three letters to Pope Celestine III in her name were drafted by the scholar Peter of Blois, and historians debate how much they are her own words; the stop says only that she wrote to the pope. Many popular stories about Eleanor (the “courts of love,” legends from the crusade, the tale of Fair Rosamund) are later inventions or very doubtful and are left out. The effigy’s exact date and sculptor are unknown.

PRACTICE

1. **EASY** Of which two kingdoms was Eleanor queen?
2. **EASY** Where did Eleanor spend her last years, and where is she buried?
3. **MEDIUM** Why did the king of France worry about the marriage of Eleanor and Henry in 1152?
4. **MEDIUM** If Eleanor was born in 1122, how old was she when she became duchess (1137), when Richard was freed (1194) and when she died (1204)?
5. **CHALLENGE** Give one reason Eleanor’s part in the revolt of 1173 was wrong by the standards of her day, and one way her later life showed loyalty and service.

Make it a game • Kingdom Claim. Draw a large rough map of France and England on paper and cut it into regions (England, Normandy, Anjou, Aquitaine, the king of France’s lands around Paris). Shuffle question cards about the stop. Each right answer lets a player claim one region. Whoever holds the most land at the end wins, but remember, as Eleanor learned, land is not everything.

Scripture. “So teach us to number our days, that we may apply our hearts unto wisdom.” (Psalm 90:12, KJV)

Eleanor lived about eighty years, a very long life in the Middle Ages. She made hard mistakes when she was younger, but she used her old age to serve her family and turned toward God at Fontevraud. Every day God gives is a chance to grow wiser.

Practice: answers

1. France (married to Louis VII) and England (married to Henry II).
2. At Fontevraud Abbey in Anjou, France, where she became a nun and is buried.
3. Because Eleanor brought Aquitaine to Henry, who already held Normandy and Anjou; together they controlled more of France than the French king did.
4. 15 in 1137, 72 in 1194 (about 71 in the winter of 1193–1194 when she traveled), and 82 in 1204.

5. It was wrong because a wife and queen owed loyalty to her husband and king, and the revolt brought war into the realm. Later, she worked as regent for Richard, raised his ransom and traveled to Germany to free him, and in 1200 journeyed to Castile to arrange a marriage meant to bring peace.

2.8 JOAN OF ARC AT ORLÉANS (1429)

OBJECTIVES

- Explain the situation of France in 1428, during the Hundred Years' War, and why the siege of Orléans mattered.
- Tell how a peasant girl of seventeen reached the Dauphin and helped lift the siege in May 1429, using a diagram of the city.
- Use Joan's own words from her trial to describe her faith, and tell how she was later declared innocent.

Warm-up. Imagine you are seventeen, you have never learned to read, and you live in a farm village. You believe God has given you a task: to go to the king and help save your country. Who would you tell first? What would they say?

Video slot. Video coming. Joan of Arc and the siege of Orléans, 1429; the Hundred Years' War; the coronation at Reims. Search approved channels (a museum or university history channel, Christian History Institute, Simple History for maps only); preview first.

KEY TERMS

Hundred Years' War

A long series of wars between England and France, from 1337 to 1453, over who should rule France.

Dauphin

The title of the heir to the French throne; in 1429 it meant Charles, who had not yet been crowned.

siege

Surrounding a city or fort with an army to cut off supplies and force it to surrender.

bastille

A small fort built by a besieging army; the English built several around Orléans.

Les Tourelles

The fortified gatehouse at the south end of the bridge across the Loire at Orléans, held by the English.

CORE IDEAS

By 1428 France had been at war with England, off and on, for ninety years. In the **Hundred Years' War** the English and their allies, the Burgundians, held Paris and most of northern France. The rightful heir, Charles the **Dauphin**, had never been crowned. In October 1428 an English army laid **siege** to Orléans, the great city on the Loire River that guarded the way into the south. If it fell, Charles might lose everything.

Joan (Jeanne d'Arc in French) was born around 1412 in the village of Domrémy, in eastern France. Her father was a farmer; she spun and sewed, watched the animals and could not read. At about thirteen, she said later, she began to hear voices she knew to be Saint Michael, Saint Catherine and Saint Margaret, telling her to be good, to go to church, and at last to go to the Dauphin and save France. In early 1429 she persuaded a captain at nearby Vaucouleurs to give her an escort. Dressed as a man for safety, she rode about eleven days through enemy country to Chinon and met Charles in early March.

Charles had her questioned for weeks by churchmen at Poitiers, who found nothing in her but "humility, purity, devotion, honesty and simplicity." He gave her armor and let her go with a supply army to Orléans. Joan carried a white banner showing Christ in glory with two angels and the words *Jhesus Maria*. She said later that she loved her banner forty times more than her sword, and she carried it so that she would not kill anyone. On 29 April 1429 she entered Orléans, and the people crowded to touch her horse.

The English had ringed the city with **bastilles**, but there were gaps. On 4 May the French took the fort of Saint-Loup to the east; on 6 May they crossed the river and took the fort of the Augustins on the south bank. On 7 May came the hardest fight, at **Les Tourelles**, the fortress at the end of the bridge. Joan was struck by an arrow between her neck and shoulder. She was carried back, wept, prayed, and then returned with her banner to rally the soldiers, and by evening the Tourelles fell. On Sunday, 8 May, the English drew up for battle, then marched away. Joan would not let her men attack on the Lord's Day. The siege had lasted seven months; it was broken in nine days.

Victories followed at Patay in June, and on 17 July 1429 Charles VII was crowned at Reims Cathedral with Joan standing near, holding her banner. The next year she was captured at Compiègne and handed over to the English. A church court at Rouen, led by Bishop Pierre Cauchon, a supporter of the English, tried to trap her with hard questions. Asked whether she knew she was in God's grace, she answered: "If I am not, may God put me there; and if I am, may God so keep me." She was condemned and put to death by burning on 30 May 1431, at about nineteen, asking for a cross to be held before her and calling on the name of Jesus.

Twenty-five years later, in 1456, a new church court examined the whole case, heard more than a hundred witnesses, and declared that the trial had been unjust and Joan innocent. The city of Orléans has celebrated its deliverance on 8 May nearly every year since 1430.

PICTURE STUDY



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

Jules Bastien-Lepage (1848–1884) grew up in a village in the same part of eastern France as Joan. He painted her not at Orléans but at home in Domrémy, at the moment she first hears her voices. He painted the garden, the house and the apple tree in careful, true-to-life detail, and the three saints as faint, see-through figures. The painting is about 9 feet tall and over 9 feet wide.

Look closely

- Find the three pale figures behind Joan. Who are they meant to be? Which one is in armor?
- Look at Joan's eyes and her hand. Is she looking at the saints, or somewhere else?
- Find the spinning wheel and the stool near her. What was she doing just before this moment?

Talk about it

1. The painter shows Joan as a plain farm girl, not as a soldier in armor. Why do you think he chose this moment of her life?
2. How does painting the garden so realistically, and the saints so faintly, help the viewer understand what Joan experienced?

HANDS-ON: DIAGRAM OF THE SIEGE OF ORLÉANS, MAY 1429

Draw a bird's-eye diagram of Orléans and the forts around it, and use it to retell the nine days that broke the siege.

You will need

- A large sheet of paper, a pencil and colored pencils
- A ruler
- Optional: a printed map of the siege from a library book or a museum website

Steps

1. Draw the Loire River as a wide blue band across the middle of the page, flowing from right (east) to left (west). Put a compass rose with north at the top.
2. On the north bank, draw the walled city of **Orléans** as a rough square with towers at the corners.
3. Draw the long bridge from the city across the river to the south bank. At its south end, draw a strong fort and label it **Les Tourelles**. Just south of it, draw and label the **Augustins**.
4. Around the west and north sides of the city, draw several small red squares for the English **bastilles**. East of the city, draw one more and label it **Saint-Loup**.
5. Draw blue arrows for the French attacks and label them with dates: "4 May: Saint-Loup," "6 May: the Augustins," "7 May: Les Tourelles (Joan wounded)." Draw red arrows leading away to the west and north labeled "8 May: the English withdraw."
6. Draw a small white banner where Joan entered the city on the east side and write "29 April 1429." Add a key: red = English, blue = French.

Check your work

- My diagram shows the Loire, the city on the north bank, the bridge and Les Tourelles.
- I drew the English forts in red and the French attacks in blue, with four dates.
- My diagram has a compass rose, a key and a title.

FIELD NOTEBOOK

1. **Notebook entry: Joan's answer.** Copy Joan's answer at her trial about being in God's grace. Then write a paragraph explaining why her judges thought the question was a trap and why her answer was wise and humble.
2. Make a time line of Joan's life: c. 1412, 1425, March 1429, 29 April–8 May 1429, 17 July 1429, 23 May 1430, 30 May 1431, 1456, 1920.

Did you know? Almost all the words we have from Joan come from the official records of her two trials, taken down by notaries in 1431 and 1456. That makes her one of the best-documented people of the Middle Ages. The Saint Margaret of Joan's voices is Margaret of Antioch, an early martyr, not Margaret of Scotland (Stop B6). Joan was declared a saint in 1920.

Map or diagram. Orléans sits on the north bank of the Loire, where the river bends farthest north. Whoever held it held a crossing into the south of France. The weak point

of the English was that their forts did not form a complete ring, and Joan entered by the less guarded east side.

Goes deeper in. History, “The Late Middle Ages: The Hundred Years’ War” (coming soon), and Art, “Picture Study: Painting History” (coming soon).

For families. Sources: the record of the condemnation trial (1431) and of the nullification trial (1455–1456), available in English in Régine Pernoud, *Joan of Arc: By Herself and Her Witnesses*, and older public-domain translations by T. Douglas Murray (1902). The Poitiers findings, the banner and the “forty times” saying are from these records. The war and Joan’s death are told plainly without detail. Joan’s visions are given as she described them; families may wish to talk about how Christians have understood them. Her dressing as a man was for protection among soldiers, and it was one of the charges at her trial. Picture: Metropolitan Museum of Art, gift of Erwin Davis, 1889 (89.21.1).

PRACTICE

1. **EASY** Which two countries fought the Hundred Years’ War, and what city was the English army besieging in 1428–1429?
2. **EASY** What was written on Joan’s banner, and why did she carry it into battle instead of using her sword?
3. **MEDIUM** The siege began on 12 October 1428 and ended on 8 May 1429. About how many months did it last? How many days after Joan entered the city did it end?
4. **MEDIUM** Why was the capture of Les Tourelles so important?
5. **CHALLENGE** The judges asked Joan whether she knew she was in God’s grace. Why was this a trap, and how did her answer escape it?

Make it a game • Nine Days at Orléans. Set out five paper “forts” across the room: Saint-Loup, the Augustins, Les Tourelles, and two English bastilles. Players are French soldiers following a leader with a white flag. To capture each fort in order, the team must answer a question from the stop. When all three French targets are taken, everyone shouts “8 May!” and the English forts are cleared away.

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, a young farm girl, went into danger trusting that God was with her, from the walls of Orléans to the courtroom at Rouen.

Practice: answers

1. England and France. Orléans, on the Loire River.

2. Jhesus Maria (Jesus, Mary). She carried it so she would not kill anyone, and she said she loved it forty times more than her sword.
3. About seven months. Joan entered on 29 April, so it ended nine days later (8 May).
4. It guarded the south end of the bridge into Orléans. Taking it opened the bridge and the road south, so the English could no longer block the city from that side and soon withdrew.
5. If she said yes, they could accuse her of pride, since the Church taught that no one can be certain; if she said no, she would be admitting she was guilty. She answered humbly that if she was not in grace, she prayed God would put her there, and if she was, that God would keep her there, trusting God rather than claiming certainty.

TRAIL 2 BADGE QUIZ

The badge quizzes are optional. The student answers in writing, in full sentences, and may look at the Field Notebook maps but not the stops. 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 what did Perpetua tell her father using a water jug?
2. Name two churches Helena founded in the Holy Land, and the source from her own time that tells us so.
3. What did a bishop tell Monica about her son, and what book tells us her story?
4. How did Clotilde help lead Clovis to baptism, and where was he baptized?
5. What did Abbess Hilda do when she heard Caedmon's song, and why does his hymn matter today?

Badge quiz 2 (Stops 6–8)

6. Name two ways Queen Margaret of Scotland served the poor or pilgrims.
7. Of which two kingdoms was Eleanor of Aquitaine queen, and what did she do for her son Richard after he was captured?
8. Give one fault and one strength of Eleanor, judged by the standards of her own time.
9. What happened at Orléans between 29 April and 8 May 1429?
10. Why do we have so many of Joan of Arc's own words, and what happened in 1456?
11. Put these in order: Clovis baptized, Joan at Orléans, Perpetua martyred, Hilda founds Whitby, Helena's pilgrimage, Margaret becomes queen.

TRAIL CERTIFICATE: MY ATLAS OF HEROINES AND TRAIL B CERTIFICATE

Gather your eight maps and diagrams into one booklet titled "Heroines of the Ancient and Medieval World: An Atlas," with your name and dates. Put them in time order, and add each heroine's notebook entry beside her map.

On the first page, draw one large time line from A.D. 200 to 1450 and mark all eight heroines on it.

On the last page, write a paragraph about the heroine whose choice you admire most, using at least one quotation from a primary source.

When the atlas is done, a parent signs the Trail B certificate.

- **Maps and diagrams:** Eight maps or diagrams, each with a title, labeled places, a compass rose and a key.
- **Notebook entries:** Eight paragraphs that tell each heroine's times, choice and faith accurately, using the key terms.

- **Sources:** The student names primary sources and can tell recorded history from later tradition or legend.
- **Care:** Pages are neat, dates are correct, and the time line is in order.

Answer key

1. Two young Christian mothers of Carthage, one well-born and one enslaved, martyred in A.D. 203. She said that as the jug could only be called what it was, she could only call herself what she was: a Christian.
2. The Church of the Nativity in Bethlehem and the church on the Mount of Olives; Eusebius, *Life of Constantine*.
3. "It is not possible that the son of these tears should perish." Augustine's *Confessions*.
4. By her faith, patience and prayers, urging him to leave his idols and having their sons baptized; after he called on her God in battle, she sent for Bishop Remigius. He was baptized at Reims, traditionally in 496.
5. She tested his gift with a passage of Scripture, recognized it as from God, and made him a monk so he could turn the Bible into Old English songs. His hymn is one of the oldest English poems that survives.
6. Any two: feeding nine orphans each morning, serving the poor at table, giving alms, ransoming captives, founding the free ferry at Queensferry and hostels for pilgrims to St Andrews.
7. France and England. She raised his ransom of 150,000 marks, wrote to the pope, and traveled to Germany herself to bring him home in 1194.
8. Fault: she joined her sons' revolt against her husband and king in 1173. Strength: in old age she governed as regent, freed Richard, and worked for peace between kingdoms (for example, bringing Blanche from Castile).
9. Joan entered the besieged city, the French captured the English forts of Saint-Loup, the Augustins and Les Tourelles (where Joan was wounded), and on 8 May the English withdrew, ending a seven-month siege.
10. Notaries recorded her answers at her trial in 1431. In 1456 a new church court declared the trial unjust and Joan innocent.
11. Perpetua martyred (203), Helena's pilgrimage (c. 326), Clovis baptized (c. 496), Hilda founds Whitby (657), Margaret becomes queen (c. 1070), Joan at Orléans (1429).

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

The third trail of the Heroines track follows eight women from the Reformation to the American prairie: Katharina von Bora, who left her convent and made Martin Luther's home a pattern for Christian households; Lady Jane Grey, the learned Nine Days' Queen; Elizabeth I at Tilbury in the year of the Armada; Pocahontas, the peacemaker of Jamestown; Anne Bradstreet, the first poet of English America; Abigail Adams and her letters of the Revolution; Susanna Wesley, mother and teacher of the founders of Methodism; and Laura Ingalls Wilder, pioneer girl and author. Each is taught through her times, her choice, her faith and why it mattered, judged by the standards of her own day.

This is the  **Ranger** level, for ages 10 to 13. The student reads each stop alone in 25 to 35 minutes, with a story full of dates, numbers and named sources. Every stop stands by itself and includes a map or diagram (a family tree, an Armada route, a homestead claim) and a short written notebook entry. A parent can check the five practice questions against the answers given.

Five stops earn the **Heroines Ranger badge, part 1**; eight stops earn part 2 and the **Trail C certificate**. The optional badge quizzes below are for review, not for earning the badge.

BEFORE YOU BEGIN

- Read a page of history on your own and write a paragraph about it in your own words.
- Find places on a map of Europe and of the United States, and use a ruler to draw a simple map or chart.

MASTERY CHECKLIST

- ☐ I can place all eight women on a timeline from 1499 to 1957 and say where each one lived.
- ☐ I can tell the moment of courage for each woman, with at least one date.
- ☐ I can explain how faith shaped the choices of Katharina von Bora, Lady Jane Grey, Anne Bradstreet and Susanna Wesley.
- ☐ I can tell what is certain and what is debated in a story, such as Pocahontas and John Smith or Elizabeth's Tilbury speech.
- ☐ I have finished eight notebook entries and at least four maps or diagrams.

OPTIONAL BOOKS AND RESOURCES

- **Adams Family Papers: An Electronic Archive (Massachusetts Historical Society)** (<https://www.masshist.org/digitaladams/>): Free online letters of John and Abigail Adams, including "Remember the Ladies" (31 March 1776), for Stop C6.

- **Historic Jamestowne (Jamestown Rediscovery)** (<https://historicjamestowne.org>): Archaeology, maps and articles on Jamestown and the Powhatan people for Stop C4.
- **Royal Museums Greenwich: the Armada Portrait** (<https://www.rmg.co.uk>): Search “Armada Portrait” for a zoomable image and notes for Stop C3.
- **Laura Ingalls Wilder Home and Museum, Mansfield, Missouri** (<https://lauraingallswilderhome.com>): Photographs, Rocky Ridge Farm and Pa’s fiddle for Stop C8. The Little House books are at every library.
- **Anne Bradstreet’s poems (Project Gutenberg)** (<https://www.gutenberg.org>): Search “Anne Bradstreet” for free public-domain editions of her poems for Stop C5.

3.1 KATHARINA VON BORA, LUTHER'S WIFE

OBJECTIVES

- Tell how Katharina von Bora left the convent at Nimbschen in 1523 and came to Wittenberg.
- Describe the work she did to run the Black Cloister, the Luther household.
- Explain why her home became a pattern for Protestant pastors' families.

Warm-up. Make a quick list of every job it takes to run your home in one day: cooking, cleaning, shopping, teaching, caring for anyone who is sick. Now picture a house with thirty or more people at the table every night, a brewhouse, pigs, cows and a fish pond. Who would run it? Today you meet the woman who did.

Video slot. Video coming. Katharina von Bora, Martin Luther's wife: her escape from the convent in 1523 and the Black Cloister in Wittenberg. Search approved channels (Christian History Institute, Ligonier Ministries, Lutherhaus Wittenberg / Luther Memorials Foundation); preview first.

KEY TERMS

Reformation

The movement in the 1500s, begun by Martin Luther in 1517, to reform the church by the teaching of Scripture, especially that salvation is God's free gift received by faith.

convent

A house where nuns live together under religious rules, apart from the world.

vow

A solemn promise made to God. Nuns made vows never to marry, to own nothing and to obey.

Black Cloister

The old Augustinian monastery in Wittenberg where Luther had lived as a monk; it became the Luther family home.

parsonage

The house of a pastor and his family. The Luther home became the model for Protestant parsonages.

CORE IDEAS

Her times. Katharina von Bora was born on 29 January 1499 in Saxony, in eastern Germany, to a noble family with an old name and very little money. Her mother died when she was small, and at about age five she was sent to a convent school at Brehna. At about nine or ten she moved to the convent of Marienthron at Nimbschen, near the town of Grimma, where an

aunt was already a nun. There she learned to read, to sing the services and some Latin. At sixteen, in 1515, she took her vows as a nun.

In 1517 a monk and professor named Martin Luther posted his Ninety-five Theses in Wittenberg. His books poured off the new printing presses and slipped even through convent walls. Luther taught from Scripture that no one can earn heaven by vows or good works; salvation is a free gift of God's grace, received by faith in Christ. Several nuns at Nimbschen came to believe it. They wrote to their families asking to come home, but the families refused. Their convent lay in the lands of Duke George, who hated Luther's teaching, and helping a nun escape could be punished severely.

Her choice. The nuns wrote secretly to Luther, and he found a brave helper: Leonhard Koppe, a merchant from Torgau who delivered herring and other goods to the convent. On the night before Easter, 4 to 5 April 1523, twelve nuns climbed into his covered wagon among the empty barrels and rode away in the dark. Three went to relatives. Nine, Katharina among them, reached Wittenberg. Luther worked to find each one a home or a husband. Katharina turned down one match and said she would marry Dr. Luther himself, or his friend Nicholas von Amsdorf. On 13 June 1525 she married Martin Luther. She was 26; he was 41.

Her work. The couple lived in the **Black Cloister**, the huge old monastery building. Katie, as Luther called her, rose about four in the morning, so he named her "the morning star of Wittenberg." She brewed beer, kept pigs, cows and chickens, ran a fish pond, an orchard and gardens, bought a small farm at Zülsdorf and took in student boarders. Thirty or more people often ate at her table, and students wrote down Luther's dinner talk, later printed as the *Table Talk*. In times of plague she nursed the sick in her own house. Luther joked that she was "my lord Katie," because she managed so much so well.

Her faith. The Luthers had six children. Little Elisabeth died as a baby, and Magdalena died at thirteen in 1542, in her father's arms. Katharina grieved deeply and trusted God. Luther said he would not trade his Katie for France and Venice. After he died in 1546, war and plague drove her from Wittenberg. In 1552, fleeing plague, her horses bolted near Torgau; she jumped from the cart and fell into a ditch of cold water. She died there on 20 December 1552. An old tradition says she promised to cling to Christ "like a burr to a coat."

Why it mattered. Katharina showed that a pastor's home could be a place of work, learning, hospitality and prayer. For centuries, Protestant parsonages across Germany and beyond followed the pattern she set.

PICTURE STUDY



Portrait of Katharina von Bora, Lucas Cranach the Elder and his workshop, 1526 (many versions in the late 1520s) · Oil on wood panel · Several versions survive in museums in Germany and elsewhere
Wikimedia Commons · Public domain

Lucas Cranach the Elder was court painter in Wittenberg and a close friend of the Luthers; he stood as a witness at their wedding. His busy workshop painted matching portraits of Martin and Katharina, often as a pair, and made many copies, so people all over Germany could see the reformer and his wife.

Look closely

- Look at her clothing. Is it the dress of a nun, a great lady or a respectable town wife?
- Look at the background. Why might the painter keep it plain?
- Look at her eyes and mouth. What kind of person does the painter want you to see?

Talk about it

1. Why would people in the 1520s want a picture of a former nun who married a former monk?
2. Cranach made many copies of this portrait. How was that like the printing press spreading Luther's books?

HANDS-ON: KATIE'S DAY: A CLOCK DIAGRAM

Make a 24-hour clock diagram of one day in the Black Cloister, from Katie's four o'clock rising to bedtime.

You will need

- A dinner plate to trace and a sheet of paper
- A ruler, pencil and colored pencils
- Your notes from the story

Steps

1. Trace a large circle. Mark 24 hours around the edge like a clock, with midnight at the top and noon at the bottom.
2. Shade the night hours (about 9 p.m. to 4 a.m.) gray. Label 4 a.m.: “Katie rises: the morning star.”
3. Fill wedges with her work, using a different color for each kind: food (kitchen, brewhouse, garden), animals (pigs, cows, fish pond), people (children, students, guests, the sick) and prayer (morning and evening family prayers).
4. Mark the big midday meal and the evening meal with a small table drawing and the label “30 or more at table.”
5. Under the clock write one sentence: which job do you think was hardest, and why?

Check your work

- My clock has 24 hours with labels.
- I showed at least four kinds of work in different colors.
- I marked prayer as part of the day.

FIELD NOTEBOOK

1. **Map.** Draw a simple map of Saxony. Draw the Elbe River running northwest and the Mulde River joining it. Mark and label: *Nimbschen (near Grimma)*, *Torgau* (on the Elbe), *Wittenberg* (on the Elbe) and *Zülsdorf*. Draw a dotted line for the wagon’s escape route, Nimbschen to Torgau to Wittenberg, and a small wagon on it.
2. **Notebook entry.** Write a paragraph: What did Katharina risk on the night of 4–5 April 1523, and what did she gain? Use at least two dates or numbers from the story.

Did you know? Luther once said the book of Galatians was so dear to him that it was “my Katie von Bora.” In his will of 1542 he left everything to Katharina, which was unusual in his day, and asked the authorities to let her be the guardian of their children. Their son Paul became a doctor of medicine, and many families today trace their line to the Luthers.

Map or diagram. The escape route from Nimbschen to Wittenberg runs roughly north for about 50 to 60 miles as the crow flies. Torgau, Koppe’s home town, sits about halfway, on the Elbe River.

Goes deeper in. History, “The Reformation” (coming soon), and Literature, “Hymns of the Reformation: ‘A Mighty Fortress’” (coming soon).

For families. Sources: Martin Treu, *Katharina von Bora*; Ruth Tucker, *Katie Luther, First Lady of the Reformation*; Luther's letters and *Table Talk*. The popular story that the nuns hid *inside* herring barrels is not certain; many historians think they sat in the covered wagon among empty barrels, so the stop says "among." The convent dates (Brehna about 1504, Nimbschen about 1508-1509) are approximate. The "burr to a coat" words are a tradition, not a recorded quotation. The night of the escape is usually given as Holy Saturday into Easter Sunday, 4-5 April 1523.

PRACTICE

1. **EASY** In what year did Katharina von Bora escape from the convent, and in what year did she marry Martin Luther?
2. **EASY** Who drove the wagon that carried the nuns away, and what was his trade?
3. **MEDIUM** Why was leaving the convent at Nimbschen dangerous for the nuns and for their helper?
4. **MEDIUM** Name four kinds of work Katharina did to run the Black Cloister.
5. **CHALLENGE** Luther called his wife "my lord Katie" and "the morning star of Wittenberg." Explain what each nickname shows about her, using facts from the story.

Make it a game • The Herring Wagon. One player is the convent gatekeeper and stands at one end of the room facing the wall. The others are nuns who must reach the "wagon" (a blanket on the floor) at the gatekeeper's end. When the gatekeeper turns around, everyone must freeze. Anyone caught moving goes back to the start. When all twelve "nuns" (or everyone playing) are in the wagon, the wagon "drives" to Wittenberg by crawling together to the far side of the room.

Scripture. "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." (Proverbs 31:15, KJV)

Proverbs 31 praises a wife whose work blesses her whole house. Katharina rose before dawn and fed dozens each day; her labor made room for Luther's preaching and writing, and both were service to God.

Practice: answers

1. She escaped in 1523 and married Luther on 13 June 1525.
2. Leonhard Koppe, a merchant from Torgau who delivered goods such as herring to the convent.
3. The convent was in the lands of Duke George, who opposed Luther; leaving the convent or helping a nun escape could be severely punished, and the nuns' own families had refused to take them home.
4. Any four: brewing beer; keeping pigs, cows and chickens; running a fish pond, orchard and gardens; managing the farm at Zülsdorf; housing and feeding student boarders and guests; nursing the sick in plague time; raising six children.

5. "My lord Katie" shows that Luther trusted her to manage the household, money, land and workers, a large and serious job, and that he teased her with affection. "The morning star" shows her hard work: she rose about four in the morning, before the rest of the house, as the morning star shines before dawn.

3.2 LADY JANE GREY, THE NINE DAYS' QUEEN

OBJECTIVES

- Trace on a family tree how Lady Jane Grey was related to Henry VIII and his children.
- Explain why Edward VI named Jane as his heir and how she lost the crown in July 1553.
- Tell how Jane held to her Protestant faith to the end in February 1554.

Warm-up. If a king has no children, who should be the next ruler? His sister? His cousin? Someone chosen by his council? Write down your answer. In 1553 England had to answer that question in a hurry, and a sixteen-year-old girl was caught in the middle.

Video slot. Video coming. Lady Jane Grey, the Nine Days' Queen (1553): her learning, her faith and the Tudor succession. Search approved channels (Historic Royal Palaces / Tower of London, Christian History Institute, a museum or library channel); preview first.

KEY TERMS

succession

The order in which people have the right to inherit the crown.

heir

The person who will receive a title, crown or property when its owner dies.

Protestant

A Christian of the churches that came out of the Reformation, holding that Scripture is the highest authority and that salvation is by grace through faith.

treason

The crime of betraying one's ruler or country, such as trying to take the throne from the rightful ruler.

Tower of London

The great royal fortress on the River Thames, used as a palace, an armory and a prison for important prisoners.

CORE IDEAS

Her times. Lady Jane Grey was born about 1537, probably at Bradgate Park in Leicestershire. Her mother, Frances Brandon, was the daughter of Mary Tudor, King Henry VIII's younger sister, so Jane was the great-niece of Henry VIII and royal blood ran in her veins. England's church was changing fast. Henry broke with the Pope in the 1530s; his son Edward VI, who became king at nine in 1547, made England's church firmly Protestant, with services in English from the new Book of Common Prayer.

Jane was one of the most learned young people in England. With her tutor, John Aylmer, she studied Latin, Greek, French and Italian, and began Hebrew so she could read the Old Testament. She lived for a time in the household of Queen Catherine Parr and wrote letters in Latin to the Swiss reformer Heinrich Bullinger. The scholar Roger Ascham once found her indoors reading Plato in Greek while her family was out hunting. Her parents were stern, she told him, but her books were a delight.

The crown. In 1553 King Edward, only fifteen, was dying. By law his half-sister Mary, a devout Catholic, was next in line. Edward feared she would undo the Reformation, so in a paper called his “Devise for the Succession” he passed over Mary and her sister Elizabeth and named Jane. The most powerful man on his council, John Dudley, Duke of Northumberland, had just married his son Guildford to Jane in May. Edward died on 6 July 1553. On 10 July Jane was proclaimed queen in London. She had not sought the crown, and she was overwhelmed when told; but she accepted it as her duty.

Most of England, however, believed Mary was the rightful heir. Mary gathered supporters in East Anglia, the council changed sides, and on 19 July Mary was proclaimed queen. Jane’s reign had lasted nine days. She was kept in the **Tower of London**, tried for **treason** in November and found guilty, but Mary at first spared her life. Then in early 1554 a rebellion led by Thomas Wyatt rose against Mary, and Jane’s own father joined it. Mary decided Jane was too dangerous to live.

Her faith. Mary sent her chaplain, John Feckenham, to persuade Jane to become Catholic. They debated courteously, but Jane held to what she believed the Bible taught. The night before she died, she wrote to her younger sister Katherine in the back of her Greek New Testament, urging her to read it, for it would, in the words John Foxe printed, “teach you to live, and learn you to die.” On 12 February 1554, on Tower Green, she prayed Psalm 51 and committed her spirit to God. She was sixteen.

Why it mattered. John Foxe told her story in his *Book of Martyrs* (1563), and generations of English readers remembered a young woman who loved learning, studied Scripture and faced death with calm faith.

PICTURE STUDY



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

Paul Delaroche was a French painter famous for scenes from English history. He painted this nearly three hundred years after Jane died. It is not an exact record: Jane died outdoors on Tower Green, but Delaroche set the scene in a dark hall to make it quiet and solemn. No violence is shown; the painting is about the moment of calm before the end. The canvas is about ten feet wide.

Look closely

- Find the brightest thing in the painting. Why did the painter make Jane's dress so white?
- Find the older man helping her. What is he doing with his hands?
- Find the two ladies at the left. How does the painter show their sorrow without words?

Talk about it

1. The real event was outdoors. Why might the painter have chosen a dark hall instead? Is it fair for a painter to change facts like this?
2. What does the painting tell you about how people in the 1800s remembered Jane?

HANDS-ON: THE TUDOR FAMILY TREE

Draw a family tree that shows why Jane, Mary and Elizabeth all had a claim to the crown.

You will need

- A large sheet of paper turned sideways

- A ruler, pencil and three colored pencils
- A crown sticker or a small drawn crown

Steps

1. At the top, write **Henry VII** (reigned 1485–1509). Draw lines down to two of his children: **Henry VIII** and **Mary Tudor** (Henry VIII's younger sister).
2. Under Henry VIII, draw three boxes for his children in the order Henry VIII's will placed them: **Edward VI**, **Mary I**, **Elizabeth I**.
3. Under Mary Tudor, draw her daughter **Frances Brandon**, and under Frances draw **Lady Jane Grey**.
4. Color Protestant rulers or claimants one color and Catholic ones another. Add a key.
5. Put a small crown on each person who actually reigned, and write the years beside it. Beside Jane write "10–19 July 1553."
6. Draw a dotted arrow from Edward VI to Jane and label it "Edward's Devise, 1553." Draw a solid arrow from Edward VI to Mary I and label it "by law and Henry VIII's will."

Check your work

- My tree has at least eight people in the right places.
- I can point to how Jane was related to Henry VIII.
- My key shows Protestant and Catholic claimants.

FIELD NOTEBOOK

1. **Diagram.** Copy a small version of your family tree into the notebook, with Jane's box outlined in a bold color.
2. **Notebook entry.** Write a paragraph: Jane was given a crown she did not seek and lost it in nine days. What did she hold on to when everything else was taken away? Use the Greek New Testament and the date 12 February 1554 in your answer.

Did you know? Jane signed her few royal papers "Jane the Quene." Some people count her reign as thirteen days, from Edward's death on 6 July, rather than nine days from her proclamation on 10 July. A small prayer book she carried, with notes in her own hand to her father and to the Lieutenant of the Tower, is kept today in the British Library.

Map or diagram. England had three Tudor monarchs in a row who were brother and sisters: Edward VI (1547–1553), Mary I (1553–1558) and Elizabeth I (1558–1603). Jane was their first cousin once removed.

Goes deeper in. History, "Tudor England and the English Reformation" (coming soon), and Literature, "Foxe's *Book of Martyrs*" (coming soon).

For families. Sources: John Foxe, *Acts and Monuments* (1563); Roger Ascham, *The Scholemaster* (1570); Eric Ives, *Lady Jane Grey: A Tudor Mystery* (2009). Jane's birth

year is uncertain (1536 or 1537), so she was sixteen or perhaps seventeen at her death. Her letter to Katherine, written in a Greek New Testament, is known from early printed copies such as Foxe's; the small prayer book in the British Library (Harley MS 2342) is a different book. The stop tells her death plainly without detail. Mary I is presented fairly as believing she was the lawful heir, which most of England agreed with. The Delaroche painting shows the moment before the execution; nothing violent is shown, but you may wish to preview it with sensitive children.

PRACTICE

1. **EASY** Why is Lady Jane Grey called "the Nine Days' Queen"?
2. **EASY** Name three languages Jane studied.
3. **MEDIUM** Why did Edward VI name Jane as his heir instead of his half-sister Mary?
4. **MEDIUM** Mary at first spared Jane's life. What changed her mind in 1554?
5. **CHALLENGE** Using your family tree, explain exactly how Jane was related to Henry VIII, and why Mary and Elizabeth came before her by law.

Make it a game · Who Is the Heir?. Write the names from your Tudor tree on cards. One player reads a rule, such as "The king's own children come before his sister's family" or "Sons come before daughters." The other players race to line up the cards in the order of succession under that rule. Then try Edward's Devise and see how the line changes.

Scripture. "Create in me a clean heart, O God; and renew a right spirit within me."
(Psalm 51:10, KJV)

Psalm 51 is David's prayer for mercy. Jane prayed this psalm in her last hour, trusting not in her learning or royal blood but in God's mercy.

Practice: answers

1. She was proclaimed queen on 10 July 1553, and Mary was proclaimed queen on 19 July, about nine days later.
2. Any three: Latin, Greek, Hebrew, French, Italian.
3. Edward wanted England to stay Protestant. Mary was a devout Catholic who he feared would undo the Reformation, while Jane was a firm Protestant.
4. Wyatt's Rebellion rose against Mary in early 1554, and Jane's father joined it, so Mary decided Jane would always be a rallying point for rebels.
5. Jane's mother, Frances Brandon, was the daughter of Mary Tudor, Henry VIII's younger sister; so Jane was Henry VIII's great-niece (his sister's granddaughter). Mary and Elizabeth were Henry VIII's own daughters, and Henry's will and the law placed his children before his sister's descendants.

3.3 ELIZABETH I AND THE ARMADA SPEECH (1588)

OBJECTIVES

- Explain why Philip II of Spain sent the Armada against England in 1588.
- Trace the Armada's route up the Channel and around Scotland and Ireland on a map.
- Read and explain the key lines of Elizabeth's speech to her soldiers at Tilbury.

Warm-up. Imagine you are the ruler of a small island kingdom, and the richest empire in the world is sending the largest fleet anyone has ever seen to conquer you. What would you say to your soldiers? Write one sentence. Then see what Queen Elizabeth said.

Video slot. Video coming. The Spanish Armada of 1588 and Elizabeth I's speech at Tilbury; the Armada Portrait. Search approved channels (Royal Museums Greenwich, Historic Royal Palaces, a museum or history channel for students); preview first.

KEY TERMS

Armada

Spanish for a fleet of armed ships. "The Armada" usually means the great fleet Philip II sent against England in 1588.

galleon

A large sailing warship of the 1500s with several decks and many guns.

fireship

An old ship filled with tar, wood and gunpowder, set on fire and sent drifting into an enemy fleet.

beacon

A fire lit on a hilltop to send a warning quickly from hill to hill across the country.

Tilbury

A place on the north bank of the River Thames, east of London, where Elizabeth's army camped in 1588 to guard the river.

CORE IDEAS

Her times. Elizabeth was born on 7 September 1533, the daughter of Henry VIII and Anne Boleyn. Her mother was put to death when Elizabeth was two, and under her half-sister Mary I she was held for a time in the Tower of London as a suspect. She became queen on 17 November 1558, at twenty-five. She restored the Protestant Church of England and ruled with caution, learning and a quick tongue; she spoke Latin, French, Italian and more.

Across the sea, Philip II of Spain ruled the greatest empire in the world, rich with silver from the Americas. He was a devout Catholic and had once been Mary I's husband. Many things set him against England: English captains such as Francis Drake raided Spanish treasure

ships; from 1585 Elizabeth sent soldiers to help the Protestant Dutch rebel against Spain; and in February 1587 the Catholic Mary, Queen of Scots, was executed in England. Philip prepared what he called the “Enterprise of England.”

The Armada. In May 1588 about 130 ships carrying nearly 30,000 soldiers and sailors left Lisbon. The plan was to sail up the English Channel, meet the Duke of Parma’s army in the Netherlands and carry it across to invade. When the fleet was sighted off Cornwall in late July, **beacon** fires flashed the news from hilltop to hilltop. The English fleet under Lord Howard of Effingham, with Drake as his vice-admiral, used smaller, faster ships and long-range guns. For a week they chased the Armada’s great crescent up the Channel. When it anchored off Calais, the English sent eight **fireships** drifting in by night. The Spanish cut their anchor cables and scattered, and the next day the English fought them off Gravelines. A strong south wind then drove the Armada into the North Sea.

Her choice. No one in England yet knew the danger was over; Parma’s army could still cross. Elizabeth refused to hide. On 9 August 1588 (by the English calendar) she rode among her soldiers at Tilbury and told them she had come “to live or die amongst you all; to lay down for my God, and for my kingdom, and for my people, my honour and my blood, even in the dust.” Then came her famous line: “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.”

Her faith and why it mattered. The Armada sailed home the long way, around Scotland and Ireland, into autumn storms. Many ships were wrecked; historians reckon that about a third of the ships, and far more of the men, never returned. England gave thanks to God at St Paul’s Cathedral in November, and a medal read in Latin, “God blew and they were scattered.” England remained free and Protestant, and grew into a sea power. Elizabeth reigned forty-four years, until her death on 24 March 1603.

PICTURE STUDY



The Armada Portrait of Elizabeth I, Unknown English artist, About 1588 · Oil on oak panel · Royal Museums Greenwich (the Queen's House), London; other versions at Woburn Abbey and the National Portrait Gallery, London

Wikimedia Commons · Public domain

This portrait was painted soon after the victory over the Armada, and the outline of this track names it as a picture study. It is not a snapshot but a message: every object says something about the queen and her kingdom. Three versions survive; the one at Greenwich was bought for the nation in 2016.

Look closely

- Look at the two windows. What is happening in the left window, and what in the right?
- Find the queen's hand on the globe. Which part of the world do her fingers touch?
- Find the crown. Where is it placed, and why might the painter put it there?

Talk about it

1. If the portrait is a message, what is it saying to people who saw it in 1588?
2. Compare the calm queen in the middle with the stormy windows behind her. Why make that contrast?

HANDS-ON: MAP THE ARMADA

Draw a large map of the Armada's voyage from Spain, up the English Channel and home around the British Isles.

You will need

- A large sheet of paper and an atlas or printed outline map of western Europe
- A pencil, a red and a blue colored pencil
- A ruler

Steps

1. Trace or sketch Spain, Portugal, France, the Netherlands, England, Scotland and Ireland. Label the Atlantic Ocean, the English Channel and the North Sea.
2. Mark and label: **Lisbon, Plymouth, Calais, Gravelines, Tilbury** (on the Thames) and **London**.
3. In red, draw the Armada's route: Lisbon north to Cornwall, up the Channel to Calais, then north through the North Sea, around the north of Scotland and down the west coast of Ireland back to Spain.
4. In blue, draw the English fleet sailing out of Plymouth and following behind the Armada up the Channel.
5. Draw small flames at Calais for the fireships, a battle symbol at Gravelines and tiny broken ships along the coast of Ireland.
6. Draw a little chain of beacon fires from Cornwall toward London, and a small figure on horseback at Tilbury.
7. Add a compass rose, a key and a title: "The Armada, 1588."

Check your work

- My map has all six labeled places and three seas.
- The red route goes all the way around Scotland and Ireland.
- My key explains every symbol.

FIELD NOTEBOOK

1. **Notebook entry.** Copy the line "I have the heart and stomach of a king, and of a king of England too." Then write a paragraph explaining what Elizabeth meant (in her day "stomach" meant courage) and why it took courage to go to Tilbury when the danger was not yet over.
2. Paste in or redraw a small version of your Armada map.

Did you know? In 1588 England and Spain used different calendars, ten days apart. England still used the old Julian calendar, so the speech at Tilbury was on 9 August in England but 19 August in Spain. The battle of Gravelines was 29 July by the English calendar and 8 August by the Spanish. When Elizabeth heard she was queen in 1558, tradition says she quoted Psalm 118:23 in Latin: "This is the LORD's doing; it is marvellous in our eyes."

Map or diagram. The Armada sailed in a great crescent about two miles from tip to tip, with the strongest ships on the horns. Try drawing it as a curved line of small ship shapes with the English ships behind it.

Goes deeper in. History, “Elizabethan England and the Age of Exploration” (coming soon), Geography, “The British Isles” (coming soon), and Art, “Portraits as Messages” (coming soon).

For families. Sources: Garrett Mattingly, *The Armada* (1959); Royal Museums Greenwich, “The Armada Portrait.” The Tilbury speech is known from a copy written down by Dr. Leonel Sharp, who was present, and published in 1654; some historians question how exact it is, but most accept that Elizabeth said words much like these. The silver breastplate she is often said to have worn comes from later accounts. Numbers for the Armada vary by source (about 130 ships; 25,000–30,000 men); losses are estimated, so the stop says “about a third of the ships.” The medal inscription is *Flavit Jehovah et dissipati sunt*.

PRACTICE

1. **EASY** Which king sent the Armada against England, and in what year?
2. **EASY** What did the English send into the Spanish fleet at Calais, and what happened?
3. **MEDIUM** Give two reasons Philip II wanted to attack England.
4. **MEDIUM** Why did the Armada sail home around Scotland and Ireland instead of back through the Channel?
5. **CHALLENGE** England’s calendar was 10 days behind Spain’s. The fireships went in on the night of 28 July by the English calendar. What was the date in Spain? And if Elizabeth was born in 1533, how old was she at Tilbury?

Make it a game • Beacon Relay. Players stand in a long line through the house or yard, each one a hilltop. The first player (Cornwall) sees the Armada and must pass a secret message, such as “130 ships off the Lizard,” by whisper to the next, and so on to the last player (London). Time it. Then try again passing only a signal (a flashlight blink) and compare: which is faster, and which carries more news?

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 a land of enemies. Elizabeth went among her soldiers in a time of danger, and afterward England gave thanks that the deliverance came from God.

Practice: answers

1. King Philip II of Spain, in 1588.
2. Eight fireships. The Spanish cut their anchor cables to escape and their fleet scattered.
3. Any two: English captains raided Spanish treasure ships; Elizabeth sent soldiers to help the Dutch rebels against Spain from 1585; Mary, Queen of Scots, a Catholic, was executed in 1587; Philip wanted to bring England back to the Catholic Church.

4. A strong south wind drove it north into the North Sea, and the English fleet blocked the way back through the Channel, so the only way home was the long route around the British Isles.
5. 7 August in Spain ($28 \text{ July} + 10 \text{ days}$, since July has 31 days: $28 + 10 = 38$, and $38 - 31 = 7$). She was 54 (her birthday was in September, so she had not yet turned 55).

3.4 POCAHONTAS AT JAMESTOWN

OBJECTIVES

- Describe the Powhatan world of Tsenacommacah and the founding of Jamestown in 1607.
- Separate what is certain about Pocahontas from what historians still debate.
- Explain how her baptism and marriage led to the “Peace of Pocahontas.”

Warm-up. Two peoples meet who do not share a language, a faith or a way of life. One has lived on the land for centuries; the other has just arrived and is hungry. What could go right? What could go wrong? List two of each.

Video slot. Video coming. Pocahontas and the Powhatan people at Jamestown, 1607–1617; Historic Jamestowne archaeology. Search approved channels (Historic Jamestowne / Jamestown Rediscovery, Jamestown-Yorktown Foundation, Smithsonian); preview first.

KEY TERMS

Tsenacommacah

The Powhatan name for their homeland on the coastal plain of Virginia (say “sen-ah-COMM-ah-kah”).

paramount chief

A chief who rules over many other chiefs. Powhatan was paramount chief of about thirty tribes.

Jamestown

The first lasting English settlement in America, founded in May 1607 on the James River in Virginia.

Virginia Company

The London company of investors that paid for and governed the Jamestown colony.

baptism

The Christian rite of washing with water in the name of the Father, the Son and the Holy Ghost, marking a person’s entrance into the church.

CORE IDEAS

Her times. Pocahontas was born about 1596 in Tsenacommacah, the land of some thirty Algonquian-speaking tribes along the rivers of coastal Virginia. Her father, Wahunsenaca, called Powhatan, was their **paramount chief**. Her names were Amonute and Matoaka; “Pocahontas” was a nickname meaning something like “playful one.” Her people lived in villages of bark-covered houses, grew corn, beans and squash, fished the rivers and hunted the woods.

In May 1607, 104 English men and boys sent by the **Virginia Company** landed on a marshy island in the James River and built Jamestown. Bad water, disease and hunger struck at once; by autumn about half were dead. In December, Powhatan's men captured Captain John Smith and brought him to Werowocomoco, Powhatan's chief town. Years later, in 1624, Smith wrote that he was about to be clubbed to death when Pocahontas, then about eleven, laid her head on his to save him. His first account, printed in 1608, does not mention it, and historians still debate whether it happened as he told it or whether he misunderstood a ceremony. This was never a romance: she was a child.

What is certain is that Pocahontas came often to Jamestown afterward, sometimes with Powhatan men bringing corn to trade. Smith later wrote that she was, under God, the means of saving the colony from famine. After Smith left in 1609, trust between the peoples broke down, and the English suffered the "Starving Time" of 1609-1610.

Her choice. In 1613 an English captain, Samuel Argall, tricked Pocahontas aboard his ship and held her to bargain with her father, a plain wrong done to her. She was taken to the settlement of Henricus, where the minister Alexander Whitaker taught her the Christian faith. There Pocahontas chose to be baptized and took the Bible name Rebecca. In April 1614 she married John Rolfe, a widowed planter who grew tobacco; Rolfe wrote that he sought her good and her growth in faith. Powhatan agreed, and the marriage brought about eight years of quiet called the "Peace of Pocahontas." Their son Thomas was born in 1615.

Why it mattered. In 1616 the Rolfes sailed to England with about a dozen Powhatan people. Lady Rebecca was presented at court and saw King James I at a masque in January 1617. In March, as the ship began the journey home, she fell gravely ill and was carried ashore at Gravesend. Rolfe wrote that she comforted him, saying that all must die, but it was enough that her child lived. She died at about twenty-one and was buried at St George's Church, Gravesend, on 21 March 1617. Thomas grew up and returned to Virginia. She is remembered as a peacemaker between two peoples.

PICTURE STUDY



Matoaka als Rebecca (Pocahontas), Simon van de Passe, 1616 · Engraving on paper · Prints are held in the National Portrait Gallery (Smithsonian), Washington, D.C., and the British Museum, London
Wikimedia Commons · Public domain

Simon van de Passe, a Dutch engraver working in London, made this picture while Pocahontas was in England. It is the only portrait made of her from life. The Latin around the oval calls her Matoaka, also known as Rebecca, daughter of the mighty prince Powhatan, and gives her age as 21 in 1616.

Look closely

- Find the feather fan. Why might the artist include it with her English clothes?
- Read the border with a parent's help. Find her two names and her age.
- Look closely at her face. Does she look English to you, or did the artist show her as she was?

Talk about it

1. The Virginia Company hoped this picture would help raise money for the colony. How might the picture help them?
2. Many later paintings of Pocahontas were imagined. Why is a portrait made from life especially valuable to historians?

HANDS-ON: MAP TSENACOMMACAH AND JAMESTOWN

Draw a map of the rivers and towns of Pocahontas's world, with an inset map of her voyage to England.

You will need

- A large sheet of paper and an atlas or printed map of the Chesapeake Bay
- Pencil and colored pencils
- A ruler

Steps

1. Draw the Chesapeake Bay opening to the Atlantic Ocean. Draw three rivers running into it from the west: the James (south), the York, with the Pamunkey branch (middle), and the Rappahannock (north).
2. Mark and label **Jamestown** on its island in the James River, **Henricus** farther up the James (near today's Richmond), **Werowocomoco** on the north bank of the York River, and **Point Comfort** where the James meets the bay.
3. Shade the land of Tsenacommacah lightly in green, from the coast to the falls of the rivers. Write "Powhatan's land" across it.
4. Draw small houses for Powhatan towns and a small three-sided fort for Jamestown. Add a key.
5. In a box in the corner, draw an inset map: the Atlantic with a dotted line from Virginia to **London** and **Gravesend** on the River Thames. Label it "Voyage of 1616."
6. Add a compass rose and a title.

Check your work

- My map shows three rivers and four labeled places.
- My inset shows the voyage to England.
- My key explains the symbols.

FIELD NOTEBOOK

1. **Notebook entry.** Make two columns headed "Certain" and "Debated." Put at least three facts in each. Then write a paragraph: Why do historians need to be careful with John Smith's 1624 story, and what can we say for sure about Pocahontas?
2. Add her marriage (April 1614) and her burial (21 March 1617) to your heroine timeline.

Did you know? Archaeologists of the Jamestown Rediscovery project found the original 1607 fort in 1994, long thought washed away by the river. Werowocomoco, Powhatan's chief town, was located by archaeologists in 2003 on the York River. St George's Church in Gravesend has a statue of Pocahontas in its churchyard; the exact place of her grave is unknown because the old church burned in 1727.

Map or diagram. Jamestown sits about 35 miles up the James River from the Chesapeake Bay. The English chose an island so that Spanish ships coming up the river could be seen in time, but the swampy ground brought disease.

Goes deeper in. History, "Jamestown and the First English Colonies" (coming soon), and

Geography, “The Chesapeake Bay and Tidewater Virginia” (coming soon).

For families. Sources: Historic Jamestowne (Jamestown Rediscovery); Helen Rountree, *Pocahontas, Powhatan, Opechancanough* (2005); Camilla Townsend, *Pocahontas and the Powhatan Dilemma* (2004); John Smith, *A True Relation* (1608) and *Generall Historie of Virginia* (1624). Her birth year (about 1596) comes from the age on the 1616 engraving. The rescue story is presented as debated, which is the honest state of the evidence. The date and place of her baptism are not recorded exactly (Henricus or Jamestown, 1613–1614). The words at her death come from John Rolfe’s letter of June 1617, paraphrased. The stop avoids the romantic legend of popular films; the marriage was to John Rolfe, and Pocahontas was about eleven when she met Smith. The Peace of Pocahontas ended with the attack of 1622 under Opechancanough, after Powhatan’s death in 1618; that story belongs to the History course.

PRACTICE

1. **EASY** In what year was Jamestown founded, and on what river?
2. **EASY** What name did Pocahontas take at her baptism, and whom did she marry?
3. **MEDIUM** Why do historians debate John Smith’s story that Pocahontas saved his life?
4. **MEDIUM** What was the “Peace of Pocahontas,” and how long did it last?
5. **CHALLENGE** The 1616 engraving gives her age as 21. About what year was she born? About how old was she when Jamestown was founded, and when she died in March 1617?

Make it a game · Trade Without Words. Two teams sit facing each other. Each team has a basket of small objects (corn kernels, buttons, beads, a spoon). No one may speak. Using only gestures and pointing, the teams must make three fair trades. Afterward, talk: what was hard to understand? How might a misunderstanding have caused trouble between the Powhatan and the English?

Scripture. “Blessed are the peacemakers: for they shall be called the children of God.” (Matthew 5:9, KJV)

Jesus called peacemakers blessed. Pocahontas carried food and friendship between two peoples, and her marriage brought years of peace to Virginia.

Practice: answers

1. 1607, on the James River in Virginia.
2. Rebecca; she married John Rolfe in April 1614.
3. Smith told it in 1624, long after the event and after she had become famous; his first account of his capture, printed in 1608, does not mention it; and he may have misunderstood a Powhatan ceremony.
4. The years of peace between the English and the Powhatan people that followed her marriage to John Rolfe in 1614; it lasted about eight years, until 1622.

5. About 1595-1596 ($1616 - 21 = 1595$, or 1596 if her birthday came later in the year). She was about 11 in 1607 and about 21 when she died in 1617.

3.5 ANNE BRADSTREET, AMERICA'S FIRST POET

OBJECTIVES

- Tell how Anne Bradstreet came to New England on the *Arbella* in 1630.
- Explain how *The Tenth Muse* (1650) became the first book of poems from English America.
- Read lines from “Upon the Burning of Our House” and explain the faith they show.

Warm-up. Think of the thing you own that you would be saddest to lose. Now imagine waking at night to the cry of “Fire!” and watching your house and everything in it burn. What would you say to God the next morning? Keep your answer in mind; today you will read what a poet said.

Video slot. Video coming. Anne Bradstreet, Puritan poet of Massachusetts; “Upon the Burning of Our House” read aloud. Search approved channels (a library or university channel, Poetry Foundation readings, Christian History Institute); preview first.

KEY TERMS

Puritan

An English Protestant of the 1500s and 1600s who wanted to “purify” the Church of England by Scripture and live a careful, godly life.

Massachusetts Bay Colony

The Puritan colony founded in New England in 1630, with Boston as its chief town.

Arbella

The flagship of John Winthrop’s fleet, which carried Anne Bradstreet and her family to New England in 1630.

couplet

Two lines of poetry, one after the other, that rhyme.

muse

In old Greek stories, one of nine goddesses of the arts; poets used the word to mean the spirit that inspires a poem. A “tenth Muse” meant a new poet.

CORE IDEAS

Her times. Anne Dudley was born in 1612 in Northampton, England. Her father, Thomas Dudley, managed the estates of the Earl of Lincoln, and Anne grew up among the earl’s books. She read the Bible, history, and the poets Sir Philip Sidney and the Frenchman Du Bartas. At sixteen, in 1628, she married Simon Bradstreet, a young Puritan who worked for her father. The **Puritans** wanted the Church of England reformed by Scripture, and under King Charles I they faced growing pressure.

Her choice. In 1630 the Dudleys and Bradstreets joined John Winthrop's fleet of eleven ships, about seven hundred people bound for a new colony. Anne sailed on the flagship, the **Arbella**. Winthrop reminded the settlers that they would be "as a city upon a hill," with all eyes upon them. After about two months at sea they landed at Salem in June 1630. Anne later wrote to her children that she "found a new world and new manners, at which my heart rose. But after I was convinced it was the way of God, I submitted to it and joined to the church at Boston."

Life was hard. The family moved from Charlestown to Boston, to Newtowne (now Cambridge), to Ipswich and at last to Andover, on the edge of the wilderness. Anne was often ill. She raised eight children, whom she called "eight birds hatched in one nest." Both her father and her husband served as governors of Massachusetts Bay. In spare hours she wrote long poems on history and the seasons, and short ones about her own life.

The book. Her brother-in-law, the minister John Woodbridge, carried a copy of her poems to London, apparently without asking her. In 1650 they were printed as *The Tenth Muse Lately Sprung Up in America*, the first book of poems by anyone living in England's American colonies. Anne was surprised and set about correcting her poems. A second edition, with new poems, appeared in Boston in 1678, after her death.

Her faith. On 10 July 1666 the Bradstreet house in Andover burned to the ground, with eight hundred books. Anne wrote a poem in rhyming **couplets**. She tells of waking to "thund'ring noise," then turns to God: "I blest His name that gave and took, / That laid my goods now in the dust. / Yea, so it was, and so 'twas just. / It was His own, it was not mine." She ends by looking to the house God builds in heaven: "My hope and treasure lies above."

Why it mattered. Anne Bradstreet died in Andover on 16 September 1672. She began American literature, and she showed that Puritan faith could be both tender and strong.

PICTURE STUDY



Mrs. Elizabeth Freake and Baby Mary, Unknown artist (called the Freake-Gibbs Painter), About 1671-1674 · Oil on canvas · Worcester Art Museum, Worcester, Massachusetts · Wikimedia Commons · Public domain

No portrait of Anne Bradstreet survives. This painting shows another New England mother of her own day, Elizabeth Freake, the wife of a Boston merchant, with her baby daughter Mary. It was painted in Boston in the early 1670s, the same years Anne was finishing her last poems, and it is one of the finest early American portraits.

Look closely

- Look at the lace, ribbons and beads. Did Puritans always wear plain black and gray?
- Look at the baby. What is she wearing, and how is she held?
- Look at how flat the figures seem. How is this different from the Cranach or Armada portraits?

Talk about it

1. What does this painting tell you about family life in Puritan Boston?
2. If Anne Bradstreet had sat for a portrait, what object might she hold to show who she was?

HANDS-ON: A POEM IN COUPLETS

Diagram the rhyme of Anne's couplets, then write your own eight-line poem of thanks in the same pattern.

You will need

- Notebook paper and a pencil
- Two colored pencils

Steps

1. Copy these four lines: “I blest His name that gave and took, / That laid my goods now in the dust. / Yea, so it was, and so ’twas just. / It was His own, it was not mine.”
2. Diagram the rhyme: write a letter at the end of each line. A new sound gets a new letter. (“took” = A; “dust” = B; “just” = B; “mine” = C.) Circle the pair that makes a couplet in one color.
3. Diagram the beat: tap out “i BLEST his NAME that GAVE and TOOK.” Count the syllables (8) and the strong beats (4). Mark strong beats with a slash.
4. Write your own poem of eight lines, in four rhyming couplets (AABBCCDD), about something you are thankful for, or something you lost and God still cared for you.
5. Try to give each line about eight syllables. Read it aloud and fix any line that stumbles.

Check your work

- I lettered the rhymes of Anne’s lines correctly.
- My poem has four couplets that rhyme.
- I read my poem aloud.

FIELD NOTEBOOK

1. **Map.** Draw the North Atlantic. On the right, draw England and label **Northampton** and the **Isle of Wight**, where the Arbella set sail. On the left, draw the Massachusetts coast and label **Salem, Charlestown, Boston, Cambridge (Newtowne), Ipswich** and **Andover**. Draw the Arbella’s route with a dotted line and write “April–June 1630.” Number Anne’s moves 1 to 5 with arrows.
2. **Notebook entry.** Write a paragraph about the line “It was His own, it was not mine.” What did Anne believe about her house and books? How did that belief help her after the fire?

Did you know? Anne’s descendants include many famous Americans; the writer Oliver Wendell Holmes and the jurist Oliver Wendell Holmes Jr. were among them. Her prose letter “To My Dear Children” and a set of short wise sayings called “Meditations Divine and Moral” stayed in a family notebook and were not printed until 1867. Her house’s library of about eight hundred books was a huge collection for New England in 1666.

Map or diagram. The Arbella left the Isle of Wight in early April 1630 and reached Salem on 12 June, about nine weeks at sea. Andover, Anne’s last home, lay about twenty miles north of Boston.

Goes deeper in. Literature, “Early American Poetry” (coming soon), and History, “The Puritans and Massachusetts Bay” (coming soon).

For families. Sources: *The Works of Anne Bradstreet*, ed. Jeannine Hensley (Harvard, 1967); Charlotte Gordon, *Mistress Bradstreet* (2005). All poem lines are from the public-domain 1678 and manuscript texts; spelling is modernized lightly and varies slightly by edition. “First book of poems from English America” refers to a book by a writer living in the colonies. The Arbella’s exact sailing date is variously given (late March to 8 April 1630, after delays). Her birth year is usually given as 1612; some sources say 1612 or 1613. The picture is a related work, not a portrait of Bradstreet.

PRACTICE

1. **EASY** On what ship did Anne Bradstreet sail to New England, and in what year?
2. **EASY** What was the title of her first book, and when was it printed?
3. **MEDIUM** Anne wrote that at first “my heart rose” at the new world. What did she mean, and what changed her mind?
4. **MEDIUM** What does the line “It was His own, it was not mine” mean?
5. **CHALLENGE** Count the syllables in the line “That laid my goods now in the dust.” How many strong beats does it have? Does it match the line “I blest His name that gave and took”?

Make it a game • Couplet Catch. Players stand in a circle and toss a soft ball. The thrower says one line of about eight syllables, such as “The snow came down on Andover.” The catcher must answer with a line that rhymes and makes sense: “And covered field and roof all over.” A good couplet earns a point. Then the catcher starts a new line.

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)

Job lost everything and still blessed God. Anne’s fire poem echoes Job’s words: “I blest His name that gave and took.”

Practice: answers

1. The Arbella, in 1630.
2. *The Tenth Muse Lately Sprung Up in America*, printed in London in 1650.
3. Her heart rose up against it: she disliked the hard new life and strange ways. She was convinced it was the way of God for her, so she submitted to it and joined the church at Boston.
4. Everything she owned really belonged to God, who had lent it to her; so when the house burned she did not complain against God but blessed Him, like Job.
5. 8 syllables (That-laid-my-goods-now-in-the-dust) with 4 strong beats (that LAID my GOODS now IN the DUST). Yes, both lines have 8 syllables and 4 beats, in the same da-DUM pattern.

3.6 ABIGAIL ADAMS: “REMEMBER THE LADIES” AND THE LETTERS OF THE REVOLUTION

OBJECTIVES

- Describe how Abigail Adams ran the family farm and raised her children while John Adams served the Revolution far from home.
- Explain what she asked in her “Remember the Ladies” letter of 31 March 1776, in the setting of her own day.
- Use her letters as a primary source for life during the American Revolution.

Warm-up. Your father or mother must go away for most of ten years to help found a new nation, and the only way to talk is by letters that take a week or more to arrive. What would you write about in your first letter? Make a list of three things.

Video slot. Video coming. Abigail Adams and the letters of John and Abigail Adams during the American Revolution; Peacefield and the Adams birthplaces in Quincy. Search approved channels (Massachusetts Historical Society, Adams National Historical Park / National Park Service, Colonial Williamsburg); preview first.

KEY TERMS

Continental Congress

The meeting of delegates from the American colonies in Philadelphia that led the Revolution and approved the Declaration of Independence in 1776.

Battle of Bunker Hill

An early battle of the Revolution, fought on 17 June 1775 on the hills of Charlestown, across the river from Boston.

Providence

God’s wise and loving care and rule over all things. Abigail often wrote of trusting Providence.

coverture

The old English law, followed in the colonies, by which a married woman’s property and legal rights were held under her husband’s name.

First Lady

The title later given to the wife of the President of the United States. Abigail was the second, after Martha Washington.

CORE IDEAS

Her times. Abigail Smith was born on 22 November 1744 in Weymouth, Massachusetts, the daughter of the Reverend William Smith, a Congregational minister. Girls of her day rarely

went to school, and she was often sick, but she read her way through her father's and grandfather's libraries: the Bible, Shakespeare, Milton and history. On 25 October 1764 she married John Adams, a young lawyer, and they settled on a farm in Braintree (now Quincy). Five children were born; little Susanna died as a baby.

In 1774 John was chosen for the **Continental Congress** in Philadelphia, about three hundred miles away. For most of the next ten years he was gone: in Congress, then as a diplomat in France and Holland. Abigail ran the farm, hired workers, paid the bills, taught the children and nursed the family through a dysentery epidemic in 1775 that took her own mother. She and John wrote to each other constantly; more than 1,100 of their letters survive. She sometimes signed herself "Portia," after a faithful Roman wife.

Her courage. On 17 June 1775 Abigail climbed Penn's Hill near her home with seven-year-old John Quincy and watched the smoke rise as Charlestown burned during the **Battle of Bunker Hill**. Their family friend Dr. Joseph Warren was killed. She wrote to John that the race is not to the swift nor the battle to the strong, but that the God of Israel gives strength and power to His people. Soldiers and refugees from Boston passed her door, and she fed and sheltered them.

Remember the Ladies. On 31 March 1776, as Congress moved toward independence, she wrote that in the new laws John should "Remember the Ladies," and be kinder to them than their ancestors had been. Under **coverture**, a wife could own nothing in her own name, and the law gave her little protection from a cruel husband. Abigail asked that husbands not hold unlimited power over their wives. John answered with a joke. Abigail did not scorn home or marriage; she prized being a wife and mother, and she also urged better learning for girls, so that mothers could teach their children well.

Her faith. In 1780 she wrote to twelve-year-old John Quincy, who was with his father in Europe: "These are the times in which a genius would wish to live," for "great necessities call out great virtues." She trusted **Providence** through war and long separation. In November 1800 she became the first presidential wife to live in the unfinished White House, where she hung the laundry to dry in the East Room. She died at Quincy on 28 October 1818.

Why it mattered. Abigail's letters are among the best records of the Revolution, and her son John Quincy Adams became the sixth President.

PICTURE STUDY

Abigail Smith Adams, Benjamin Blyth, About 1766 · Pastel on paper · Massachusetts Historical Society, Boston

Benjamin Blyth, a Salem artist, drew this portrait of Abigail when she was about twenty-two, two years after her marriage. He drew a matching portrait of John. Pastel is made of sticks of colored chalk, which give a soft look. These are the earliest known portraits of the couple.

Look closely

- Look at her face. What words would you use to describe her: shy, clever, cheerful, serious?
- Look at her necklace and dress. Is this an everyday farm dress or her best?
- Look at the edges of the picture. How does the soft pastel differ from oil paint?

Talk about it

1. This portrait was made ten years before the Revolution. What did this young woman not yet know about her future?
2. Why might a young couple have matching portraits made?

Safety first. If you use a candle to melt sealing wax, a grown-up must light it and stay with you; keep hair and sleeves back.

HANDS-ON: A LETTER HOME, AND THE LETTER'S ROAD

Write a letter in Abigail's voice to John in Philadelphia, and draw a map of the road it traveled.

You will need

- Plain paper (a brown paper bag cut flat makes good "old" paper)
- A pen or a dip pen and ink, if you have one
- Colored pencils and a map of the eastern United States
- A candle and sealing wax or a sticker, with a parent's help

Steps

1. **Map.** Draw the coast from Massachusetts to Pennsylvania. Mark and label **Braintree, Penn's Hill, Boston, Charlestown (Bunker Hill), Providence, New York** and **Philadelphia**.
2. Draw the post road as a dotted line from Boston through Providence and New York to Philadelphia. Write "about 300 miles" beside it.
3. Draw a small post rider on horseback on the road and a small key.
4. **Letter.** Head your letter "Braintree" with a date in 1775 or 1776. Begin "My Dearest Friend," as Abigail often did.
5. Write at least two paragraphs: news of the farm, the children and the war, and one question for John about the new nation. End with a line of trust in God and sign it "Portia."
6. Fold the letter in thirds with the writing inside, address the outside to John Adams, Esq., Philadelphia, and seal it.

Check your work

- My map shows seven labeled places and the post road.
- My letter has a place, a date, a greeting and two paragraphs.

- My letter includes real facts from Abigail’s life.

FIELD NOTEBOOK

1. **Notebook entry.** Copy the line “Great necessities call out great virtues.” Write a paragraph explaining what it means and giving one example from Abigail’s own life during the war.
2. Add a small copy of your post-road map.

Did you know? Abigail and John were married for 54 years. The Adams papers, one of the largest family archives in America, are kept at the Massachusetts Historical Society, which has put the letters of John and Abigail online. In 1776 Abigail and her children were inoculated against smallpox in Boston, a brave choice in an age when the treatment itself carried some danger.

Map or diagram. A letter between Braintree and Philadelphia often took a week or two and sometimes much longer, and letters to Europe could take months or be lost at sea. Count the days: a rider covering 30 miles a day would need about 10 days for 300 miles.

Goes deeper in. History, “The American Revolution” (coming soon), and Literature, “Letters and Diaries as Sources” (coming soon).

For families. Sources: Massachusetts Historical Society, *Adams Family Papers: An Electronic Archive* (letters of 31 March 1776, 18 June 1775 and 19 January 1780); Edith Gelles, *Abigail Adams: A Writing Life*; David McCullough, *John Adams*. The full “Remember the Ladies” passage is short and worth reading together at the archive. The stop presents her request in the terms of her own day, as a plea for legal protection and kindness to wives within marriage, without a modern political frame. The Bunker Hill letter quotation is paraphrased. Her children: Abigail (“Nabby”), John Quincy, Susanna (died at about one), Charles and Thomas; a daughter, Elizabeth, was stillborn in 1777.

PRACTICE

1. **EASY** Where was John Adams when Abigail wrote her “Remember the Ladies” letter, and why was he there?
2. **EASY** What battle did Abigail and John Quincy watch from Penn’s Hill, and when?
3. **MEDIUM** Name three jobs Abigail took on while John was away.
4. **MEDIUM** In the setting of her own day, what was Abigail asking for when she wrote “Remember the Ladies”?
5. **CHALLENGE** More than 1,100 letters between John and Abigail survive. Why are letters like these called primary sources, and what can they tell historians that a history book might not?

Make it a game • Post Rider Relay. Set up stations around the yard or house: Boston, Providence, New York and Philadelphia. One player writes a one-line message and seals

it. Riders carry it from station to station; at each station the rider must answer a quick question about Abigail before handing it on. At Philadelphia, “John” opens and reads it aloud. Was the message still right?

Scripture. “She openeth her mouth with wisdom; and in her tongue is the law of kindness.” (Proverbs 31:26, KJV)

Abigail’s letters were full of wise counsel to her husband and children, and John trusted her judgment above almost anyone’s.

Practice: answers

1. In Philadelphia, serving in the Continental Congress.
2. The Battle of Bunker Hill, on 17 June 1775.
3. Any three: running the farm; hiring workers; paying bills and managing money; teaching the children; nursing the sick; sheltering refugees and soldiers; writing news to John.
4. Under the law of coverture, a wife owned nothing in her own name and had little protection from a cruel husband; she asked that the new laws be kinder to wives and not give husbands unlimited power over them.
5. They were written at the time by people who lived through the events. They show daily life, prices, sickness, fears, faith and news as it happened, and how ordinary people felt, details a later history book might leave out or get wrong.

3.7 SUSANNA WESLEY AND HER NINETEEN CHILDREN

OBJECTIVES

- Describe Susanna Wesley’s home school at the Epworth rectory and how she ordered her days.
- Tell the story of the Epworth fire of 1709 and the “kitchen meetings” of 1711–1712.
- Explain how her teaching shaped her sons John and Charles, the leaders of the Methodist revival.

Warm-up. How long does your school day last? Who teaches you, and how? Now imagine one mother teaching ten children in a country parsonage six hours a day, with no printed workbooks, and still finding one hour a week to talk alone with each child. How would she do it?

Video slot. Video coming. Susanna Wesley, the Epworth rectory and the rescue of young John Wesley from the fire of 1709. Search approved channels (Christian History Institute, Torchlighters (John Wesley episode), Epworth Old Rectory, Museum of Methodism / Wesley’s Chapel); preview first.

KEY TERMS

Dissenter

In England after 1662, a Protestant who would not conform to the Church of England and worshiped in separate congregations.

rector

A Church of England clergyman in charge of a parish.

rectory

The house provided for a rector and his family.

revival

A time when many people turn to God with new faith and earnestness.

Methodism

The movement begun by John and Charles Wesley in the 1700s, named for the careful “method” of prayer, study and good works they practiced.

CORE IDEAS

Her times. Susanna Annesley was born in London on 20 January 1669, the twenty-fifth child of Dr. Samuel Annesley, a well-known **Dissenting** minister. She grew up among books and godly talk. At about thirteen she studied the arguments for herself and chose to join the Church of England. In 1688 she married Samuel Wesley, a poor young clergyman. In the 1690s he became **rector** of Epworth, a market town in the flat fen country of north Lincolnshire, where the family lived for nearly forty years.

Between 1690 and 1709 Susanna bore nineteen children. Nine died as babies, a grief common in those days; ten lived to grow up. Money was always short. Samuel was a scholar and poet but poor at business, and in 1705 he was even jailed for a time for debt at Lincoln Castle. Some of his parishioners disliked him and damaged his crops and animals.

Her school. Susanna taught her children herself, six hours a day: from nine to twelve and from two to five. Each child began to learn the alphabet on the day after his or her fifth birthday, and the first reading lesson was the first verse of Genesis. Daughters learned to read well before learning to sew, which was her rule. She kept order with calm, steady discipline, and each week she set aside time to talk alone with each child about the soul. A family tradition says that when she needed to pray in the busy house, she threw her apron over her head, and the children knew not to disturb her.

The fire. On the night of 9 February 1709, the rectory caught fire. The family escaped, but five-year-old John was left upstairs. He appeared at a window, and neighbors climbed on one another's shoulders to pull him out just before the roof fell in. Susanna called him "a brand plucked out of the burning," words from Zechariah 3:2, and resolved to care more especially for his soul. In the winter of 1711–1712, while Samuel was in London, she began reading sermons and praying with her family on Sunday evenings. Neighbors asked to join, and the "kitchen meetings" grew to about two hundred people.

Why it mattered. Her sons John, born in 1703, and Charles, born in 1707, became the leaders of the great Methodist **revival**. John preached across Britain for more than fifty years, often in the open air; Charles wrote over six thousand hymns, including "And Can It Be" and "Hark! the Herald Angels Sing." John wrote often to his mother for counsel, and the small groups, careful habits and plain preaching of Methodism echoed the Epworth home. Susanna died in London on 23 July 1742, having asked her children to sing a psalm of praise to God as soon as she was gone. She is remembered as the "Mother of Methodism."

PICTURE STUDY

The Rescue of John Wesley from the Burning Parsonage at Epworth, Henry Perlee Parker, 1840 · Oil on canvas (widely reproduced as an engraving) · Methodist collections in England; prints are common

Henry Perlee Parker, an English painter, painted this scene in 1840, more than 130 years after the fire, around the hundredth anniversary of the Methodist movement. He imagined the faces, but the human ladder and the boy at the window come from the family's own account. No one is hurt in the picture; it shows a rescue.

Look closely

- Find the human ladder. How many people are part of it?
- Find someone praying. Who might that be?
- Find the light in the picture. Where does it come from, and where does it fall brightest?

Talk about it

1. Why do you think Methodists in 1840 wanted a painting of this moment?

2. Susanna called John “a brand plucked out of the burning.” How does the painting show that idea?

HANDS-ON: DIAGRAM SUSANNA’S WEEK

Make a chart of Susanna’s school day and her week of talks with each child, then make a chart for your own home.

You will need

- Two sheets of paper and a ruler
- Colored pencils

Steps

1. **Her day.** Draw a timeline bar from 5 a.m. to 9 p.m. Shade 9–12 and 2–5 in one color and label them “School.” Add the noon meal, chores, prayers and supper.
2. **Her week.** Draw a table with seven columns, Monday to Sunday. Using Susanna’s own letter to Samuel of February 1712, write in each column the child she talked with that evening: Monday, Molly; Tuesday, Hetty; Wednesday, Nancy; Thursday, Jacky (John); Friday, Patty; Saturday, Charles; Sunday, Emilia and Sukey.
3. Count the school hours in a day (6) and in a six-day week (36).
4. **Your week.** On the second sheet, make a seven-day chart for your own family: when is school, when is prayer, and when could each person have a quiet talk with a parent?
5. Write one sentence: what is one habit from Susanna’s home you would like to keep?

Check your work

- My timeline shows the six school hours.
- My week chart names seven days and the children.
- I made a chart for my own home too.

FIELD NOTEBOOK

1. **Map.** Draw a simple map of England. Mark and label **London** (where Susanna was born and died), **Epworth** in north Lincolnshire near the River Trent, **Lincoln** and **Oxford** (where John and Charles studied). Draw a small house with flames at Epworth and the date 9 February 1709.
2. **Notebook entry.** Write a paragraph: How did Susanna’s home at Epworth prepare John and Charles for their life’s work? Give at least two examples.

Did you know? In 1725 John wrote to his mother asking how to judge whether a pleasure is wrong. She answered that whatever weakens your reason, dulls the tenderness of your conscience, hides your sense of God or takes away your love for spiritual things is sin to you, however innocent it may seem. The new rectory, built after the fire, still stands in Epworth and can be visited as the Epworth Old Rectory.

Map or diagram. Epworth lies on the Isle of Axholme, once marshland surrounded by rivers, so it was called an “isle” though it was not in the sea. Draining of the marshes in the 1600s angered many local people, part of the reason the area was rough and hard to serve.

Goes deeper in. History, “The Great Awakening and the Evangelical Revival” (coming soon), and Literature, “Hymns of Charles Wesley” (coming soon).

For families. Sources: Susanna Wesley’s letters to Samuel (1712) and to John (24 July 1732, on her method of education, and 8 June 1725), printed in Charles Wallace, ed., *Susanna Wesley: The Complete Writings* (Oxford, 1997); Arnold Dallimore, *Susanna Wesley*. John’s age at the fire is often given as six; he was born 17 June 1703 (Old Style), so he was five. The cause of the fire is uncertain; some thought it was set by angry parishioners. The weekday list of talks comes from her letter to Samuel of 6 February 1712. We could not confirm where the original Parker painting now hangs, so the stop says only “Methodist collections.” Her strict view of training a child’s will is part of her letter; discuss it as a mother of her own day, joined to deep tenderness.

PRACTICE

1. **EASY** How many children did Susanna Wesley have, and how many grew up?
2. **EASY** On what day did each Wesley child begin learning the alphabet, and what was the first reading lesson?
3. **MEDIUM** What happened on the night of 9 February 1709, and what did Susanna call John afterward?
4. **MEDIUM** What were the “kitchen meetings,” and why did they grow?
5. **CHALLENGE** Susanna was born on 20 January 1669. How old was she when John was born in June 1703, and when the rectory burned in February 1709? How many hours of school did her children have in a six-day week?

Make it a game • Human Ladder Quiz. Play safely on the floor, not by climbing. Lay out a “ladder” of pillows or paper rungs across the room toward a “window” (a chair). Each correct answer about Susanna Wesley lets a player step to the next rung. Wrong answers mean wait a turn. The first to reach the window “rescues” a stuffed animal waiting there.

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 trained her children in God’s Word from their fifth birthday. Years later John and Charles carried that teaching to thousands across Britain and America.

Practice: answers

1. Nineteen children; ten grew up and nine died as babies.

2. The day after the fifth birthday; the first reading lesson was the first verse of Genesis.
3. The Epworth rectory burned. Five-year-old John was trapped upstairs and was pulled from a window by neighbors standing on each other's shoulders. She called him "a brand plucked out of the burning" (Zechariah 3:2).
4. In the winter of 1711-1712, while Samuel was in London, Susanna read sermons and prayed with her family on Sunday evenings. Neighbors asked to come, and they grew to about two hundred people because many were hungry for plain teaching and prayer.
5. She was 34 when John was born ($1703 - 1669 = 34$, and her birthday had passed) and 40 at the fire ($1709 - 1669 = 40$, her birthday on 20 January had just passed). $6 \text{ hours} \times 6 \text{ days} = 36 \text{ hours a week}$.

3.8 LAURA INGALLS WILDER AND THE PRAIRIE

OBJECTIVES

- Trace the Ingalls family's moves from Wisconsin to Dakota Territory and Laura's later move to Missouri.
- Explain how the Homestead Act worked and how a 160-acre claim was laid out.
- Tell how Laura turned her memories into the Little House books, begun when she was in her sixties.

Warm-up. Have you ever moved house? Count how many homes your family has had. The Ingalls family moved more than half a dozen times by covered wagon before Laura was thirteen. What would you pack if everything had to fit in one wagon?

Video slot. Video coming. Laura Ingalls Wilder's real life: De Smet, the Homestead Act and Rocky Ridge Farm. Search approved channels (Laura Ingalls Wilder Home and Museum, Laura Ingalls Wilder Memorial Society, De Smet; Homestead National Historical Park / National Park Service); preview first.

KEY TERMS

homestead

Land a settler claimed from the government and earned by living on it and farming it.

Homestead Act

The law of 1862 that gave 160 acres of public land to a settler who lived on it and farmed it for five years and paid a small fee.

claim shanty

A small, quickly built house on a homestead claim, often of rough boards or sod.

Dakota Territory

The land that later became the states of North and South Dakota (1889).

memoir

A true account a person writes of his or her own life and memories.

CORE IDEAS

Her times. Laura Ingalls was born on 7 February 1867 in a log house in the Big Woods near Pepin, Wisconsin, the second daughter of Charles and Caroline Ingalls. Five years earlier, during the Civil War, Congress had passed the **Homestead Act**: any family could gain 160 acres of public land by living on it and farming it for five years. Pa, a farmer, hunter, carpenter and fiddler, longed for open land in the West.

The moves. The family went by covered wagon to Kansas in 1869 and lived near Independence on Osage land until 1871, then returned to Wisconsin. In 1874 they settled

near Walnut Grove, Minnesota, first in a dugout on the bank of Plum Creek, until grasshopper swarms ate their wheat. They spent a year running a hotel in Burr Oak, Iowa, and went back to Walnut Grove. In 1879 Laura's older sister Mary went blind after a severe illness, and that same year the family moved to Dakota Territory, where Pa took a homestead near the new railroad town of De Smet. The Hard Winter of 1880-1881 brought blizzards from October to April; trains stopped, and the town nearly starved until two young men, one of them Almanzo Wilder, drove across the snow to buy wheat.

Her choice. Laura became Mary's eyes, describing the world around them in words. The family saved to send Mary to the Iowa College for the Blind in Vinton. To help, Laura sewed shirts in town, and at fifteen she earned a teaching certificate and taught a term at a claim school about twelve miles from home, boarding with a family there, though she was homesick and often afraid.

On 25 August 1885 Laura married Almanzo Wilder, and their daughter Rose was born in 1886. Hard years followed: diphtheria left Almanzo partly lame, a baby son died, their house burned and drought ruined their crops. In 1894 they traveled by wagon to Mansfield, Missouri, and bought a rocky, wooded piece of land they named Rocky Ridge Farm. They cleared it, planted apple trees and raised hens, and Laura began writing farm articles for the *Missouri Ruralist* in 1911.

Why it mattered. At about sixty Laura wrote a **memoir** of her girlhood. With help from Rose, by then a professional writer, it became *Little House in the Big Woods*, published in 1932 when Laura was sixty-five. Seven more books followed by 1943, and five won Newbery Honors. They tell of hard work, family love, courage, thankfulness and faith; the family sang hymns to Pa's fiddle and worshiped in the Congregational church at De Smet. Laura died at Rocky Ridge on 10 February 1957, three days after her ninetieth birthday. Her books still carry readers to the prairie.

PICTURE STUDY



The Prairie Is My Garden, Harvey Dunn, 1950 · Oil on canvas · South Dakota Art Museum, Brookings, South Dakota

Wikimedia Commons · Public domain

Harvey Dunn was born in 1884 on a homestead near Manchester, in the same Dakota county as De Smet, and grew up when the Ingalls family lived nearby. He became a famous illustrator in the East, but he never forgot the prairie. He painted this scene in 1950, near the end of his life, in memory of the pioneer women he knew as a boy. The painting is about six feet wide.

Look closely

- Find the mother's hands. What is she doing, and why do you think she would gather flowers on a hard homestead?
- Look at the land and the sky. How much of the picture is sky, and how does that make the people seem?
- Look at the colors of the grass and sky. What season is it?

Talk about it

1. The title is "The Prairie Is My Garden." What does the mother mean by that?
2. How is this painting like Laura's books? What do both remember about the prairie?

HANDS-ON: MAP THE LITTLE HOUSE TRAIL AND LAY OUT A CLAIM

Make a map of the Ingalls family's moves, and a diagram of a 160-acre homestead claim.

You will need

- A large sheet of paper and a map of the central United States
- A sheet of graph paper
- A ruler, pencil and colored pencils

Steps

1. **Map.** Draw the outlines of Wisconsin, Minnesota, Iowa, South Dakota, Kansas and Missouri. Draw the Mississippi River.
2. Mark and number the homes in order: 1 **Pepin, Wisconsin** (1867); 2 near **Independence, Kansas** (1869–1871); 3 back to Pepin (1871); 4 **Walnut Grove, Minnesota** (1874); 5 **Burr Oak, Iowa** (1876–1877); 6 Walnut Grove again (1877); 7 **De Smet, Dakota Territory** (1879); 8 **Mansfield, Missouri** (1894).
3. Connect the homes with arrows in wagon-trail dashes. Draw a small covered wagon on the longest trip.
4. **Claim diagram.** On graph paper, draw a square 16 squares by 16 squares. Label it “160 acres: one quarter section, $\frac{1}{2}$ mile on each side.”
5. Divide it into four smaller squares and label each “40 acres.” Draw and label: a claim shanty, a well, a stable, a garden, a field of wheat, a field of oats or corn, and a row of young trees.
6. Add a compass rose. Most homestead roads ran along section lines north-south and east-west; draw a road along one edge.

Check your work

- My map shows eight numbered homes in order.
- My claim diagram is a square divided into four 40-acre parts.
- My claim has at least six labeled parts.

FIELD NOTEBOOK

1. **Notebook entry.** Write a paragraph: Laura taught school at fifteen to help pay for Mary’s college. What did that choice cost her, and what does it show about her family?
2. Copy a small version of your claim diagram and write under it: “160 acres = $\frac{1}{4}$ square mile.”

Did you know? Pa’s fiddle survives and is kept at the Laura Ingalls Wilder Museum in Mansfield, Missouri, where it is still played on special occasions. Laura wrote her first drafts in pencil on cheap school tablets. A ninth book, *The First Four Years*, about her early married life, was found among her papers and published in 1971.

Map or diagram. A square mile is called a section and holds 640 acres. A homestead of 160 acres is one quarter of a section: a square half a mile, or 2,640 feet, on each side. It would take about ten minutes to walk along one side.

Goes deeper in. History, “Pioneers and the Westward Movement” (coming soon), Geography, “The Great Plains” (coming soon), and Literature, “The Little House Books”

(coming soon).

For families. Sources: Laura Ingalls Wilder, *Pioneer Girl: The Annotated Autobiography*, ed. Pamela Smith Hill (South Dakota Historical Society Press, 2014); Laura Ingalls Wilder Home and Museum; Homestead National Historical Park. The Little House books are still under copyright and are summarized, not quoted. The books change some facts: for example, they leave out the Burr Oak year and the death of baby brother Freddie (1876), and adjust ages. The family's time in Kansas ended in 1871 around the time settlers on Osage land were told to leave; the exact reason Pa left is not certain. The degree of Rose Wilder Lane's role in shaping the books is debated; the stop says she "helped." Picture: Dunn died in 1952.

PRACTICE

1. **EASY** In what year was *Little House in the Big Woods* published, and how old was Laura?
2. **EASY** How many acres could a family claim under the Homestead Act, and how long did they have to live on it?
3. **MEDIUM** Why did Laura become a teacher at fifteen?
4. **MEDIUM** A section is 640 acres. What fraction of a section is a 160-acre homestead? How many 40-acre fields fit in it?
5. **CHALLENGE** *Little House in the Big Woods* tells of the years about 1871–1872, but Laura wrote it about 1930. How many years later did she write it? Why might a memoir written that long afterward change some facts, and why can it still be truthful?

Make it a game • Pack the Wagon. Mark out a “wagon bed” on the floor with tape, about the size of a bedsheet. Players choose objects from around the house to represent what a pioneer family must carry: food, tools, bedding, Bible, fiddle, seed. Everything must fit inside the tape. Then a grown-up calls out an event (“River crossing!” “Blizzard!” “New claim!”) and each player explains which packed item will help.

Scripture. “Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.” (Philippians 4:11, KJV)

Paul learned contentment in hard and easy times. Laura's family moved, lost crops and faced blizzards, yet her books remember thankfulness and joy in simple things.

Practice: answers

1. 1932; she was sixty-five.
2. 160 acres; they had to live on it and farm it for five years.
3. To earn money to help send her blind sister Mary to the Iowa College for the Blind.
4. One quarter ($160 \div 640 = \frac{1}{4}$). Four 40-acre fields ($160 \div 40 = 4$).
5. About 58–60 years later. Memories fade and blur after so long, and a writer may combine or leave out events and change ages to make a clear story for children. It can still be truthful because it faithfully shows the real people, places, work and values of her childhood.

TRAIL 3 BADGE QUIZ

The badge quizzes are optional. The student answers in writing, in full sentences, without looking back at the stops; a parent checks against the answers. Four right out of five earns review credit for quiz 1, and four right out of five for quiz 2. Badges and the certificate are earned by doing the stops, not by scores.

Badge quiz 1 (Stops 1-5)

1. How did Katharina von Bora escape from the convent in 1523, and what home did she later run?
2. Why did Edward VI name Lady Jane Grey as his heir, and how long did she reign?
3. What did Elizabeth I mean when she said she had “the heart and stomach of a king”?
4. What name did Pocahontas take at her baptism, and what came of her marriage to John Rolfe?
5. Why is Anne Bradstreet called America’s first poet?

Badge quiz 2 (Stops 6-8)

6. Name two things Abigail Adams did during the Revolution while John was in Congress.
7. What did Abigail mean by “Great necessities call out great virtues”?
8. How did Susanna Wesley’s home school work, and which two sons led the Methodist revival?
9. What happened at Epworth on 9 February 1709?
10. What did the Homestead Act offer, and how did Laura Ingalls help her family in Dakota Territory?

TRAIL CERTIFICATE: MY HEROINES TIMELINE AND TRAIL C CERTIFICATE

Make a timeline from 1500 to 1960 on a long strip of paper. Place a small portrait (drawn or printed) of each of the eight women at her key date, with one sentence about her moment of courage.

Choose your best map or diagram from the trail and your best notebook entry, and put them behind the timeline.

Write a “letter home” in the voice of one of the eight women, telling of her times, her choice and her faith.

When the portfolio is done, a parent signs the Trail C certificate.

- **Accuracy:** Dates, places and names on the timeline and maps are correct.
- **Understanding:** Each heroine’s times, choice and faith are explained in the student’s own words, judged by the standards of her own day.
- **Maps and diagrams:** At least four maps or diagrams are complete, labeled and neat, with a key or title.

- **Writing:** The letter and notebook entries are in full sentences, with clear paragraphs and correct spelling.

Answer key

1. With eleven other nuns she rode away by night in the covered wagon of Leonhard Koppe, a Torgau merchant, among his barrels. After marrying Martin Luther in 1525 she ran the Black Cloister in Wittenberg.
2. Edward wanted England to stay Protestant and feared his Catholic half-sister Mary would undo the Reformation. Jane reigned about nine days in July 1553.
3. In her day “stomach” meant courage; she meant that though she was a woman, she had a king’s courage and would live or die with her soldiers.
4. Rebecca. Her marriage in 1614 brought about eight years of peace between the English and the Powhatan people, the “Peace of Pocahontas.”
5. Her book *The Tenth Muse Lately Sprung Up in America* (1650) was the first book of poems by someone living in England’s American colonies.
6. Any two: ran the farm and the family money; taught the children; nursed the sick; sheltered refugees and soldiers; watched the Battle of Bunker Hill and reported it; wrote hundreds of letters, including “Remember the Ladies.”
7. Hard times bring out strong character, such as courage, patience and faith, in people who meet them well.
8. She taught six hours a day; each child began the alphabet the day after the fifth birthday and first read Genesis 1:1; she talked alone with each child weekly. Her sons John and Charles Wesley led the revival.
9. The rectory burned. Five-year-old John Wesley was pulled from an upstairs window by neighbors standing on each other’s shoulders, and Susanna called him “a brand plucked out of the burning.”
10. 160 acres of public land to a family that lived on it and farmed it for five years. Laura sewed and, at fifteen, taught school to help pay for her blind sister Mary’s college.

HEROINES OF HISTORY AND FAITH TRAIL D: COURAGE AND MERCY IN THE MODERN AGE

The fourth trail of the Heroines track follows eight women of the last two centuries whose courage was shown in mercy: Florence Nightingale in the Crimean War hospital at Scutari (1854), Clara Barton on the battlefields of the Civil War and in the American Red Cross, Harriet Tubman on the Underground Railroad, Fanny Crosby the blind hymn writer, Amy Carmichael among the children of South India, Gladys Aylward on her long road to China, Corrie ten Boom and the hiding place in 1940s Haarlem, and Elisabeth Elliot and the Ecuador mission of 1956. Each heroine is met through her times, her choice, her faith and why it mattered.

This is the  **Ranger** level, for ages 10 to 13. The student reads each stop alone, in about 25 to 35 minutes, then studies a picture, makes a map or diagram, writes a paragraph in the Field Notebook and works five practice questions with answers to check. Every stop stands by itself, so the trail may be done in any order. Each stop adds a **heroine page** (pages 25–32) to the Heroines Field Notebook.

Five stops earn the **Heroines Ranger badge, Trail D part 1**; all eight stops earn part 2 and the **Trail D certificate**. Badges are earned by doing the stops; the badge quizzes are optional.

BEFORE YOU BEGIN

- Read a page of about 500 words alone and tell back the main events in order.
- Use an atlas, a scale bar and a compass rose to find and label places on a map.

MASTERY CHECKLIST

- ☐ I can name the eight heroines of Trail D and tell where and when each one lived.
- ☐ I can tell the moment of courage (the choice) in each heroine's life.
- ☐ I can explain, using their own words where we have them, how faith in God shaped what each woman did.
- ☐ I have drawn at least six maps or diagrams, including Nightingale's rose diagram and the Beje cross-section.
- ☐ I have written eight notebook paragraphs, one for each heroine page.

OPTIONAL BOOKS AND RESOURCES

- **Florence Nightingale Museum, London** (<https://www.florence-nightingale.co.uk>): Pictures, her lamp and pages on the Crimean War and her statistics, for Stop D1.
- **National Park Service: Clara Barton and Harriet Tubman** (<https://www.nps.gov>): Search "Clara Barton National Historic Site" and "Harriet Tubman Underground Railroad." Free maps, timelines and photographs for Stops D2 and D3.

- **Fanny Crosby, *Memories of Eighty Years* (1906)** (<https://www.gutenberg.org>): Her autobiography, in the public domain; read the chapters on her childhood and her hymns for Stop D4.
- **Corrie ten Boom House Museum, Haarlem** (<https://www.corrietenboom.com>): Photos of the Beje and the hiding place, useful for the model in Stop D7.
- **Corrie ten Boom, *The Hiding Place* (1971), and Elisabeth Elliot, *Through Gates of Splendor* (1957)** (<https://www.worldcat.org>): Two classic Christian biographies for family reading. Look for them at the library; parents may preview the hardest chapters.

4.1 FLORENCE NIGHTINGALE, THE LADY WITH THE LAMP

OBJECTIVES

- Locate Scutari, Constantinople, the Black Sea and the Crimea on a map and trace Florence Nightingale's route from London in 1854.
- Explain why more soldiers died of disease than of wounds, and what changed the death rate at Scutari.
- Read and draw a simple version of Nightingale's "rose diagram" and tell what it was meant to prove.

Warm-up. Imagine a hospital with no running water, broken windows, rats under the floor and sewers leaking beneath the wards. What would you fix first? Make a list of three things, and see if Florence Nightingale agreed with you.

Video slot. Video coming. Florence Nightingale in the Crimean War: the Barrack Hospital at Scutari, sanitary reform and her rose (polar area) diagram. Search approved channels (Florence Nightingale Museum London, National Army Museum, BBC Teach, Royal Statistical Society); preview first.

KEY TERMS

Crimean War

A war of 1853–1856 in which Britain, France, the Ottoman Empire and Sardinia fought Russia, mostly on the Crimean peninsula in the Black Sea.

Scutari

A town (today Üsküdar, part of Istanbul) on the Asian shore of the Bosphorus, across from Constantinople, where the British army's great Barrack Hospital stood.

sanitation

Keeping places clean and healthy: clean water, drains and sewers, fresh air and the safe removal of waste.

statistics

Collecting and counting facts in numbers so that patterns can be seen and proved.

rose diagram

Nightingale's round chart (also called a polar area diagram), with one wedge for each month, showing how many soldiers died and from what causes.

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 English, with two country houses, and young ladies of her class were expected to marry well and keep house, not to work. Hospitals in those days were dirty places, and nurses were often untrained and poorly paid. When

Florence was sixteen she wrote in her diary that on 7 February 1837 “God spoke to me and called me to His service.” For years her family would not let her nurse. At last, in 1850 and 1851, she trained at Kaiserswerth in Germany, a Protestant hospital run by Pastor Theodor Fliedner and his deaconesses.

Her choice. In 1854 Britain and France joined the Ottoman Turks in a war against Russia. Reports in *The Times* told of wounded British soldiers dying without care. The Secretary at War, Sidney Herbert, a family friend, asked Florence to lead a party of nurses. She left London on 21 October 1854 with 38 nurses and reached **Scutari** in early November, just as the wounded from the Battle of Inkerman (5 November) began to arrive. The Barrack Hospital was huge, with about four miles of beds, but it had broken drains, few blankets, little soap and almost no clean linen.

Her work. Florence set up a laundry, bought supplies with money raised in Britain, organized kitchens and kept careful records. At night she walked the long corridors with a lamp to check on the men. A newspaper reporter described her “with a little lamp in her hand, making her solitary rounds,” and the American poet Longfellow later wrote of “a lady with a lamp.” Still, the winter of 1854–1855 was terrible. In February 1855 about 42 out of every 100 patients admitted died. Most were killed not by wounds but by **disease**: cholera, typhus, typhoid and dysentery. When a Sanitary Commission arrived in March 1855 and flushed the sewers and opened the air, the death rate fell to about 2 in 100 by June.

Her faith. Florence believed that God’s laws ruled nature, and that learning those laws, such as how filth spreads sickness, was a way to serve Him and love one’s neighbor. She came home in 1856 thin and ill, and was often confined to her room for the rest of her long life. Yet she went on working, writing letters and reports from her bed.

Why it mattered. Florence used **statistics** to prove that clean hospitals save lives. Her famous **rose diagram** (1858) showed month by month how many soldiers died of preventable disease compared with wounds. In 1858 she became the first woman elected to the Royal Statistical Society. In 1860 she opened the Nightingale Training School for nurses at St Thomas’ Hospital in London, and her *Notes on Nursing* (1859) was read around the world. In 1907 she became the first woman to receive the Order of Merit. She died on 13 August 1910, aged 90.

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 traveled to Scutari in 1856 to sketch the hospital and the real people who worked there, and he painted many of them from life. Florence Nightingale stands near the middle, calm among the crowd. Barrett hoped the painting would be engraved and sold as prints so that ordinary families could see her work.

Look closely

- Find Florence Nightingale. How has the painter made her stand out from the crowd?
- Find the soldiers being carried in. What kinds of care are being given around them?
- Look at the people around her: soldiers, officers, nurses, a doctor. How many different jobs can you spot?

Talk about it

1. This hospital looks fairly tidy. Do you think it looked this way in the winter of 1854–1855? Use the story to explain.
2. Why might a painter in 1857 want to make Nightingale look calm and in charge rather than tired and ill?

HANDS-ON: DRAW A ROSE DIAGRAM

Florence Nightingale drew pictures with numbers so that busy members of Parliament would understand at a glance. Make a simplified version of her rose diagram.

You will need

- A large sheet of paper or a Field Notebook page
- A compass (or a dinner plate to trace) and a protractor or ruler
- Blue, red and black colored pencils

Steps

1. Draw a circle about 6 inches (15 cm) across and divide it into 12 equal wedges like a pie, each 30 degrees. Label the wedges with the months April 1854 to March 1855, going clockwise.
2. Make a key: **blue** = deaths from preventable disease, **red** = deaths from wounds, **black** = other causes.
3. In every wedge, shade a small red part near the center and a small black part. Then shade the blue part much bigger, growing larger from October through January, the worst months of the winter.
4. Label January 1855 “Worst month” and add a note at the edge: “Most deaths were from disease, not wounds.”
5. Title your chart “Diagram of the Causes of Mortality in the Army in the East, after Florence Nightingale.”

Check your work

- My diagram has 12 labeled wedges and a color key.
- Blue (disease) is clearly the biggest part, especially in winter.
- I can explain in one sentence what the chart proves.

FIELD NOTEBOOK

1. **Heroine page 25: Florence Nightingale.** Paste in or redraw your rose diagram. Under it write the four labels: Her times · Her choice · Her faith · Why it mattered, with one line for each.
2. Write a paragraph of five to seven sentences: “Florence Nightingale fought the Crimean War with soap, lamps and numbers.” Explain what each of the three did.

Did you know? Florence carried a small owl named Athena in her pocket before the war; she had rescued it in Athens. She was a tireless letter writer, and more than ten thousand of her letters still survive. International Nurses Day is kept on her birthday, 12 May.

Map or diagram. Trace the route: London → across the Channel to Boulogne → Paris → Marseilles → by steamer across the Mediterranean → Malta → the Dardanelles → Constantinople and Scutari. Then follow the Black Sea north to the Crimea and the port of Balaklava, about 300 miles away, where the fighting was.

Goes deeper in. History, “The Victorian Age,” and Arithmetic, “Reading and Making Graphs” (coming soon).

For families. Sources: Florence Nightingale Museum; National Archives (UK); Royal Statistical Society; Mark Bostridge, *Florence Nightingale* (2008). The 42% figure (February 1855) and the fall to about 2% (June 1855) are from Nightingale's own published figures for Scutari. Historians agree the Sanitary Commission's work, which she pressed for, did the most to lower deaths; Nightingale herself came to see this and it shaped her later work. Her religious views were her own and somewhat unusual for her day; the stop describes them as she told them. The *Times* correspondent quoted was John Macdonald (1855); Longfellow's poem is "Santa Filomena" (1857).

PRACTICE

1. **EASY** Where was the Barrack Hospital where Florence Nightingale worked?
2. **EASY** What killed most of the soldiers at Scutari in the first winter?
3. **MEDIUM** In February 1855 about 42 out of every 100 patients admitted died. By June about 2 out of 100 died. Out of 500 patients, about how many fewer would die in June than in February?
4. **MEDIUM** Florence was born in 1820 and felt God's call in 1837. She went to Scutari in 1854. How old was she at the call, and how many years passed before she went to war?
5. **CHALLENGE** Why did Florence draw a picture of her numbers instead of just printing a table? Answer in two or three sentences.

Make it a game · Lamp Rounds. Darken a room and set up "beds" (cushions) with a slip of paper on each: "needs water," "needs a blanket," "needs a letter written home." One player carries a flashlight as the lamp and makes rounds, reading each slip by lamplight and helping each "patient" in turn. Time the rounds, then try again with a written plan. Did keeping a list make you faster, as it did for Florence?

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. Florence Nightingale clothed, fed and visited sick soldiers whom many in her day thought hardly worth the trouble.

Practice: answers

1. At Scutari, across the Bosphorus from Constantinople (today Üsküdar in Istanbul).
2. Disease (cholera, typhus, typhoid and dysentery), not wounds.
3. About 200 fewer: 42% of 500 = 210 and 2% of 500 = 10, so $210 - 10 = 200$.
4. About 16 or 17 at the call (she turned 17 in May 1837), and 17 years passed (1854 – 1837).
5. Sample: Busy officials and Members of Parliament would not read long tables of figures. A picture shows at a glance that the blue (disease) wedges were far bigger than the red (wounds), so it persuaded them to pay for clean hospitals and drains.

4.2 CLARA BARTON AND THE AMERICAN RED CROSS

OBJECTIVES

- Mark on a map of the United States the places where Clara Barton served, from Antietam to Galveston.
- Tell three things Clara Barton did: nursing at the front in the Civil War, searching for missing soldiers, and founding the American Red Cross in 1881.
- Explain what the Red Cross and the Geneva Convention promised to do for the wounded.

Warm-up. When a flood, fire or storm hits a town, who comes to help, and what do they bring? List five things a family that has lost its home would need on the first day.

Video slot. Video coming. Clara Barton: Civil War nurse at Antietam, the Office of Missing Soldiers and the founding of the American Red Cross in 1881. Search approved channels (National Park Service, American Red Cross, Smithsonian, American Battlefield Trust); preview first.

KEY TERMS

Civil War

The war between the Union (the Northern states) and the Confederacy (the Southern states) in the United States, 1861–1865.

Antietam

A battle near Sharpsburg, Maryland, on 17 September 1862, the bloodiest single day in American history.

Red Cross

An international society, begun in Geneva, Switzerland, in 1863, that cares for wounded soldiers and helps people in disasters. Its sign is a red cross on white.

Geneva Convention

A treaty first signed in 1864 in which nations agreed to protect wounded soldiers and the people caring for them, whatever side they were on.

disaster relief

Help given after a flood, fire, storm or other disaster: food, shelter, clothing and medical care.

CORE IDEAS

Her times. Clarissa Harlowe Barton was born on Christmas Day, 1821, in North Oxford, Massachusetts, the youngest of five children. She was so shy that her parents worried about her. When she was eleven, her brother David fell from the roof of a barn, and Clara nursed him for two years until he recovered. She became a schoolteacher at seventeen. In 1852 she

opened a free public school in Bordentown, New Jersey, which grew from six pupils to hundreds. In 1854 she moved to Washington, D.C., and became a clerk in the Patent Office, one of the first women to work for the federal government.

Her choice. When the **Civil War** began in April 1861, wounded soldiers from Massachusetts arrived in Washington. Clara knew some of them as her former pupils. She gathered food, bandages and clothing in her own rooms. Soon she asked to take supplies straight to the battlefields, where the need was greatest. In 1862 she received permission. At **Antietam**, on 17 September 1862, she brought wagons of supplies to a field hospital while the battle still raged. A bullet passed through her sleeve and struck the man she was helping. A surgeon there, Dr. James Dunn, called her “the angel of the battlefield.”

Her work after the war. Thousands of families did not know what had happened to their sons. With President Lincoln’s approval, Clara opened an Office of Missing Soldiers in 1865. Over about four years her office answered more than 60,000 letters and helped identify about 22,000 missing men. She also went to the prison camp at Andersonville, Georgia, to help mark the graves of nearly 13,000 Union soldiers who had died there.

The Red Cross. Worn out, Clara went to Europe in 1869 to rest. There she learned of the International **Red Cross**, founded in Geneva in 1863, and of the **Geneva Convention**. She worked with the Red Cross during the Franco-Prussian War of 1870. Back home, she spent years persuading the government to join. On 21 May 1881 she founded the American Red Cross, and in 1882 the United States signed the Geneva Convention. Clara added a new idea: the Red Cross should help not only in war but in **disaster relief** in peacetime. She led relief after the Johnstown Flood in Pennsylvania (1889), where more than 2,200 people died, and after the Galveston hurricane in Texas (1900), when she was 78.

Her faith and why it mattered. Clara grew up in a Universalist Christian family and was taught that every person was precious to God. She spoke less about doctrine than about duty: to see a need and meet it at once. She led the American Red Cross until 1904, when she was 82, and died at her home in Glen Echo, Maryland, on 12 April 1912, aged 90. Today the Red Cross she founded still brings food, shelter and blood to people in need.

PICTURE STUDY



*Portrait of Clara Barton, Mathew Brady's studio, About 1865 · Photograph (albumen print from a glass-plate negative) · Library of Congress, Washington, D.C.
Wikimedia Commons · CC0*

Mathew Brady was the most famous photographer of the Civil War. His studio in Washington photographed presidents, generals and other important people. In his day a sitter had to keep perfectly still for several seconds while the glass plate was exposed, which is why old portraits look so serious.

Look closely

- Look at Clara's clothes. Are they fancy or plain? What does that tell you about her?
- Look at her face and posture. What words would you use to describe her?
- Look for any jewelry or decoration. Why might she have worn it for a portrait?

Talk about it

1. If this picture were taken around 1865, what had Clara just been through?
2. Why do you think people of her day wanted portraits of nurses and relief workers as well as of generals?

HANDS-ON: MAP CLARA BARTON'S AMERICA

Clara Barton went wherever there was trouble. Make a map of her life of service.

You will need

- An outline map of the eastern half of the United States (printed or traced from an atlas)
- Colored pencils, a ruler and a fine marker

- A small red pencil or marker for red crosses

Steps

1. Label **North Oxford, Massachusetts** (born 1821) with a small star and **Bordentown, New Jersey** (her free school, 1852).
2. Label **Washington, D.C.** and draw a small building for the Patent Office.
3. Mark **Antietam (Sharpsburg), Maryland** with crossed swords and the date 17 September 1862, and **Andersonville, Georgia** with a small grave marker.
4. Draw a red cross at **Dansville, New York** (the first local Red Cross chapter, 1881), **Johnstown, Pennsylvania** (flood, 1889) and **Galveston, Texas** (hurricane, 1900). Put a house at **Glen Echo, Maryland**.
5. Add a compass rose, a key and the title “Wherever the Need Was: Clara Barton, 1821–1912.” Measure with the scale bar: about how far is Washington from Galveston?

Check your work

- My map shows at least eight labeled places with dates.
- I used a key with symbols for battle, disaster and home.
- I measured one distance with the scale bar.

FIELD NOTEBOOK

1. **Heroine page 26: Clara Barton.** Paste in or redraw your map. Under it write the four labels: Her times · Her choice · Her faith · Why it mattered, with one line for each.
2. Write a paragraph of five to seven sentences: “Clara Barton turned a war-time idea into a peace-time help.” Explain what the Red Cross did in war and what new work Clara gave it.

Did you know? The red cross on white is the Swiss flag with its colors reversed, chosen to honor Switzerland, where the movement began. The first local chapter of the American Red Cross was formed in Dansville, New York, in August 1881. Clara Barton’s Missing Soldiers Office in Washington was rediscovered in 1997, sealed up in an old building, and is now a museum.

Goes deeper in. History, “The American Civil War,” and Geography, “The United States” (coming soon).

For families. Sources: National Park Service, Clara Barton National Historic Site; American Red Cross history pages; National Museum of Civil War Medicine (Clara Barton Missing Soldiers Office). The numbers for her office (over 63,000 letters, about 22,000 men identified) and for Andersonville (about 12,900 graves marked, with Dorence Atwater’s list) are the commonly cited figures. Barton was raised a Universalist and her religious views were not orthodox; the stop says only what she plainly held. Picture: Brady studio portrait, Library of Congress Prints and Photographs Division.

PRACTICE

1. **EASY** What nickname did a surgeon give Clara Barton at Antietam?
2. **EASY** In what year did Clara Barton found the American Red Cross?
3. **MEDIUM** The International Red Cross began in 1863 and the American Red Cross in 1881. How many years apart are they?
4. **MEDIUM** What new kind of work did Clara Barton add to the Red Cross in America?
5. **CHALLENGE** Clara led the Red Cross from 1881 to 1904. How old was she when she stepped down, and what does Galatians 6:9 (“let us not be weary in well doing”) have to do with her life? Answer in two or three sentences.

Make it a game • Relief Wagon. A grown-up names a disaster (“flood,” “fire,” “battle,” “blizzard”). Players have 60 seconds to pack a laundry basket “wagon” with five safe household items that would help most. Each player must explain one choice. Score a point for each good reason. Switch the disaster and pack again.

Scripture. “But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.” (Luke 10:33-34, KJV)

The Good Samaritan did not ask which side the wounded man was on. The Red Cross, under the Geneva Convention, promised the same: care for the wounded of every side.

Practice: answers

1. “The angel of the battlefield.”
2. 1881 (on 21 May).
3. 18 years (1881 – 1863).
4. Disaster relief in peacetime, such as after floods, fires and hurricanes, not only care for soldiers in war.
5. She was 82 (born December 1821, stepped down in 1904). Sample: She kept doing good for more than fifty years, from the Civil War to Galveston at age 78, without giving up. She shows what it means not to be weary in well doing.

4.3 HARRIET TUBMAN AND THE UNDERGROUND RAILROAD

OBJECTIVES

- Trace Harriet Tubman's road to freedom from Maryland's Eastern Shore to Philadelphia and on to St. Catharines, Canada.
- Explain what the Underground Railroad was and why the Fugitive Slave Act of 1850 made the journey longer.
- Tell how Harriet Tubman's trust in God shaped her courage, using her own words.

Warm-up. Go outside on a clear night (or look at a star chart) and find the Big Dipper. Can you follow its two end stars to the North Star? For people escaping slavery, that one star pointed the way to freedom.

Video slot. Video coming. Harriet Tubman and the Underground Railroad: her escape in 1849, her rescue trips from Maryland, and the Combahee River Raid of 1863. Search approved channels (National Park Service, Harriet Tubman Underground Railroad National Historical Park, Smithsonian NMAAHC, Maryland Public Television); preview first.

KEY TERMS

slavery

A system in which people were owned as property, bought and sold, and forced to work without pay. It was legal in Maryland and the Southern states until the 1860s.

Underground Railroad

A secret network of people, Black and white, who helped those escaping slavery travel north to freedom. It was not a real railroad and not underground.

conductor

On the Underground Railroad, a guide who led people from one safe house (a "station") to the next.

Fugitive Slave Act

A law of 1850 that required people in the free Northern states to help return escaped people to slavery, so many had to go all the way to Canada to be safe.

abolitionist

A person who worked to end (abolish) slavery.

CORE IDEAS

Her times. Harriet Tubman was born Araminta Ross, called "Minty," in about 1822 in Dorchester County, on the Eastern Shore of Maryland. She was born into **slavery**, a great wrong that the law of her state then allowed. Several of her sisters were sold away and never seen again. From the age of about six she was hired out to other masters, checking

muskrat traps in icy marshes and later working in the fields and forests. As a young teenager she was badly hurt when an overseer threw a heavy iron weight at another enslaved man and it struck her head. For the rest of her life she had sudden spells of sleep, and she also had vivid dreams that she believed came from God.

Her choice. About 1844 she married John Tubman, a free Black man, and took the name Harriet. In the fall of 1849, fearing she would be sold, she escaped alone. Traveling mostly at night and helped by the **Underground Railroad**, she walked about 90 miles to Philadelphia in the free state of Pennsylvania. She later said that when she crossed the line, "I looked at my hands to see if I was the same person. There was such a glory over everything."

Her rescues. Harriet could have stayed safe. Instead she went back. Over about eleven years she made roughly thirteen trips into Maryland and led about seventy people to freedom, including her brothers and, in 1857, her elderly parents. She gave directions to dozens more. After the **Fugitive Slave Act** of 1850, she led them all the way to St. Catharines in Canada, crossing the suspension bridge at Niagara Falls. She traveled in winter when nights were long, and she left on Saturday nights, since notices of runaways could not be printed in newspapers until Monday. Friends such as the Quaker Thomas Garrett in Wilmington, Delaware, and William Still in Philadelphia helped her. People called her "Moses." She said she never lost a passenger.

Her faith. Harriet could not read, but she prayed constantly and believed God guided her steps. Thomas Garrett wrote that he had never met anyone who had more confidence in the voice of God. She told her friend and first biographer, Sarah Bradford, that she had said to the Lord, "I'm going to hold steady on to You, and You've got to see me through."

Why it mattered. In the Civil War Harriet served the Union army in South Carolina as a nurse, scout and spy. On 1-2 June 1863 she helped guide the Combahee River Raid, in which Union gunboats carried more than 700 enslaved people to freedom. After the war she lived in Auburn, New York, cared for the poor and elderly, and gave land to her church, the African Methodist Episcopal Zion Church, for a home for the aged. She died on 10 March 1913, aged about 91.

PICTURE STUDY



Portrait of Harriet Tubman, H. Seymour Squyer, About 1885 · Photograph (albumen silver print) · National Portrait Gallery, Smithsonian Institution, Washington, D.C.
Wikimedia Commons · Public domain

This portrait was made in Auburn, New York, when Harriet Tubman was in her sixties, more than twenty years after her last rescue. Photographs like this one were sold to raise money and to keep her story known. She was only about five feet tall, but people who met her remembered her strength.

Look closely

- Look at Harriet's eyes and face. What kind of person do they suggest?
- Look at her hands. One rests on a chair. What work had these hands done?
- Look at her clothes. Are they grand or plain?

Talk about it

1. Why do you think she chose to stand rather than sit for this portrait?
2. If you could ask her one question about her rescues, what would it be?

HANDS-ON: MAP THE ROAD NORTH BY THE NORTH STAR

Draw the route Harriet Tubman followed and a star diagram that every traveler on the Underground Railroad learned.

You will need

- An outline map of the eastern United States and southern Ontario, Canada
- Colored pencils, a ruler and a fine marker

- A second page or index card for the star diagram

Steps

1. Label the **Chesapeake Bay, Dorchester County, Maryland, Wilmington, Delaware** and **Philadelphia, Pennsylvania**. Draw the line between Maryland and Pennsylvania in red and label it “free state line.”
2. Continue a dotted route north through **New York City, Albany, Rochester** and **Niagara Falls** to **St. Catharines, Canada**. Mark **Auburn, New York**, where she later lived.
3. Use the scale bar to measure the whole route from Dorchester County to St. Catharines. Write the total in miles (by the route through New York it is roughly 600 to 700 miles).
4. On the second page, draw the Big Dipper with seven stars. Draw an arrow from the two stars at the end of the bowl (the “pointers”) to the **North Star**. Label it “Polaris: always north.”
5. Title the map “The Road to Freedom, 1849–1860.”

Check your work

- My map shows the free state line and at least six places on the route.
- I measured the route with the scale bar.
- My star diagram shows how to find the North Star from the Big Dipper.

FIELD NOTEBOOK

1. **Heroine page 27: Harriet Tubman.** Paste in or redraw your map and star diagram. Under them write the four labels: Her times · Her choice · Her faith · Why it mattered, with one line for each.
2. Write a paragraph of five to seven sentences: “Harriet Tubman was free, but she went back.” Explain why she returned and what made her brave enough to do it.

Did you know? Escaping people on the Underground Railroad sang spirituals such as “Go Down, Moses” and “Follow the Drinking Gourd” (the drinking gourd is the Big Dipper). Harriet Tubman sometimes used a song to tell people hiding in the woods whether it was safe to come out. Her Auburn home is now part of the Harriet Tubman National Historical Park.

Goes deeper in. History, “Slavery, Abolition and the Civil War,” and Geography, “The United States” (coming soon).

For families. Sources: National Park Service (Harriet Tubman Underground Railroad National Historical Park, Maryland; Harriet Tubman National Historical Park, Auburn); Kate Clifford Larson, *Bound for the Promised Land* (2004); Sarah Bradford, *Scenes in the Life of Harriet Tubman* (1869) and *Harriet, the Moses of Her People* (1886), whose quotations are given here in standard spelling. Older books say she rescued 300 people;

modern historians, working from records, give about 70 led out personally on about 13 trips, with about 70 more given directions. Her birth year is uncertain (1820–1822). The head injury and slavery are told plainly without detail; families may wish to talk about Exodus and why Christians of her day called slavery a sin.

PRACTICE

1. **EASY** What was Harriet Tubman's name when she was born?
2. **EASY** Why was Harriet Tubman called "Moses"?
3. **MEDIUM** Harriet made about 13 trips and led about 70 people to freedom. About how many people came out on each trip, on average?
4. **MEDIUM** Why did Harriet usually start a rescue on a Saturday night?
5. **CHALLENGE** Before 1850, reaching Pennsylvania meant safety. After 1850 Harriet led people all the way to Canada. Explain why in two or three sentences.

Make it a game • Find the North. Hide a "North Star" card somewhere in the house or yard. Give the players clues the way a conductor would: "Follow the creek," "Moss grows thickest on the shady side," "Walk toward the setting sun, then turn right." Use a real compass to check: did the clues lead north? Then let a player hide the star and write the clues.

Scripture. "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" (Psalm 27:1, KJV)

Harriet Tubman traveled through dark woods with slave catchers on the road behind her. Like David, she trusted that the Lord was her light and strength, and so she was not ruled by fear.

Practice: answers

1. Araminta Ross, called "Minty."
2. Because, like Moses leading Israel out of Egypt, she led her people out of slavery to freedom.
3. About 5 or 6 people per trip ($70 \div 13 \approx 5.4$).
4. Newspapers did not print notices of runaways on Sunday, so the group had until Monday before word spread.
5. Sample: The Fugitive Slave Act of 1850 required people in the free states to help catch and return escaped people, so no part of the United States was safe. Canada, under British law, did not allow slavery and would not send them back.

4.4 FANNY CROSBY, THE BLIND HYMN WRITER

OBJECTIVES

- Tell the main events of Fanny Crosby's life from her blindness as a baby to her death in 1915.
- Diagram the parts of a hymn: stanzas, refrain, poet, composer and meter.
- Explain how Fanny Crosby saw her blindness as part of God's plan, using her own words.

Warm-up. Close your eyes and keep them closed while someone reads you Psalm 23 twice. Now try to say it back. Fanny Crosby learned whole books of the Bible this way, by ear, before she was a teenager.

Video slot. Video coming. Fanny Crosby, the blind hymn writer: her life and the stories behind "Blessed Assurance" and "To God Be the Glory." Search approved channels (Christian History Institute, Wheaton College Archives, a church hymn-story channel, Ligonier Ministries); preview first.

KEY TERMS

hymn

A song of praise to God, written in verses to be sung by a congregation.

stanza

One verse of a hymn or poem, a group of lines sung to the whole tune once.

refrain

The lines repeated after each stanza, also called the chorus.

meter

In a hymnbook, the number of syllables in each line, written as numbers such as 9.10.9.9, so that the words can be matched to a tune.

pen name

A made-up name an author signs instead of the real one. Fanny Crosby used about two hundred.

CORE IDEAS

Her times. Frances Jane Crosby was born on 24 March 1820 in Putnam County, New York. When she was about six weeks old her eyes became inflamed, and a man who claimed to be a doctor put hot poultices on them. She was left blind for life. Her father died before her first birthday, and her mother went out to work as a maid. Fanny's grandmother, Eunice, became her teacher. She described the world to her in words: the colors of birds, the shapes of flowers. And she taught her the Bible. By the time she was ten, Fanny could recite the first five books of the Bible, the four Gospels, and many of the Psalms and Proverbs by heart.

Her choice. At eight she wrote a little poem that showed the choice she had already made: "O what a happy soul I am, / Although I cannot see! / I am resolved that in this world / Contented I will be." In 1835, at fifteen, she entered the New York Institution for the Blind in New York City. She stayed there as a student and then as a teacher for more than twenty years. She became so well known as a poet that she recited verse before members of Congress in Washington and met several presidents.

Her faith. Fanny had grown up knowing the Bible, but she said that on 20 November 1850, at a revival meeting at a Methodist church in New York, she gave her whole heart to Christ. As the people sang Isaac Watts's hymn "Alas! and Did My Saviour Bleed," they came to the line "Here, Lord, I give myself away," and she felt her soul flooded with light. She later wrote that she had been trying to hold the world in one hand and the Lord in the other. In 1858 she married Alexander Van Alstyne, a blind musician and teacher.

Her hymns. In 1864, at age 44, she began writing hymns for the composer William Bradbury, and she never stopped. She wrote between eight and nine thousand hymns, so many that publishers asked her to use about two hundred **pen names** so that one hymnbook would not have only her name. She composed whole hymns in her head and dictated them later. When her friend Phoebe Knapp played her a new tune in 1873, Fanny said it said "Blessed assurance, Jesus is mine!" and wrote the words on the spot. Others include "To God Be the Glory," "Rescue the Perishing," "Pass Me Not, O Gentle Saviour" and "All the Way My Saviour Leads Me."

Why it mattered. Fanny lived simply and gave away much of what she earned. For years she worked in rescue missions in the poorest parts of New York, speaking to homeless and drunken men about Christ. She wrote in her autobiography that if she could be given perfect sight she would not accept it, because the first face she would ever see would be the face of her Saviour. She died on 12 February 1915 in Bridgeport, Connecticut, aged 94. Her hymns are still sung in churches around the world.

PICTURE STUDY



Portrait of Fanny Crosby, Unknown photographer, Late 1800s · Photograph · Widely reprinted, including in her autobiography, *Memories of Eighty Years* (1906)
Wikimedia Commons · Public domain

Fanny Crosby almost always wore dark glasses in photographs. By the late 1800s she was one of the best-known Christian women in America, and her picture was printed in hymnbooks and magazines. She was very small, less than five feet tall.

Look closely

- Find her glasses. Why do you think she wore them?
- Look at her expression. Does she look sad, peaceful or cheerful?
- Look at her clothing and brooch. What does the picture tell you about her time?

Talk about it

1. Fanny never saw any photograph of herself. How do you think she might have wanted to be remembered?
2. Her eight-year-old poem says “Contented I will be.” Does this picture fit those words? Why?

HANDS-ON: DIAGRAM A HYMN

Hymnbooks print small numbers and names above and below each hymn. Make a labeled diagram of “Blessed Assurance” (1873) and learn to read those marks.

You will need

- A hymnbook, or the words and tune of “Blessed Assurance” printed from a public-domain hymn site
- A large sheet of paper or a Field Notebook page
- Colored pencils and a ruler

Steps

1. Copy the first stanza neatly in the middle of the page: “Blessed assurance, Jesus is mine! / O what a foretaste of glory divine! / Heir of salvation, purchase of God, / Born of His Spirit, washed in His blood.”
2. Below it, copy the refrain: “This is my story, this is my song, / Praising my Saviour all the day long.” Draw a box around it and label it **refrain**. Label the first box **stanza 1**.
3. Count the syllables in each of the four stanza lines and write the number at the end of each line. You should get **9, 10, 9, 9**. Label this “meter: 9.10.9.9 with refrain.”
4. At the top left write **Words: Fanny J. Crosby, 1873**; at the top right write **Music: Phoebe P. Knapp, 1873**; draw arrows and label them “poet” and “composer.”
5. Draw a small music note beside each line and sing or read the stanza aloud, tapping the syllables.

Check your work

- My diagram labels stanza, refrain, poet, composer and meter.
- My syllable counts are 9, 10, 9, 9.
- I can sing or say the first stanza and refrain from memory.

FIELD NOTEBOOK

1. **Heroine page 28: Fanny Crosby.** Paste in or redraw your hymn diagram. Under it write the four labels: Her times · Her choice · Her faith · Why it mattered, with one line for each.
2. Write a paragraph of five to seven sentences: “Fanny Crosby could not see, yet she helped millions see.” Explain what she gave to the church and how she thought about her blindness.

Did you know? Fanny Crosby could write a hymn in minutes. “Safe in the Arms of Jesus” (1868) was written in about half an hour after the composer William Doane played her his tune. Her gravestone in Bridgeport bears the words “Aunt Fanny: She hath done what she could,” from Mark 14:8.

Map or diagram. On a map of New York and New England, mark Putnam County (born 1820), New York City (the Institution for the Blind, her hymn writing and the Bowery missions) and Bridgeport, Connecticut (died 1915). Her whole life was lived within about 70 miles.

Goes deeper in. Literature, “Poetry and Hymns,” and History, “America in the 1800s”

(coming soon).

For families. Sources: Fanny Crosby, *Memories of Eighty Years* (1906) and *Fanny Crosby's Life-Story* (1903), both in the public domain; Wheaton College Archives; Christian History Institute. The total of her hymns is usually given as 8,000 to 9,000 and her pen names as about 200; counts vary. Her childhood poem is quoted from her autobiography. She and her husband had one child, who died in infancy; the stop leaves this out for space. The picture is a widely reprinted portrait whose exact photographer and date are not certain.

PRACTICE

1. **EASY** How did Fanny Crosby lose her sight?
2. **EASY** Name two hymns by Fanny Crosby.
3. **MEDIUM** Fanny began writing hymns in 1864 and died in 1915. If she wrote 8,000 hymns in that time, about how many is that per year?
4. **MEDIUM** Why did Fanny Crosby use so many pen names?
5. **CHALLENGE** Fanny said that she would not accept perfect sight even if it were offered. Explain her reason and whether you think it shows sadness or hope. Answer in two or three sentences.

Make it a game · Name That Hymn. One player hums the first line of a well-known hymn (start with “Blessed Assurance,” “To God Be the Glory” and “Amazing Grace”). The others try to name it. Score a bonus point for anyone who can tell whether the words are by Fanny Crosby. Then try it with eyes closed, listening only, as Fanny did.

Scripture. “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;” (Ephesians 5:19, KJV)

Paul tells Christians to sing to one another and to the Lord. Fanny Crosby could not see the people she sang with, but she gave the church thousands of songs to sing together.

Practice: answers

1. As a baby of about six weeks, her inflamed eyes were treated with hot poultices by a man who claimed to be a doctor, and she was left blind.
2. Any two: “Blessed Assurance,” “To God Be the Glory,” “Rescue the Perishing,” “Pass Me Not, O Gentle Saviour,” “All the Way My Saviour Leads Me,” “Safe in the Arms of Jesus.”
3. About 160 per year: $1915 - 1864 = 51$ years, and $8,000 \div 51 \approx 157$.
4. Publishers did not want one hymnbook to be filled with only her name, so her hymns were printed under about 200 different names.
5. Sample: She said the first face she would ever see would be the face of Jesus in heaven. It shows hope, because she looked forward to heaven and saw her blindness as part of God’s good plan rather than a loss to complain about.

4.5 AMY CARMICHAEL IN INDIA

OBJECTIVES

- Locate Ireland, Japan, Ceylon (Sri Lanka) and the Tirunelveli district of South India, and mark Dohnavur on a map.
- Tell how Amy Carmichael came to rescue children and found the Dohnavur Fellowship.
- Explain the “gold, silver, precious stones” verse that shaped her life and how she lived it out.

Warm-up. Have you ever prayed for something and been disappointed by God’s answer? When Amy Carmichael was a little girl she prayed for blue eyes instead of brown ones. Keep that prayer in mind; it comes back in the story.

Video slot. Video coming. Amy Carmichael: from Belfast to India, the rescue of temple children and the Dohnavur Fellowship. Search approved channels (Christian History Institute, Ligonier Ministries, Torchlighters (Christian History Institute), Dohnavur Fellowship); preview first.

KEY TERMS

missionary

A Christian sent to another people or country to tell the gospel of Jesus Christ and to serve.

Tamil

The people and language of the southeastern tip of India (today the state of Tamil Nadu).

temple children

Girls (and some boys) given or sold as small children to Hindu temples in South India, where they were made to serve and kept from a normal family life. The practice was later outlawed.

Amma

The Tamil word for “mother,” the name the Dohnavur children gave Amy Carmichael.

Dohnavur Fellowship

The home and community for rescued children that Amy Carmichael founded at Dohnavur in South India, still at work today.

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 in a Presbyterian family. As a teenager in Belfast, walking home from church one rainy Sunday, she and her brothers helped a poor old woman carry her heavy bundle. As they passed a fountain, words from 1 Corinthians 3 came to her mind: “gold, silver, precious stones, wood, hay, stubble,”

and “the fire shall try every man’s work.” She decided then to spend her life on what would last. She started a Sunday class for the “shawlies,” girls from the mills too poor to own hats, and it grew so large that a hall seating 500 was built for it in 1889.

Her choice. In 1892 Amy felt God’s call to be a **missionary**. She served in Japan in 1893, but became ill. In November 1895 she arrived in India, and she never left it. She settled in the Tirunelveli district of the far south, learned **Tamil**, wore Indian dress, and traveled from village to village with a band of Indian Christian women, telling the gospel. Sometimes she stained her skin with coffee so that she could pass unnoticed. Then she understood why God had given her brown eyes: blue eyes would have given her away at once.

The rescue. On 7 March 1901 a seven-year-old girl named Preena came to Amy. She had run away from a Hindu temple where she had been given to serve. From Preena, Amy learned about the **temple children**, little girls given to the temples, where they faced a life of great wrong. Amy set out to rescue as many as she could. It was slow, hard and sometimes dangerous work, and she was even taken to court. The children called her **Amma**. At Dohnavur she built homes, a school and a nursery. By 1913 there were about 130 children, and later boys were rescued too. A hospital was opened in 1929.

Her faith. Amy believed that following Christ means taking up the cross and giving everything. She wrote, “You can give without loving, but you cannot love without giving.” She refused to let people praise her and did not want photographs of herself in mission magazines. All needs at Dohnavur were met through prayer; she would not ask anyone for money.

Why it mattered. In October 1931 Amy fell into a pit dug for a building and was badly injured. She was mostly confined to her room for the last twenty years of her life. Yet from her bed she wrote books, poems and letters; altogether she wrote about thirty-five books, including *Things as They Are* (1903) and *If* (1938). She died on 18 January 1951, aged 83, after fifty-five years in India without once going home. She was buried at Dohnavur under a simple birdbath marked only “Amma.” The **Dohnavur Fellowship** still cares for children and the sick today.

PICTURE STUDY



Galaxy of Musicians, Raja Ravi Varma, 1889 · Oil on canvas · Sri Jayachamarajendra Art Gallery (Jaganmohan Palace), Mysore, India
Wikimedia Commons · Public domain

Raja Ravi Varma was one of India's most famous painters and was born in Travancore in the far south, not far from where Amy later lived. In this painting he showed women from different parts of India, each in the dress of her own region and holding a different instrument. It was painted just a few years before Amy arrived in India, so it shows the kinds of clothes she would have seen and chose to wear.

Look closely

- Count the women. How many different kinds of dress can you see?
- Find the instruments. Which ones look like instruments you know?
- Look for a sari like the one Amy wore. How is it wrapped and draped?

Talk about it

1. Why do you think Amy chose to wear Indian dress instead of English clothes?
2. What do the different dresses tell you about how large and varied India is?

HANDS-ON: MAP AMY'S ROAD TO DOHNAVUR

Draw two maps: Amy's long road from Ireland to India, and a close-up of the southern tip of India where she spent fifty-five years.

You will need

- A world map or atlas and a map of India

- Two sheets of paper or a Field Notebook spread
- Colored pencils, a ruler and a fine marker

Steps

1. On the first map, label **Belfast** and **Millisle** in Ireland, **England** (Keswick), **Japan**, **Ceylon (Sri Lanka)** and **India**. Draw her route with arrows and the years 1892, 1893 and 1895.
2. On the second map, draw the southern tip of India. Label the **Bay of Bengal**, the **Arabian Sea**, **Cape Comorin (Kanyakumari)**, **Madras (Chennai)**, **Tirunelveli** and **Dohnavur**.
3. Draw the Western Ghats mountains as a row of small peaks just west of Dohnavur.
4. Use the scale bar to measure from Dohnavur to Cape Comorin (about 40 miles) and from Dohnavur to Madras (about 350 miles in a straight line).
5. Draw a small house at Dohnavur and label it "Dohnavur Fellowship, 1901–today." Add a compass rose and a title.

Check your work

- My first map shows Amy's route with years.
- My second map shows Dohnavur, the mountains, the two seas and Cape Comorin.
- I measured at least one distance with the scale bar.

FIELD NOTEBOOK

1. **Heroine page 29: Amy Carmichael.** Paste in or redraw your maps. Under them write the four labels: Her times · Her choice · Her faith · Why it mattered, with one line for each.
2. Write a paragraph of five to seven sentences: "Amy Carmichael's brown eyes were an answer to prayer." Tell the story of her childhood prayer and how God used her brown eyes in India.

Did you know? Amy Carmichael never went home on furlough in fifty-five years. The children of Dohnavur wore simple clothes, learned to sing hymns Amy wrote for them, and were taught that every job, even sweeping, could be done for God. One of the rescued girls, Arulai, became a leader at Dohnavur and a close fellow worker of Amy.

Goes deeper in. Geography, "South Asia," and History, "The Modern Missionary Movement" (coming soon).

For families. Sources: Elisabeth Elliot, *A Chance to Die: The Life and Legacy of Amy Carmichael* (1987); Frank Houghton, *Amy Carmichael of Dohnavur* (1953); Dohnavur Fellowship; Christian History Institute. The temple-children practice involved the exploitation of girls; the stop names it only as "a life of great wrong." Older students may read Amy's *Things as They Are* with a parent. The often-quoted line about giving and loving is widely attributed to her; its exact source is uncertain. The fountain story and

brown-eyes story are told as Amy herself told them. Picture: Ravi Varma's painting is chosen because no public-domain photographs of Amy can be confirmed; it shows the dress of the India she knew.

PRACTICE

1. **EASY** What does "Amma" mean, and who called Amy by that name?
2. **EASY** Who was Preena?
3. **MEDIUM** Amy arrived in India in 1895 and died there in 1951. How many years did she serve in India?
4. **MEDIUM** Amy was injured in 1931. For about how many of her years in India was she mostly confined to her room?
5. **CHALLENGE** 1 Corinthians 3 speaks of building with gold, silver and precious stones or with wood, hay and stubble. What did Amy think was "gold" work, and how did her life show it? Answer in two or three sentences.

Make it a game • Gold or Stubble?. Write activities on slips of paper: "helped a sibling," "prayed for a friend," "watched a show," "bought a new toy," "memorized a verse," "visited a lonely neighbor." Players sort each slip into a "gold" box or a "stubble" box and explain why. There may be good arguments both ways, so talk them through. Which ones will last?

Scripture. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (1 Corinthians 3:12-13, KJV)

These were the words that came to Amy at the fountain in Belfast. They turned her toward work that would last for eternity.

Practice: answers

1. "Mother" in Tamil; the children she rescued at Dohnavur called her that.
2. A seven-year-old girl who ran away from a Hindu temple and came to Amy on 7 March 1901; her story led Amy to begin rescuing temple children.
3. About 55 years (1951 – 1895 = 56, from November 1895 to January 1951 is just over 55 years).
4. About 20 years (1931 to 1951).
5. Sample: Amy believed that work done for Christ and for people's souls, like caring for a poor old woman or rescuing a child, would last through God's fire. She gave up comfort, home and praise to rescue children and tell them of Christ, and that work is still going on today.

4.6 GLADYS AYLWARD'S JOURNEY TO CHINA

OBJECTIVES

- Trace Gladys Aylward's 1932 journey from London to Yangcheng across Europe, Russia and China on a map.
- Tell three ways Gladys served the people of Yangcheng: the Inn of the Eight Happinesses, foot inspection and the prison.
- Describe her journey with about one hundred children to safety during the war with Japan, and what kept her going.

Warm-up. Imagine you have about two pounds of money (a few dollars), a suitcase, a Bible and a ticket for a train that crosses half the world. Where would you sleep? What would you eat? Gladys Aylward set out on just such a journey in 1932.

Video slot. Video coming. Gladys Aylward: her journey on the Trans-Siberian Railway, the Inn of the Eight Happinesses in Yangcheng, and her trek with orphans to Xi'an. Search approved channels (Christian History Institute, Torchlighters, Ligonier Ministries, Overseas Missionary Fellowship (OMF)); preview first.

KEY TERMS

parlourmaid

A servant in a wealthy English house who served meals and waited on visitors. Gladys worked as one in London.

Trans-Siberian Railway

The very long railway across Russia from Moscow to the Pacific coast at Vladivostok, nearly 6,000 miles.

mandarin

A Chinese government official who ruled a district. The mandarin of Yangcheng became Gladys's friend.

foot-binding

An old Chinese custom of tightly binding girls' feet to keep them tiny, which crippled them. The government of China banned it in Gladys's day.

Ai-weh-deh

The Chinese name the people of Yangcheng gave Gladys, usually said to mean "the virtuous one."

CORE IDEAS

Her times. Gladys May Aylward was born on 24 February 1902 in Edmonton, London, the daughter of a postman. She left school at fourteen and went into service as a **parlourmaid**. As a young woman she trusted Christ and became convinced that God wanted her in China.

In 1930 she entered a training course of the China Inland Mission, but after three months she was turned down. She was nearly thirty, she had little schooling, and the mission feared she could never learn Chinese.

Her choice. Gladys did not give up. She saved her wages, bought a railway ticket a little at a time, and wrote to Jeannie Lawson, a Scottish missionary in her seventies who needed a helper in Shanxi Province. On 15 October 1932 Gladys left Liverpool Street Station in London with about two pounds in money, two suitcases, a bedroll, her passport and her Bible. She crossed Europe and took the **Trans-Siberian Railway** across Russia. Near the Manchurian border there was fighting, and the train went no farther. Gladys was left behind and walked back along the snowy tracks to the town of Chita. She at last escaped through Vladivostok, sailed on a Japanese ship to Japan, then went on to China and traveled by train, bus and mule to Yangcheng.

Her work. Gladys and Mrs. Lawson opened the Inn of the Eight Happinesses for muleteers, the men who drove mule trains along the mountain roads. Each evening, after the mules were fed, Gladys told Bible stories to the guests, and they carried them all over the province. After Mrs. Lawson died, the **mandarin** of Yangcheng hired Gladys as his official foot inspector to enforce the new law against **foot-binding**. When a riot broke out in the town prison, she walked in and calmed it. The people called her **Ai-weh-deh**. In 1936 she became a Chinese citizen, and she took in orphans, adopting several of them.

Her faith. In 1937 Japan went to war with China, and the fighting reached Shanxi. Gladys cared for the wounded and refugees. Then, with Japanese soldiers near and about one hundred children in her care, she set out on foot across the mountains for the city of Xi'an (then written Sian). For about twelve days they walked, slept on hillsides, and sang hymns. When they reached the Yellow River no boats were running, and they waited and prayed. A Chinese officer heard them singing and arranged a boat. She brought the children through safely and then collapsed with a serious fever.

Why it mattered. Gladys returned to Britain in 1949 and spoke in many churches. A book about her, *The Small Woman* (1957), and a film she did not like made her famous. She was only about four feet ten inches tall. In 1958 she settled in Taiwan, where she ran an orphanage until she died on 3 January 1970. The “small woman” whom a mission had turned away served the Chinese people for almost forty years.

PICTURE STUDY



Along the River During the Qingming Festival (detail), Attributed to Zhang Zeduan, Early 1100s ·
Handscroll, ink and color on silk · Palace Museum, Beijing, China
[Wikimedia Commons · Public domain](#)

This scroll is more than 17 feet long and is one of the most famous paintings in China. It was painted about eight hundred years before Gladys arrived, but much of what it shows still looked the same in the villages she knew: inns, pack animals, travelers on foot and loads carried on poles. A scroll is unrolled a little at a time, from right to left, like a journey.

Look closely

- Find a mule or donkey carrying a load. Who is leading it?
- Find an inn or eating house. What are the travelers doing there?
- Find the great bridge. What is happening to the boat underneath it?

Talk about it

1. How might an inn full of muleteers be a good place to tell Bible stories?
2. Why do you think a scroll is unrolled a little at a time instead of hung on a wall?

HANDS-ON: MAP THE JOURNEY OF THE SMALL WOMAN

Draw Gladys Aylward's 1932 journey and her later walk with the children.

You will need

- A world map or atlas showing Europe, Russia and China
- A large sheet of paper or a Field Notebook spread
- Colored pencils, a ruler and a fine marker

Steps

1. Label **London**, the **Netherlands** (by ferry), **Berlin**, **Moscow**, **Chita** and **Vladivostok**. Draw the Trans-Siberian line in black.
2. Draw a short red zigzag near Chita and label it "walked back along the tracks in the snow."
3. Draw a blue line by sea from Vladivostok to **Japan** and on to **Tianjin (Tientsin)** in China. Then draw a green line inland to **Shanxi Province** and label **Yangcheng**.
4. In another color, draw the children's route from Yangcheng south and west across the **Yellow River** to **Xi'an**, and label it "about 12 days on foot."
5. Use the scale bar to estimate the whole 1932 journey from London to Yangcheng. Write your answer (it is well over 7,000 miles by the route she took). Add a compass rose and a title.

Check your work

- My map shows at least ten labeled places.
- The train, sea, inland and walking routes are in different colors with a key.
- I estimated the total distance using the scale bar.

FIELD NOTEBOOK

1. **Heroine page 30: Gladys Aylward.** Paste in or redraw your map. Under it write the four labels: Her times · Her choice · Her faith · Why it mattered, with one line for each.
2. Write a paragraph of five to seven sentences: "The mission said no, but God said go." Tell how Gladys got to China after being turned down, and what that shows about her.

Did you know? The film about Gladys was called *The Inn of the Sixth Happiness* (1958). Gladys was upset by it, because it changed many facts and added a romance that never happened. The real inn was called the Inn of the Eight Happinesses: love, virtue, gentleness, tolerance, loyalty, truth, beauty and devotion.

Goes deeper in. Geography, “East Asia,” and History, “The Second World War” (coming soon).

For families. Sources: Gladys Aylward with Christine Hunter, *Gladys Aylward: The Little Woman* (1970); Alan Burgess, *The Small Woman* (1957); Christian History Institute; *Christianity Today*, Christian History issue 19. Accounts differ on some details: the trek with the children is usually dated spring 1940 (some books say 1938), the number of children is given as about 94 to 100, and the journey as about twelve days. The meaning of “Ai-weh-deh” is usually given as “virtuous one.” Foot-binding is described plainly without detail. Picture: chosen to show the inns and mule trains of old China; it is about 800 years older than Gladys’s time.

PRACTICE

1. **EASY** Why did the China Inland Mission turn Gladys down?
2. **EASY** What was the Inn of the Eight Happinesses, and what did Gladys do there in the evenings?
3. **MEDIUM** The Trans-Siberian Railway from Moscow to Vladivostok is about 5,800 miles. If a train averages 20 miles an hour, about how many hours, and about how many days, would the trip take without stops?
4. **MEDIUM** Gladys arrived in China in 1932 and left the mainland in 1949. She then served in Taiwan from 1958 to 1970. How many years did she serve the Chinese people in all?
5. **CHALLENGE** Joshua 1:9 says, “Be strong and of a good courage; be not afraid.” Give two moments in Gladys’s life when she needed that kind of courage, and tell what she did. Answer in two or three sentences.

Make it a game • Pack for China. Give each player one small bag. They may pack only ten things for a two-month journey across Russia and China in winter (use real household items or drawings). Then a grown-up calls out problems: “The train stops in the snow!” “No food for two days!” “You meet a child with no coat!” Players say which of their ten things helps. Talk about what Gladys could not pack: her faith.

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 as he led Israel into a new land. Gladys Aylward went to a land far from home, sure that the Lord went with her wherever she went.

Practice: answers

1. She had little schooling and was nearly thirty, and they feared she could not learn Chinese.
2. An inn for muleteers in Yangcheng; in the evenings she told the guests Bible stories.
3. About 290 hours ($5,800 \div 20$), which is about 12 days ($290 \div 24 \approx 12$).
4. 29 years: 17 years in mainland China (1949 – 1932) plus 12 years in Taiwan (1970 – 1958).
5. Sample: When the train stopped in Siberia, she walked back alone through the snow and found another way to China. When the prison riot broke out, she walked in and calmed the men. On the walk to Xi'an, she led about a hundred children and prayed at the Yellow River.

4.7 CORRIE TEN BOOM AND THE HIDING PLACE

OBJECTIVES

- Locate Haarlem and Amsterdam in the Netherlands, and Scheveningen, Vught and Ravensbrück, where Corrie was imprisoned.
- Explain how the ten Boom family hid Jewish people and members of the Dutch resistance in their home above the watch shop from 1942 to 1944.
- Tell how Corrie learned to forgive, and why forgiveness became the center of her later work.

Warm-up. Look around your house. If you had to hide six people so well that soldiers searching for two days could not find them, where would you do it? Draw a quick plan, then compare it with the hiding place in the ten Boom house.

Video slot. Video coming. Corrie ten Boom and the Beje: the watch shop in Haarlem, the hiding place behind the bedroom wall, and her life after Ravensbrück. Search approved channels (Corrie ten Boom House Museum, United States Holocaust Memorial Museum, Christian History Institute, Torchlighters); preview first.

KEY TERMS

occupation

When the army of one country takes over and rules another. Germany occupied the Netherlands from May 1940 to May 1945.

resistance

People in an occupied country who secretly worked against the occupying army, for example by hiding people, carrying messages or forging papers.

ration card

A government card that allowed a person to buy a set amount of food. People in hiding had no cards, so friends had to find cards for them.

concentration camp

A prison camp where the Nazis held huge numbers of people under cruel conditions, and where many died.

Righteous Among the Nations

An honor given by Yad Vashem, Israel's Holocaust memorial, to non-Jews who risked their lives to save Jews.

CORE IDEAS

Her times. Cornelia Arnolda Johanna ten Boom, called Corrie, was born on 15 April 1892 in Amsterdam and grew up in Haarlem, in the Netherlands. Her family lived above their watch shop at Barteljorisstraat 19, a narrow old house they called the Beje (say “BAY-yay”). Her

father, Casper, was a watchmaker and a devout Dutch Reformed Christian who read the Bible to the family every morning and evening and prayed for the Jewish people. In 1922 Corrie became the first woman licensed as a watchmaker in the Netherlands. She and her older sister Betsie never married; they ran the house, cared for others and led clubs for girls.

Her choice. On 10 May 1940 German armies invaded the Netherlands, and the Dutch surrendered five days later. Soon the Nazis began taking away Jewish families. The ten Booms believed that the Jews were God's chosen people and that they must help. From 1942 the Beje became a center of the **resistance**. Corrie found **ration cards** and safe homes for Jews in hiding, and the family hid some in their own house. A resistance builder made a false brick wall in Corrie's top-floor bedroom, with a tiny secret room behind it, entered through a low panel at the bottom of a cupboard. An alarm buzzer warned of danger, and the guests practiced until they could vanish in about a minute.

The raid. On 28 February 1944, after the family was betrayed, the police raided the Beje. Six people slipped into the hiding place in time and were never found; after about two days the resistance led them out to safety. But the ten Booms and about thirty visitors were arrested. Casper ten Boom, aged 84, died in prison ten days later. Corrie spent months alone in a cell at Scheveningen, then was sent with Betsie to a camp at Vught and, in September 1944, to the **concentration camp** at Ravensbrück in Germany.

Her faith. At Ravensbrück, Betsie and Corrie hid a small Bible and held worship in their crowded barracks. Betsie was weak but full of love, and she told Corrie that there is no pit so deep that God is not deeper still. Betsie died on 16 December 1944. About twelve days later Corrie was released because of a clerical error. She believed God had given her life back for a purpose.

Why it mattered. After the war Corrie opened a home in the Netherlands for people hurt by the war, including some who had worked with the Nazis. She traveled to more than sixty countries telling that Jesus is victor and that He enables us to forgive. In 1947, in Munich, a former guard from Ravensbrück came up after she spoke and asked her forgiveness. She struggled, prayed for help, took his hand and forgave him. Her book *The Hiding Place* (1971) has been read by millions. In 1967 she was honored as one of the **Righteous Among the Nations**. She died on her 91st birthday, 15 April 1983. The ten Boom family and their friends are believed to have helped save about 800 people.

PICTURE STUDY



The Market Place and the Grote Kerk at Haarlem, Gerrit Adriaensz. Berckheyde, 1674 · Oil on canvas · The National Gallery, London
Wikimedia Commons · CC BY-SA 4.0

Gerrit Berckheyde was a Haarlem painter who loved to paint the streets and churches of his own city. This is the Grote Markt (Great Market) and the great church of St. Bavo. The ten Boom watch shop on the Barteljorisstraat stood only a few minutes' walk from this square, and Corrie would have crossed it all her life.

Look closely

- Find the great church. How does the painter show how big it is?
- Find the tall, narrow houses. How might a house like this have room for a secret hiding place?
- Find the people in the square. What are they doing?

Talk about it

1. This square was painted almost three hundred years before Corrie's time. What do you think had changed, and what had stayed the same?
2. Why might a town that looks peaceful and ordinary be the place where great courage is needed?

Safety first. If you cut cardboard with a craft knife, a grown-up should do the cutting or guide you, using a cutting mat and keeping fingers behind the blade.

HANDS-ON: THE BEJE: A CROSS-SECTION WITH A HIDING PLACE

Build a shoebox model or draw a cross-section diagram of the ten Boom house, showing how the hiding place worked.

You will need

- A shoebox stood on its end, or a large sheet of paper
- Cardboard, glue, tape and colored pencils
- Scissors (and a craft knife only with a grown-up)
- A ruler

Steps

1. Divide the box or page into floors, like a tall, narrow Dutch house. Label the ground floor **Watch shop** with a counter and clocks, and the floors above **Dining room**, **Family rooms** and, at the very top, **Corrie's bedroom**.
2. In Corrie's bedroom, draw or glue a false wall a short distance in from the real outside wall. Shade the narrow space between them and label it **the hiding place**.
3. Draw a built-in cupboard against the false wall with a small sliding panel at the bottom. Draw an arrow showing how people crawled through it.
4. Draw the alarm: a buzzer in the hiding place with a wire running down to a button in the shop and in other rooms. Label it "alarm buzzer."
5. Add a scale note: the hiding place was less than a meter (about 2½ feet) deep. Add the address, **Barteljorisstraat 19, Haarlem**, and the title "The Beje, 1942-1944."

Check your work

- My model or diagram shows at least four labeled floors.
- The hiding place, cupboard entrance and alarm are clearly labeled.
- I can explain how someone would get into the hiding place in about a minute.

FIELD NOTEBOOK

1. **Heroine page 31: Corrie ten Boom.** Paste in a photo of your model or redraw your diagram. Under it write the four labels: Her times · Her choice · Her faith · Why it mattered, with one line for each.
2. Write a paragraph of five to seven sentences: "Corrie ten Boom's hardest act of courage came after the war." Tell about the meeting in Munich and why forgiving was so hard.

Did you know? The ten Boom house is now a museum, and visitors can still look into the hiding place. Corrie's grandfather, Willem ten Boom, began a weekly prayer meeting for the Jewish people in 1844, exactly one hundred years before the family was arrested for hiding them.

Map or diagram. On a map of the Netherlands and Germany, mark Haarlem and Amsterdam, then Scheveningen (near The Hague), Vught (in the south of the Netherlands) and Ravensbrück (north of Berlin). Draw arrows to show Corrie's journey as a prisoner in 1944.

Goes deeper in. History, "The Second World War," and Geography, "Western Europe" (coming soon).

For families. Sources: Corrie ten Boom House Museum, Haarlem; United States Holocaust Memorial Museum; Yad Vashem. *The Hiding Place* (1971, with John and Elizabeth Sherrill) is still in copyright and is summarized, not quoted; it is an excellent family read-aloud for this age, though parents may want to preview the Ravensbrück chapters. The figure of about 800 people helped is the museum's estimate. War and the camps are told plainly without detail. Picture: Berckheyde's view of Haarlem is used because no public-domain picture of the ten Booms suits the stop.

PRACTICE

1. **EASY** What was the name of the ten Boom house, and what was on its ground floor?
2. **EASY** Where was the hiding place, and how did people get into it?
3. **MEDIUM** Willem ten Boom began praying for the Jewish people in 1844. The family was arrested in 1944. How many years apart are these events?
4. **MEDIUM** Corrie was born on 15 April 1892 and died on 15 April 1983. How old was she, and what was special about the day she died?
5. **CHALLENGE** Psalm 32:7 says, "Thou art my hiding place." The ten Booms built a hiding place for others, but they themselves were caught. In what sense was God still their hiding place? Answer in two or three sentences.

Make it a game • Alarm Drill. Choose a safe "hiding place" (behind a couch or in a closet). One player is the shopkeeper with a bell. When the bell rings, the "guests" must clear away every sign of themselves (a cup, a book, a pair of shoes) and get into the hiding place. Time each try. The ten Booms practiced until they could do it in about a minute. Can you beat your first time?

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)

Corrie's book takes its title from this idea. The ten Booms hid others in a secret room, but they trusted that God Himself was their true hiding place.

Practice: answers

1. The Beje; the family watch shop.
2. Behind a false wall in Corrie's top-floor bedroom; they crawled in through a low sliding panel at the bottom of a cupboard.

3. 100 years.
4. She was 91, and she died on her birthday.
5. Sample: God did not keep them from prison, but He kept their souls. Betsie and Corrie found His presence and peace even in Ravensbrück, and Corrie learned that no pit is deeper than God's love. Their true safety was in Him, not in a wall.

4.8 ELISABETH ELLIOT AND THE AUCA MISSION

OBJECTIVES

- Locate Ecuador, the Andes, Quito, the Amazon rainforest and the Curaray River on a map.
- Tell what happened in Operation Auca in 1955–1956 and what Elisabeth Elliot did afterward.
- Explain why the Waorani are the right name for the people once called “Auca,” and how forgiveness changed their story.

Warm-up. If someone had done the worst possible thing to your family, what would it take for you to go and live among them? Hold that question as you read. Elisabeth Elliot did just that, with her three-year-old daughter.

Video slot. Video coming. Elisabeth Elliot and the 1956 Ecuador mission (Operation Auca): Jim Elliot, Nate Saint, the Waorani and the later reconciliation. Search approved channels (Mission Aviation Fellowship, Wheaton College Billy Graham Center Archives, Christian History Institute, I-TEC / Steve Saint); preview first.

KEY TERMS

Ecuador

A country on the west coast of South America, on the equator, with the high Andes mountains in the middle and the Amazon rainforest in the east.

Waorani

A people of the rainforest of eastern Ecuador (also spelled Huaorani). In the 1950s they were feared for killing outsiders and one another.

Auca

A name meaning “savage” in the Quichua language, once used by outsiders for the Waorani. Today it is not used for them.

Quichua

A people and language of the Andes and the Ecuadorian rainforest, among whom the Elliots first worked (related to the Quechua of Peru).

Mission Aviation Fellowship

A Christian organization that uses small airplanes to carry missionaries, supplies and medicine to remote places. Nate Saint was its pilot in Ecuador.

CORE IDEAS

Her times. Elisabeth Howard was born on 21 December 1926 in Brussels, Belgium, where her parents were missionaries. The family soon moved to the United States, and she grew up near Philadelphia in a home full of Bible reading and hymn singing. She studied Greek at

Wheaton College in Illinois, graduating in 1948, so that she could one day translate the Bible. In 1952 she went to **Ecuador** as a missionary. The next year, on 8 October 1953, she married Jim Elliot, whom she had known at Wheaton. They worked among the **Quichua** at the jungle station of Shandia, and their daughter Valerie was born in February 1955.

The mission. East of the Quichua lived the **Waorani**, whom outsiders called the **Auca**. No outsider had made friendly contact with them. In 1955 Jim Elliot and four other missionaries, Nate Saint, Ed McCully, Pete Fleming and Roger Youderian, began Operation Auca. For three months Nate flew over a Waorani clearing, lowering gifts in a bucket on a long rope, and the Waorani sent gifts back. On 3 January 1956 the five men landed on a sandbar on the Curaray River that they called "Palm Beach." On 6 January three Waorani visited them peacefully. But on Sunday, 8 January 1956, a group of Waorani warriors attacked, and all five men were killed with spears. The news was reported around the world.

Her choice. Elisabeth was a widow at twenty-nine with a ten-month-old baby. She did not go home. She kept working among the Quichua and wrote *Through Gates of Splendor* (1957), the story of the five men. Then two Waorani women who had come out of the forest lived with her, and she began learning their language. In October 1958, with little Valerie, then three, and with Rachel Saint, Nate's sister, she walked into the forest and went to live among the very people who had killed her husband. She stayed about two years, learning their language and telling them of God.

Her faith. Elisabeth did not pretend that faith made pain go away. She taught that God is sovereign and good even when we do not understand Him, and that obedience matters more than feelings. Before Jim died, he had written in his journal, "He is no fool who gives what he cannot keep to gain what he cannot lose." Elisabeth believed that.

Why it mattered. In the years that followed, many Waorani turned to Christ and the killing among them greatly decreased. Some of the very men who had attacked at Palm Beach, such as Mincaye and Kimo, became Christians and church leaders, and in 1965 Nate Saint's son Steve and daughter Kathy were baptized at Palm Beach by Waorani believers. Elisabeth wrote more than twenty books and spoke for many years on the radio program *Gateway to Joy*. She died on 15 June 2015, aged 88.

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

Frederic Church was an American painter who traveled through Ecuador in 1853 and 1857 and made hundreds of sketches. Back in New York he combined them into this enormous painting, about 10 feet wide. When it was first shown in 1859, people paid to see it and used opera glasses to study every leaf. It shows the land where Elisabeth Elliot would serve a hundred years later: from snowy Andes down to steamy forest.

Look closely

- Find the snowy mountain far away. How does the painter make it look so distant?
- Find the waterfall and the river. Where do you think the water is going?
- Find the small signs of people. How large are they compared with the land?

Talk about it

1. Why would flying in a small plane be the best way to reach a village deep in a forest like this?
2. Church painted the land as beautiful and peaceful. What did the missionaries learn that a painting cannot show?

Safety first. If you play Bucket Drop from a step or sturdy chair, a grown-up should stand close by; never stand on anything that wobbles.

HANDS-ON: MAP ECUADOR FROM MOUNTAINS TO FOREST

Draw a map and a side-view diagram of Ecuador to see why the Waorani were so hard to reach.

You will need

- An atlas map of Ecuador
- A large sheet of paper or a Field Notebook spread
- Colored pencils, a ruler and a fine marker

Steps

1. Draw the outline of Ecuador. Label the **Pacific Ocean** on the west, **Colombia** to the north and **Peru** to the south and east. Draw a dashed line across the north for the **equator**.
2. Draw the **Andes** as a band of peaks down the middle. Label **Quito**, the capital, high in the mountains.
3. Color the eastern lowlands green for the **Amazon rainforest**. Draw the **Napo** and **Curaray** rivers flowing east. Label **Shandia**, the mission station at **Shell Mera** (Nate Saint's base) and **Arajuno**.
4. Mark **Palm Beach** on the Curaray River with a small cross and the date 8 January 1956.
5. Below the map, draw a side view (cross-section) from the Pacific coast, up over the Andes (Quito is about 9,300 feet high), and down into the Amazon forest. Label each zone: coast, mountains, rainforest.

Check your work

- My map shows the equator, the Andes, Quito and the rainforest rivers.
- Palm Beach and at least two mission stations are labeled.
- My side-view diagram shows coast, mountains and rainforest with Quito's height.

FIELD NOTEBOOK

1. **Heroine page 32: Elisabeth Elliot.** Paste in or redraw your map and diagram. Under them write the four labels: Her times · Her choice · Her faith · Why it mattered, with one line for each.
2. Write a paragraph of five to seven sentences: "Elisabeth Elliot answered evil with good." Tell what she did after January 1956 and what came of it.

Did you know? Before the five men flew to Palm Beach, they sang the hymn "We Rest on Thee, Our Shield and Our Defender," written by Edith Cherry in the 1890s. Its last stanza speaks of "passing through the gates of pearly splendor," and Elisabeth took the title of her book from that line. Nate Saint's small yellow Piper airplane was left on the sandbar after the attack.

Goes deeper in. Geography, “South America,” and Life Science, “The Tropical Rainforest” (coming soon).

For families. Sources: Elisabeth Elliot, *Through Gates of Splendor* (1957) and *The Savage My Kinsman* (1961); Billy Graham Center Archives, Wheaton College; Mission Aviation Fellowship; Steve Saint, *End of the Spear* (2005). These books are in copyright and are summarized, not quoted; Jim Elliot’s journal line (28 October 1949) is quoted briefly. The deaths are told plainly without detail. Later historians and Elisabeth herself noted that the Waorani attacked partly out of fear and confusion about outsiders, and that the story is more complicated than early reports made it. Elisabeth later remarried twice; the stop leaves her later family life aside. No public-domain photographs of the mission exist (the famous photos were taken for *Life* magazine in 1956), so Church’s painting of Ecuador is used instead.

PRACTICE

1. **EASY** Name the five missionaries of Operation Auca.
2. **EASY** What is the right name for the people once called “Auca,” and what did “Auca” mean?
3. **MEDIUM** The men were killed in January 1956. Elisabeth went to live with the Waorani in October 1958. About how long did she wait, and how old was Valerie then (born February 1955)?
4. **MEDIUM** How did Nate Saint send gifts to the Waorani before the men landed?
5. **CHALLENGE** John 12:24 says that a grain of wheat that dies “bringeth forth much fruit.” How does that verse fit the story of the five men and Elisabeth Elliot? Answer in two or three sentences.

Make it a game • Bucket Drop. Tie a small bucket or basket to a long string. One player stands on a step or chair (with a grown-up nearby) and walks slowly in a circle while lowering the bucket, trying to set it down gently on a target on the floor, as Nate Saint did from his plane. Put a small “gift” in the bucket. How many tries does it take to land it without tipping?

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 about His own death. The deaths of the five men in 1956, and Elisabeth Elliot’s brave choice to go to the Waorani, bore fruit that no one could have expected.

Practice: answers

1. Jim Elliot, Nate Saint, Ed McCully, Pete Fleming and Roger Youderian.
2. The Waorani (or Huaorani); “Auca” meant “savage” in Quichua.
3. About 2 years and 9 months; Valerie was 3 years old (about 3 years 8 months).

4. He flew in circles over their clearing and lowered gifts in a bucket on a long rope.
5. Sample: The five men died, and it seemed the mission had failed. But Elisabeth and Rachel Saint went to the Waorani, many came to Christ, the killing decreased, and even some of the attackers became church leaders. Their deaths, like a seed planted, brought much fruit.

TRAIL 4 BADGE QUIZ

The badge quizzes are optional. The student answers in writing, in a sentence or two, without looking back at the stops, then checks the answers with a parent. Four right out of five earns the first badge quiz; three right out of four (or better) the second. Badges and the certificate are earned by doing the stops, not by scores.

Badge quiz 1 (Stops 1-5)

1. What did Florence Nightingale's rose diagram show about the soldiers who died at Scutari?
2. What did Clara Barton found in 1881, and what new kind of work did she give it?
3. Why did Harriet Tubman lead people all the way to Canada after 1850?
4. Name one hymn by Fanny Crosby and tell how she lost her sight.
5. What was the Dohnavur Fellowship, and why did the children call Amy Carmichael "Amma"?

Badge quiz 2 (Stops 6-8)

6. How did Gladys Aylward travel to China in 1932, and what was her inn called?
7. Why was Gladys's walk with about a hundred children to Xi'an so dangerous, and how did they cross the Yellow River?
8. Where was the hiding place in the ten Boom house, and what happened on 28 February 1944?
9. What did Corrie ten Boom do when she met a former Ravensbrück guard in 1947?
10. What did Elisabeth Elliot do in 1958, and why was it so brave?

TRAIL CERTIFICATE: MY HEROINE PAGES AND TRAIL D CERTIFICATE

Gather heroine pages 25-32 from your Field Notebook, each with its map or diagram, the four labels (Her times · Her choice · Her faith · Why it mattered) and your paragraph.

Add a timeline across the top of a title page from 1820 to 2015, with a small portrait or symbol for each heroine at the year of her great choice (1854, 1862, 1849, 1850, 1901, 1932, 1942, 1958).

Choose one heroine and write a "letter home" in her voice, about one page long, telling what she saw, what she chose and what she trusted God for. When the pages are done, a parent signs the Trail D certificate.

- **Facts:** Each page gives correct places, dates and numbers from the stop.
- **Maps and diagrams:** Maps and diagrams are neat, labeled and include a title, key or scale where needed.
- **Writing:** Each paragraph has five to seven clear sentences, a main idea and reasons from the story.
- **Faith and character:** The student explains each heroine's faith as she told it and names the virtue shown: courage, mercy, perseverance or forgiveness.

Answer key

1. That most died of preventable disease, not of wounds, and that clean hospitals would save lives.
2. The American Red Cross; she added disaster relief in peacetime, such as floods and hurricanes.
3. The Fugitive Slave Act of 1850 meant that escaped people could be caught and returned even in the free states.
4. Any of "Blessed Assurance," "To God Be the Glory," "Rescue the Perishing" and others; she was blinded as a baby by hot poultices put on her inflamed eyes.
5. A home in South India for rescued children, especially girls saved from the temples; "Amma" means "mother" in Tamil.
6. By train across Europe and Russia on the Trans-Siberian Railway, then by ship from Vladivostok to Japan and on to China; the Inn of the Eight Happinesses.
7. Japanese soldiers were near and food ran out in the mountains; a Chinese officer heard them singing and arranged a boat.
8. Behind a false wall in Corrie's top-floor bedroom; the house was raided and the family arrested, but the six people in the hiding place were not found.
9. She struggled and prayed, then took his hand and forgave him.
10. She went with her daughter Valerie and Rachel Saint to live among the Waorani, the very people who had killed her husband Jim in 1956.