



TRAILBLAZER BOOKS

Curriculum Guide

Harriet Tubman

Listen for the Whippoorwill

Bring
Christian Heroes
of the Past to Life
With the Official
Trailblazer Books
Curriculum!

Julia Pferdehirt
with Dave & Neta Jackson

A Trailblazer Curriculum Guide



JULIA PFERDEHIRT
WITH DAVE & NETA JACKSON

Castle Rock Creative
Evanston, Illinois 60202
www.DaveNeta.com and www.TrailblazerBooks.com

CONTENTS

How to Use This Guide	2
Lessons	
1 Chapter 1	4
2 Chapters 2 & 3	5
3 Chapters 4 & 5	6
4 Chapters 6 & 7	7
5 Chapters 8 & 9	8
6 Chapters 10 & 11	9
7 Chapter 12 & More About	10
Map	11
Activities	
Geography	12
History	13
Social Studies and Folkways	15
Literature and Language Arts	18
The Church Today	21
Mega Projects	15 & 20
Resources	23

Copyright © 2001, 2011
Julia Pferdehirt with Dave and Neta Jackson

All rights reserved. Unless otherwise noted, no part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the prior written permission of the publisher and copyright owners.

Paper version published by Bethany House Publishers
11400 Hampshire Ave. South
Minneapolis, Minnesota 55438

Digital version published by Castle Rock Creative
212 Grey Ave.
Evanston, IL 60202
www.DaveNeta.com and www.Trailblazerbooks.com

HOW TO USE THIS GUIDE

Welcome to the TRAILBLAZER BOOKS Curriculum Guides! As a teacher or homeschooling parent, you're glad when you see your students with their noses in books. But a good story is only the beginning of a learning adventure. Since the TRAILBLAZER BOOKS take readers all over the world into different cultures and time periods, each book opens a door to an exciting, humanities-based study that includes geography, history, social studies, literature, and language arts.

This Curriculum Guide for *Listen for the Whippoorwill* about Harriet Tubman puts a host of activities and resources at your fingertips to help launch your students on a journey of discovery. The wealth of options allows you to choose the best pace and content for your students. You might want to assign students to simply read the book and then do one or two projects on folklore or food, travel or topography. Or you can delve deeper, planning a two-week unit with daily reading and vocabulary, research, creative writing, and hands-on projects. *Advance planning is key to effective use of this guide.*

SCOPE AND SEQUENCE

This guide includes **seven lessons**, enough for a two-week unit. The first and last lessons cover one chapter and provide historical background; all other lessons cover two chapters. All lessons include vocabulary, background information, discussion questions, and suggested activities. **Activities** are grouped by subject matter in the back of this guide: Geography (GEO), History (HIS), Social Studies and Folkways (SS/FW), Literature and Language Arts (LIT/LA), and the Church Today (CT). Within each subject, look for symbols indicating different types of activities (writing, research, speech, reading, hands-on projects, video). Activities and resources particularly appropriate for younger or older students are designated as follows: younger (*), older (**). Three- to five-day Mega Projects are also included. All activities list resources and materials needed.

PLANNING

Four to six weeks prior to the study . . .

- Skim *Listen for the Whippoorwill*, review

lessons (pages 4–10), and choose activities, noting materials needed.

- Reserve materials on interlibrary loan and order films from specialty sources. (Titles and authors are listed in the **Activities** sections; full publication information is available under **Resources** on page 23 of this guide.)
- Purchase craft materials.

If you are planning a two-week unit . . .

- Students will cover one lesson daily for seven days.
- Choose one or more short, focused activities to accompany each lesson. Activities especially appropriate to the chapter(s) covered are noted on each lesson page.
- The remaining days can be devoted to the **Mega Projects** found on pages 15 and 21.

Note: Internet searches can be useful tools.

However, please note that search words like *slave* or *slavery* will lead to inappropriate sites. Search instead for *slavery* AND “*Underground Railroad*” or *slavery* AND *history*.

LESSONS

- Assign relevant chapters in *Listen for the Whippoorwill* the day before the lesson, to be read individually *or* out loud as a family.
- **Praise and Prayer**, written by TRAILBLAZER authors Dave and Neta Jackson, provides an opportunity for students to spend a short time in God’s Word and apply scriptural concepts to their own lives.
- Read aloud the **Background** segment, then discuss **Vocabulary and Concepts**. (*Or* ask students to use context clues and a dictionary to define unfamiliar words as they read, leaving puzzling words or concepts to discuss the following day.)
- Give students an opportunity to discuss thoughts and reactions to their reading using the questions in the **Talk About It** feature. Discussion, debate, and interaction can be lively. Enjoy!
- Use the suggested **Activities**, or one of your own choosing.

Note: Unless marked otherwise, page and chapter numbers refer to Dave and Neta Jackson’s original TRAILBLAZER BOOK *Listen for the Whippoorwill*.

HISTORICAL SUMMARY

Harriet Tubman is probably the most famous person in Underground Railroad history. She said, “I never drove my train off the tracks, and I never lost a passenger.”

Although she was an illiterate former slave without money, property, or influence, *two* books were written about her during her lifetime and hundreds of titles since. Those first books by Sarah Bradford, *Scenes in the Life of Harriet Tubman* and *Harriet, the Moses of Her People*, recorded Harriet Tubman’s story. (See pages 135–143 of *Listen for the Whippoorwill*.)

Harriet ran from the Edward Brodas plantation in Maryland in 1849. She found kitchen work in free Philadelphia and became involved with the Anti-Slavery Society. In 1850 she made the first of about nineteen journeys back to “slave” states as a *conductor*, or guide, on the Underground Railroad. Single-handedly, she guided more than three hundred people to freedom.

The Underground Railroad was not a railroad. And except for very rare “stations” in a tunnel or cave, it wasn’t underground. This famous railroad was just people—a network of white abolitionists, free blacks, and even some American Indians, who were willing to break the law to help slaves become free. Abolitionists living along a direct route between slave states and Canada often had large and organized “railroad” systems. Along less-used routes, scattered groups of abolitionists helped as they were able.

Between 1800 and 1862, an unknown number of people (estimated between 50,000 and 100,000) fled slavery. Before 1850, runaways could claim freedom in any “free” state where slavery and slave catching were illegal. In 1850, the U.S. Supreme Court passed the Fugitive Slave Law saying fugitive slaves were “property”—not human beings with rights. This law allowed slave catchers to enter free states and forcibly return runaways to their owners.

Passage of the Fugitive Slave Law left runaways no choice but to make the long, difficult journey to Canada. Between 1850 and the end of the Civil War in 1865, whole towns in Canada were settled by former slaves. After the Civil War, some people, like Harriet Tubman, remained in Canada. Others returned to the United States.



Sarah
wiped her
face with
the bottom
of her
apron.
“Hush,
now, girl,”
she said.

Lesson One

CHAPTER 1: THE STRANGER

PRAISE AND PRAYER: GOD OR CAESAR?

The issue of slavery put God’s laws in conflict with man-made laws. Jesus and the apostles also confronted this tension. **Read Luke 20:19–26 and Acts 5:17–29.** Why do you think Jesus answered as he did? What do you think of Peter’s answer? Can you think of times that might require “obeying God rather than man”? What might be the consequences?

Thought: Scripture encourages us to be law-abiding citizens (see Romans 13:1–7) in every way that does not cause us to disobey God.

Prayer: O God, give me wisdom how to be a good citizen, not only of my country, but of God’s kingdom.

VOCABULARY AND CONCEPTS

crawdads, stocky, drawled, overseer

What does “enforcing the Fugitive Slave Law” on page 11 mean?

What does “this was a familiar ritual” on page 14 mean?

BACKGROUND

In 1619 Jamestown settlers traded food with the crew of a Dutch slave ship in exchange for twenty African people. More slave ships followed. For nearly 250 years African people were slaves. Eventually, Southern states allowed slavery and northern states didn’t. Slaves ran to “free” northern states. But bounty hunters chased them.

In 1857 a runaway slave named Dred Scott was captured in a free state. Abolitionists said he became free when he entered a free state. Slave owners said by law Dred Scott was “property,” just like a runaway horse. They said being in a free state didn’t change that. This case went from court to court until the U.S. Supreme Court ruled in favor of the slave owners! The judges actually said Mr. Scott was “not a man with rights we must respect.”

TALK ABOUT IT

Americans have a right to own and keep property. Citizens have a right to decide their laws. The Fugitive Slave Law put slave owners’ rights to own slaves in conflict with citizens’ rights to outlaw slavery in their state. Can you think of other situations where one person’s rights conflict with another’s?

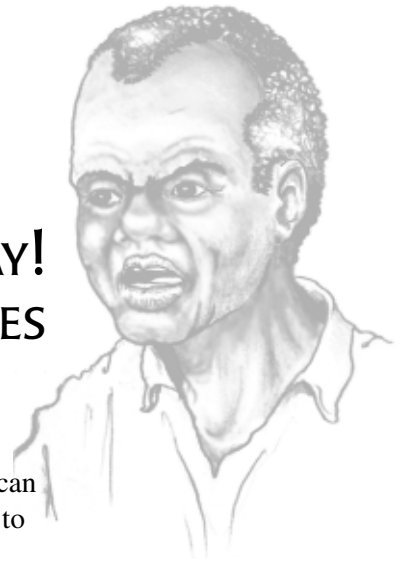
ACTIVITIES

Using the map of the United States on page 11, color code to show “slave” and “free” states. A list is available online at www.beavton.k12.or.us/Greenway/leahy/ugrr/states.htm.

Read *Minty: The Story of Young Harriet Tubman* by Alan Schroeder. Also see CT 6.

Lesson Two

CHAPTER 2: RUNAWAY! CHAPTER 3: TWO GRAVES



PRAISE AND PRAYER: FLEE!

Listen for the Whippoorwill tells about a runaway slave. Many American slaves ran away from cruel treatment. They knew the only way to be free was to leave slavery behind. **Read 1 Corinthians 10:14 and 2 Timothy 2:22.** Why aren't we as quick to run away from sin—even though sin leads to eternal death?

Thought: We can't serve God and sin at the same time (see Matthew 6:24).

Prayer: O God! Give me the courage to *run* from temptation and sin before I end up a slave.

VOCABULARY AND CONCEPTS

distress, chain, gang, fetters, wrenching, rations, skimpier
On page 40, what does “he just stared mutely” mean?

BACKGROUND

Nat Turner (see page 21) killed his master and his master's family and led a slave revolt in Virginia in which sixty white people were killed. In the panic that followed, slave owners and proslavery mobs killed more than two hundred black people, slave and free.

Slavery was big business in the South. Slaves worked without pay. Slaves were bought and sold. Slave catchers, also called *patrollers*, were paid to catch runaways. Advertising companies and newspapers earned money by printing posters and handbills describing runaway slaves.

A captured runaway like Isaac would certainly be brutally whipped as punishment. Captured runaways were often sold as an example to other slaves. Slave owners tried other ways to frighten potential runaways. They claimed Canada was an endless, frozen wilderness filled with wild animals. When a slave did escape to freedom, his family and friends were often told he had died, drowned in a river, or frozen to death “up North.”

“The baby's name is Matthew. It means ‘Gift of God,’ ” said Abe.

TALK ABOUT IT

Do you think Isaac was smart to run away? Why or why not? How do you think he might have increased his chances of success?

ACTIVITIES

GEO 1; HIS 1, 2, 3, 4, 5; SS/FW 1, 2; LIT/LA 1, 2



Lesson Three

CHAPTER 4: **MOSES IS BACK!**

CHAPTER 5: **LISTEN FOR THE WHIPPOORWILL**

PRAISE AND PRAYER: TRANSFORMED RELATIONSHIPS

In the New Testament, Onesimus was a runaway slave. **Read Philemon 1–25.** Maybe Onesimus ran to the apostle Paul for help and protection. Paul told him about Christ, and the young man became a Christian. Then Paul appealed to Onesimus’s master, Philemon, a Christian, to receive him back—not as a lowly slave, but as a Christian brother, with the same love and courtesy he would give to Paul if he came to his household!

Thought: The Gospel transforms relationships and breaks down the barriers between different groups of people.

Prayer: Lord, help me to treat all my fellow Christians, great or small, as brothers and sisters.

VOCABULARY AND CONCEPTS

laughingstock, tow-linen shirt, anguish, cringed, new-fangled, frazzled

What is meant by “around seedtime and...harvest” on page 46?

What does “the dogs took off baying, following the day-old scent into the woods” on page 55 mean?

BACKGROUND

After her father runs away, Rosebud is hired out to work for another family. “Hiring out” was a common practice during slavery times. A slave was hired to work, but the pay was given to the slave owner. Harriet Tubman was hired out as a “baby tender” when she was still very young.

On page 61 “issue day” is mentioned. Some states required that slaves be given clothing each year. Sometimes the law required medical care and a set amount and kind of clothing or food for slaves. Without the law, some slaves would be nearly naked or clothed in rags. People might receive no medical care or children would be given no clothes until they were ten or older.

TALK ABOUT IT

Mrs. Bumper, a white woman, is hired to work in the kitchen with Phoebe and Rosebud. Right away Mrs. Bumper takes charge. She whips Rosebud with a switch. Mrs. Bumper assumes she is in charge. Why? She assumes she has the right to switch Rosebud. Why?

Have you ever been in a situation where someone assumed they were in charge because of their age, race, or gender? How did you feel?

ACTIVITIES

HIS 6, 7; SS/FW 3, 4, 5

The dress was still pretty roomy on the slender girl, so she tied it around her waist with a strip of material she had cut off.

Lesson Four

CHAPTER 6: A FRIEND WITH FRIENDS

CHAPTER 7: FOLLOW THE RIVER



PRAISE AND PRAYER: WHO IS MY NEIGHBOR?

There is a tendency within all of us to associate with just “our own kind.” In Bible times, Jews hated Samaritans and vice versa. But Jesus told a story that upset people’s thinking. **Read Luke 10:25–37.** Who are the “Samaritans” (a group of people generally disliked or shunned) in your community? How could you be a good neighbor?

Thought: Abraham Lincoln said, “I destroy my enemy when I make him my friend.”

Prayer: Dear Lord, help me not to judge people by the color of their skin, or outward appearances, but to see them as you see them—people who need you and who are worthy of my respect.

VOCABULARY AND CONCEPTS

muffled, bountiful, privy

What does “a steel-like grip” on page 72 mean?

What is a “husky voice” (see page 73)?

What does “put a hex on a mad dog” on page 73 mean?

The short woman stopped and held up her hand for absolute silence.

BACKGROUND

Most Underground Railroad workers were “regular folks”—shopkeepers, farmers, pastors, mothers, or even children. It was a job without pay or recognition. Helping runaway slaves was illegal. Breaking the Fugitive Slave Law was punishable by six months in jail and a fine of \$1,000 *plus* the value of runaway slaves.

In 1854 a Wisconsin abolitionist named Sherman Booth was fined \$1,640—*three years’ wages*. His home and possessions were sold. His wife became homeless. Still, he couldn’t pay the fine. He spent one year in jail.

In *Listen for the Whippoorwill*, Harriet Tubman follows the Choptank River. Rivers were common Underground Railroad routes. Swamps and weeds were hiding places. Water masked human scent and confused slave-hunting dogs.

TALK ABOUT IT

On page 71 Rosebud sees a white woman at the farmhouse door. She panics, certain they’ve been tricked. Would you expect Rosebud to trust a white person? Why or why not?

Do you trust everyone? Why or why not? How do you decide whether a person is trustworthy? Why is this important?

ACTIVITIES

GEO 2, 3, 4, 5, 6; LIT/LA 3



The pistol never wavered. “If you try to leave, you’re a dead man.”

Lesson Five

CHAPTER 8: “MOVE ON—OR DIE!”
CHAPTER 9: THE FUNNY PARSON

PRAISE AND PRAYER: HOLDING STEADY

Harriet Tubman often prayed, “Lord, I’m holding steady on to you, and you’ve got to see me through.” **Read 2 Samuel 22:2–4; Psalm 27:1; and Isaiah 41:10.** Talk about a time or situation when you had to “hold steady” to the Lord. How did you feel? What happened? Why do you think Harriet Tubman prayed these particular words?

Thought: Even when we feel weak and afraid, we can depend on God’s strength to see us through.

Prayer: Thank you, God, that we can hold on to you when things get tough.

VOCABULARY AND CONCEPTS

fret, grove, abolitionists, Quakers, thee, meetinghouse

What is “tincture of opium” (see page 83)?

Harriet Tubman suffered from *narcolepsy*. What is that?

BACKGROUND

Harriet Tubman was a woman of deep faith. God spoke to her. Once, according to abolitionist Thomas Garrett, she arrived at his home and announced God had told her that money—exactly twenty-three British pounds—was waiting for her there.

A few days earlier Garrett had received an envelope from abolitionists in England containing money and a note reading, “Give this to Harriet Tubman.” The amount? Twenty-three British pounds! Thomas Garrett was amazed, but Harriet Tubman wasn’t. After all, hadn’t she been “holding steady” on to her Lord Jesus?

One Christmas Eve she snatched her brothers and their families from the plantation where she had been enslaved for nearly thirty years! Later, Harriet “stole” her elderly parents from the same slave master.

TALK ABOUT IT

Read pages 91 and 92. Do you think Harriet Tubman would really have shot Charles? Tobias thought they’d be better off without that complainer. Harriet said no.

Do you agree? Why or why not?

ACTIVITIES

GEO 5; HIS 8, 9, 10; LIT/LA 4

Lesson Six

CHAPTER 10: **SLAVE CATCHER!**

CHAPTER 11: **I AM ROSALIE! I AM FREE!**



PRAISE AND PRAYER: SPEAKING THE TRUTH

The Book of Proverbs often talks about the importance of telling the truth. **Read Proverbs 12:17 and 19:9.** But some people gossip and think it's okay because the gossip is true. Some people say whatever they want, even if it hurts other people's feelings, with the excuse, "I'm just being honest about what I think." What does the Bible say about our motives for what we say? **Read Proverbs 10:18 and Ephesians 4:14-16, especially verse 15.** What do you think "speaking the truth in love" means?

Thought: How would "speaking the truth in love" change the way I talk?

Prayer: O God, help me to use my words to build up people, rather than tear them down.

"I see you got one o' them posters," chuckled the first voice.

VOCABULARY AND CONCEPTS

dwindled, ventured, incident, dismay

What does Harriet Tubman mean on page 104? "I knew there was one of two things I had a right to: liberty or death."

What does "Don't fergit the fox!" on page 121 mean? Why *fox*?

BACKGROUND

In these chapters we meet the famous Thomas Garrett. This pacifist freedom fighter was fined so many times for helping fugitive slaves that he lost his land, house, and shop. When fines took his last dollar, he announced in court that he no longer would worry about supporting his family. God would do that. He said anyone who knew a fugitive slave who needed help shouldn't think twice about sending that person to Thomas Garrett!

Isaac suggests that Rosebud take a "grown-up" name. Many slaves had only "slave names" given to them by their owners. Their last names were the owner's last name. Fugitive slaves often changed their names. They wanted to hide their real identities, of course, but they also wanted "free" names.

TALK ABOUT IT

On page 122 Isaac tries to fool the slave catcher by showing the reward poster for Harriet Tubman and saying he will "start hunting [for her] as soon as I get home." Isaac lies to protect Rosebud.

Talk about it: Is lying all right in some circumstances? When? Why or why not? Would it be right to tell the truth if that meant a runaway might be caught?

ACTIVITIES

SS/FW 6; LIT/LA 5; CT 1, 2, 3



“Pappy!”
she
screamed.
And the
next
moment
she was
being
caught up
into Abe
Jackson’s
strong
arms.

Lesson Seven

CHAPTER 12: THE FREEDOM TRAIN MORE ABOUT HARRIET TUBMAN

PRaise AND PRAYER: SLAVES TO SIN

Slavery is a great evil. It existed in Bible times; it existed in our own “free” country; it exists still today in Sudan and many other countries around the world. The Bible also talks about another kind of slavery. **Read John 8:31–36; Romans 8:15; and Galatians 5:1.** How is continuing to sin like being a slave? Why does sin keep us from being free?

Thought: From God’s point of view, *all* sin—not just drug addiction and gambling, but also quarreling and complaining—shackles us like slaves and keeps us from being all we can be in Christ.

Prayer: Lord, I don’t want sin to be my master. Thank you for buying my freedom on the cross. Show me the sins that keep me from being free.

VOCABULARY AND CONCEPTS

gravely, jolted, gorge, broadaxe, woodlore

What does Thomas Garrett mean when he says the bricklayer is “sympathetic to our cause” on page 126?

BACKGROUND

Many fugitive slaves entered Canada at Niagara Falls. In 1848 Underground Railroad workers disguised Jacob Green, a runaway from Kentucky, as a woman and sent him by carriage, train, and steamboat to Niagara Falls. Unlike Rosebud, who crossed the falls on a terrifying suspension bridge, Mr. Green crossed by boat—still wearing a dress, veil, hat, and gloves, and carrying twelve dollars in his lady’s purse!

Harriet Tubman’s work didn’t end when freedom came. During the Civil War she spied for the Union army and recruited black soldiers. As always, she did whatever it took to work for freedom. She’d arrive at a Union army camp and begin to cook, wash, and nurse wounded soldiers. She risked her life scouting across Confederate lines. Sometimes she secretly contacted people still in slavery to learn about Confederate army plans.

TALK ABOUT IT

What makes a person a slave? Is it being forced to work? Is it not being free to make your own decisions? Is it not being paid for work?

Talk about what you think makes a person a slave.

(*Note:* In the U.S. slaves weren’t recognized as *people with legal rights*.)

ACTIVITIES

HIS 11, 12; SS/FW 7; LIT/LA 6, 7, 8, 9, 10; CT 4, 5, 6

United States



Geography

Where did the Underground Railroad operate? How did fugitive slaves reach freedom? Maps help us to understand *where* history happened. Sometimes, knowing about geography helps us understand *why*.



GEO 1: Using the map from page 11, copy the escape routes used by the Underground Railroad. You can find these routes on the Internet by going to www.nationalgeographic.com/features/99/railroad. Do any routes pass through your state? (INTERNET)



GEO 2: Think about your house and neighborhood. Where might you hide a fugitive slave? What plans would you make to hide someone? Whom would you ask to help? Draw a map of your neighborhood and town, noting people who might help, places where fugitives could be hidden, and possible “danger points.” Share with your family or homeschool group. (HANDS-ON)



GEO 3: Find the eastern shore of Maryland on a map. Can you find the Choptank River? Trace the route from the river, through Wilmington, Delaware, to Philadelphia. How far do you think Rosebud and our fictional fugitives may have traveled? (HANDS-ON)



GEO 4: Historian and writer Anthony Cohen actually walked the same route taken nearly 150 years ago by his own

great-great-great-grandfather, a fugitive slave.

Learn more about this amazing trek in the October 1996 issue of *Smithsonian* magazine. Online, find out about Anthony Cohen at www.ugrr.org. Read Anthony’s journal entries to follow his walk day by day. (RESEARCH)



GEO 5: Create an Underground Railroad station. Using boxes, papier-mâché, wood, paint, paper, and other diorama-building tools, create an imaginary safe house. Ideas: Visit www.miltonhouse.org for information about a real underground tunnel. Create a diorama of the house and tunnel.

OR

Create a diorama of a room with a secret closet or passage.

OR

Draw a mural of a town with Underground Railroad hiding places illustrated. (HANDS-ON)



GEO 6: Sometimes the geography of the region made all the difference to fugitive slaves. Using your local library or the Internet, find out about the following:

- “Maroon” colonies in the swamps
- Nicodemus, Kansas
- Fugitive Slaves and the Seminole Indians
- Fugitive slaves in the West
- Buffalo soldiers

(RESEARCH)

History

An old saying claims that people who don't know history are doomed to repeat it. Whether that is true or not, knowing history helps us to understand why people behave as they do, how governments work, and how one event causes another as history unfolds.



HIS 1: Find examples of reward posters and advertisements for fugitive slaves by looking on the Internet at www.nationalgeographic.com/features/99/railroad. Also note the “restraint devices” pictured. (INTERNET)



HIS 2: Using print or online resources, find out about the Fugitive Slave Law. What did it say? How did it affect runaway slaves? (RESEARCH)



HIS 3: Read the story of a fugitive slave in *Our Song, Our Toil* by Michele Steptoe, *Escape From Slavery: The Boyhood of Frederick Douglass in His Own Words*** edited by Michael McCurdy, or *Freedom Train North: Stories of the Underground Railroad in Wisconsin* by Julia Pferdehirt. (READING)



HIS 4: After slavery ended, some historians interviewed people who had been slaves. These are important stories. They are called “slave narratives.” Much of the history of slavery is recorded by white people who never experienced slavery firsthand. These stories are the real experiences of the people who were actually slaves.

Read some slave narratives from the Library of Congress American Memory collection at <http://memory.loc.gov/ammem/snhtml/snhome.html>. Also see *Slavery Time When I Was Chillun* by Belinda Hurmence. This amazing book includes photos and personal stories of twelve people. A third suggestion is *Our Song, Our Toil* by Michele Steptoe. (RESEARCH)



HIS 5: Read *Many Thousand Gone: African Americans From Slavery to Freedom* by Virginia Hamilton. This well-written history of African-Americans is one of the best books for young readers on this subject. (READING)



HIS 6: Underground Railroad history tells of codes like Rosebud's pappy used. A code was a secret word, action, or symbol used to communicate information. For example, a “station” was a safe house on the Underground Railroad.

Read the following code words aloud. Discuss what they might mean before reading the listed meanings.

Abolitionist: person working to end slavery
Agent: coordinator, person planning escapes and making contacts

Conductor: person directly transporting or guiding fugitives

Drinking Gourd: North Star

Freedom Train: also called Gospel Train; Underground Railroad network

Heaven: Canada, freedom

Load, parcel, bundles (of wool, wood, wheat, etc.): fugitives being transported

Preachers: leaders; speakers for the Underground Railroad and freedom

Promised Land: Canada, north, freedom

Shepherds: escorts helping fugitives reach the next “station”

Station Master: keeper or owner of a safe house

Stockholder: donor; person who gives money, clothing, food, etc. to help

“The wind blows from the south today”: warning of slave catchers nearby

“A friend with friends”: a password meaning a conductor arriving with fugitives

“A friend of a friend sent me”: fugitives without a guide sent by Underground Railroad network. (DISCUSSION)



HIS 7: Use your library or the Internet to find out about codes. Here are some ideas:

Morse code
Navajo Indian language used as a code during World War II

Read *The Hiding Place* by Corrie ten Boom. What codes did the resistance movement use to help hide Jews?

Visit www.theatertrips.org/tubmanguide-01.html. Click on *Codes* to learn more about code words and songs. (RESEARCH)



HIS 8: Learn about Tice Davids. Some starting points: www.theatertrips.org/tubman, www.christianitytoday.com/cr/9r6/9r6014.html, and *Many Thousand Gone* by Virginia Hamilton. Share what

you learn with your family, class, or homeschool group. (RESEARCH)



HIS 9: By 1850, slave owners had joined together to offer a \$40,000 reward for Harriet Tubman's capture. How big was that reward really? In 1850 a skilled worker earned about

\$500 a year. How many years' wages was \$40,000? (HANDS-ON)



HIS 10: See some real reward posters and runaway slave notices for yourself. Sources include *Slavery* by Stephen Currie, www.nationalgeographic.com/features/99/railroad, and <http://memory.loc.gov/ammem/snhtml/snhome.html>.

(INTERNET)



HIS 11: Learn about one of the people in the following list. Take notes on what you learn and present an oral report to your family, class, or homeschool group. (Suggestion: Create a costume

and script and tell the story as though you were this famous person.)

Harriet Beecher Stowe
Thomas Garrett
William Still
Josiah Henson
Frederick Douglass
Jermaine Loguen
Sojourner Truth
Henry "Box" Brown
Levi & Catherine Coffin
William & Ellen Craft
(RESEARCH)

Lydia Maria Childs
Jonathan Walker
Phyllis Wheatley
Elijah Lovejoy
Dred Scott
John Rankin
John Brown
Harriet Jacobs
Laura Haviland
Anthony Burns



HIS 12: Find out about William Still and the Philadelphia Anti-Slavery Society Vigilance Committee by reading his own words in "*Dear Friend*": *Thomas Garrett and William Still, Collaborators*

on the Underground Railroad by Judith Bentley. This book is a collection of letters between two abolitionist friends. (READING)



HIS 13: See it firsthand! Read a real slave owner's journal or a Civil War soldier's letters. See the Barnett family's freedom papers. Learn about black soldiers who fought and died in

the Civil War. Visit <http://dbs.ohiohistory.org/africanam>. Click on *Manuscripts*, then links to *Jacob Bruner letters*, *G.R. Clark Eustatia Plantation Papers*, *William J. Barnett Manumission Papers*. (INTERNET)



HIS 14: Did the Underground Railroad operate in your state? Find out! Your state or local historical society, public library, state historical society Web site, and history books will have the information you need.

Mark any places where the Underground Railroad operated on a map. Make photocopies of any stories you find. If you live near an Underground Railroad historic site, plan a field trip and see this history for yourself.

Create an exhibit about Underground Railroad history in your state. (HANDS-ON)

Social Studies and Folkways

Folkways are the traditions of a people and culture. Art, food, storytelling, music, dance, drama, literature, and even religion reflect the heart and soul of a nation and its people.

Understanding the culture of people in slavery is a challenge. Today, we can only imagine the feelings of people in slavery. We can only imagine their experience as they were forbidden to speak their African languages, play their traditional instruments, or sing their traditional songs.

However, we can honor those people by listening to music, preparing food, and remembering traditional stories and other folkways even today.

Mega Project */**



SS/FW 1: Read *Sweet Clara and the Freedom Quilt* by Deborah Hopkinson. Make your own freedom quilt on a bulletin board, wall, or large sheet of butcher paper. Use brightly colored paper backgrounds and divide the “quilt” into squares. Create some “squares” with crayon, oil pastels, water color, colored pencil, or collages, showing images from the Underground Railroad like the Big Dipper, runaways, maps, railroad track, stations, etc. Create other squares to display writing.

Options for Freedom Quilt story squares:

**Find, read, and summarize slave narratives. See online resources and books listed in HIS 4.

*Write a fictional story, using each “square” as a scene. Scenes could include finding out about the Underground Railroad, deciding to run, hiding from the slave catcher, reaching a free state, and reflecting on freedom.

*/**Use the Internet, encyclopedias, or library books to learn about famous former slaves Sojourner Truth, Frederick Douglass, Harriet Jacobs, Josiah Henson, and Solomon Northrup. Write a short sketch of each person’s life.
(MEGA)

Mega Project */**



SS/FW 2: Choose from the following projects related to the North Star:

*Read *Follow the Drinking Gourd* by Bernardine Connelly or another version by Jeanette Winter.

*/**Listen to and learn the song “Follow the Drinking Gourd.” Illustrate this song and display illustrations. Younger students may especially enjoy this. Please note that Peg Leg Pete is a legend with scant historical foundation. He may have been a real person or created as a symbol of all Underground Railroad workers.

*Download words and music for “Follow the Drinking Gourd” at www.contemplator.com/folk2/gourd.html.

**Visit www.quest.arc.nasa.gov/ltc/special/mlk/drink.html. This great site includes beautiful illustrations to accompany the story. It also includes information about the North Star and the night sky from NASA. Illustrations from this site could be printed out and used to illustrate creative writing.

*/**Creative Writing: Write a story with Peg Leg Pete as your main character. See LIT/LA 2 for ideas.

*/**Discuss the song “Follow the Drinking Gourd.” Do you think someone could reach the north by following the instructions in this song? Who do you think the “old man” might be? Look at a map of the United States. Could the song be referring to a real geographic region? Where? What route might a fugitive slave follow there? (i.e., Could the song refer to the Mississippi River meeting the Ohio River? the Illinois River? Some traditions set an escape route along the Tennessee River.)

**Create a star map showing the place of the North Star in the summer sky.

*Take a night walk following the North Star. Take a flashlight and compass. Are you really traveling north? Do you think the star would be a reliable guide? Why or why not?
(MEGA)



SS/FW 3: Rosebud cooks over a fireplace in their small cabin and with a wood-burning oven and stove in the cookhouse. Try your hand at Rosebud's cornmeal mush. Ingredients: 1 cup yellow cornmeal; ½ cup cold water; 1 teaspoon salt; 4 cups boiling water, or 2 cups boiling water and 2 cups boiling milk. In the top of a double boiler, stir together the cornmeal, cold water, and salt. Gradually stir in the boiling water or boiling water and boiling milk.

Stir until smooth. Place directly over low heat and cook, stirring constantly, until the mixture boils. (This stirring might have been Rosebud's job as a little girl.) Put pot in double boiler or into a larger pot partly filled with boiling water. Cover and cook for twenty-five to thirty minutes, stirring often.

Spoon mush into bowls and drizzle with melted butter, maple syrup, brown sugar, or honey. Some people like a little milk on top as well.

(Note: Rosebud and her family probably ate mush often. But they would rarely, if ever, have special things like milk, maple syrup, or butter.)

If there is leftover mush, you can do what Rosebud would have done. Spoon mush into a greased loaf pan. Keep overnight in the refrigerator. (Rosebud's mammy might have put the pan in the creek to cool.) Next morning, slice the cold mush and fry it. Rosebud's mammy might have fried in bacon grease or butter. Serve hot with butter and maple syrup. Mmmmm, what a breakfast!

Sometimes mush was cooked into "hoe cake." Mush was formed into a pancake and cooked in the fields or over the fire in a slave cabin on the metal blade of a hoe. If you have a grill, fireplace, or outdoor fire circle, you might want to make yourself a "hoe cake."

(COOKING)



SS/FW 4: On pages 46 and 47 of *Listen for the Whippoorwill*, Rosebud overhears two women talking about "Moses." They say this "Moses" could see in the dark and move through the woods making no sound.

The women think of "Moses" as a larger-

than-life person—stronger, quicker, smarter, or more powerful than any normal human being would be. Today, we know that Harriet Tubman was a real person who couldn't see in the dark or move silently. She was just more brave and determined than most people.

Other larger-than-life folk heroes may have been based on real people. Take a trip to your library and read about Paul Bunyan, Pecos Bill, Wild Bill Hickoc, Calamity Jane, or another folk hero. (READING)



SS/FW 5: When immigrants chose to leave their homelands and come to America they brought special possessions with them. For that reason many Americans still play musical instruments, cook foods, and have clothing, furniture, or artwork from their family's native country.

Africans, however, were kidnapped or sold by neighboring tribes. They couldn't bring along possessions from Africa. Many African tribes created wood and metal carvings. They built and played string instruments, flute- or recorder-like wind instruments, and drums.

Listen to Sweet Honey in the Rock or Ladysmith Black Mumbazo, traditional, contemporary South African singing groups.

Learn about traditional West African drumming by listening to these CDs: *Africa: Drum, Chant, and Instrumental Music* and *Ghana: Ancient Ceremonies, Songs, and Dance Music*.

Learn Djembe drumming (from Burkina Faso) by video. Contact Mennonite Central Committee to borrow *Exploring New Rhythms: The Djembe Drum* by Issa Quattara. (MUSIC)



SS/FW 6 or CT 1: Why do Quakers say *thee* and *thou* instead of *you*? Learn more about these interesting people by reading one of the suggested titles or exploring a Web site from the Resources list.

Spend an evening or lunchtime "Quaker style" by making a simple supper of homemade soup and bread or, like Rosebud's breakfast, creamed potatoes and peas, homemade bread,

and tea. Use “honoring” words (like *thee*, *thou*, *Mr.*, *Miss*, *sir*, *ma’am*) for everyone. During dinner, share what you’ve learned about Quaker people, history, beliefs, and contributions. (SPEECH)



SS/FW 7: Using paint, oil pastels, markers, cut-and-folded paper, crayons, or colored pencils, create a mural showing an escape route on the Underground Railroad.

Where do people hide? What is their destination? Who helps along the way? Who is chasing them?

You may wish to use symbols common to Underground Railroad history like lanterns, caves, rivers, quilts hung over clotheslines, candles in windows, reward posters, etc.

(HANDS-ON)



SS/FW 8: Listen to songs of the Underground Railroad with Smithsonian performers Kim and Reggie Harris. Their CD *Steal Away*

includes traditional “code” songs and some new music honoring the Underground Railroad. Learn about the Underground Railroad with their video *The Underground Railroad in Story and Song* and game/activity set.

CD, video, and game/activity set are available separately at Chatham Hill Games: (800) 554-3039 or www.chathamhillgames.com. (MUSIC)



SS/FW 9: Read traditional African or slavery-era folktales. Some suggestions: *Why Mosquitoes Buzz in People's Ears* by Verna Aardema, *The People Could Fly* by Virginia Hamilton, and *Mufaro's Beautiful Daughters* by John Steptoe. Also see Brer Rabbit (<http://xroads.virginia.edu/%7EUG97/remus/remus.html>) and Ananse stories. (READING)



SS/FW 10: Storytellers share African folktales in the video *African Tales*. (VIDEO)

Literature and Language Arts

Stories are windows to understanding people and their culture. When we enjoy folktales or listen to song lyrics from another culture, we see and appreciate the creativity of the people.

Reading books set in another time, like *Listen for the Whippoorwill*, also makes us better writers. We see how words are used to tell a story, describe a scene, or reveal a character. Students can experiment and use those techniques in their own writing.



LIT/LA 1: Read *Sweet Clara and the Freedom Quilt* by Deborah Hopkinson. Just as Rosebud learned about the North Star from her brother, Isaac, Clara passed on what she learned in this charming book.

Write a short fictional story imagining how one person learned about following the North Star to freedom. See SS/FW 1 for an accompanying activity.
(READING)



LIT/LA 2: Read *Follow the Drinking Gourd* by Bernardine Connelly or a different version by Jeanette Winter. Write a fictional story from Peg Leg Pete's point of view.

One "tool" used by writers is called *point of view*. That means a story is told from the viewpoint (feelings, thoughts, actions, and experiences) of one character. Writing from the main character's point of view helps the writer do more than just tell what happens. Writing about feelings, actions, and thoughts helps the reader experience the story right along with the character. (WRITING)



LIT/LA 3: On page 77 Rosebud and her group are packed like logs in the bottom of a wagon. Under scratchy, hot potato sacks, they rode mile after mile. Rosebud couldn't see a thing.

Imagine this ride! Imagine not being able to

see and worrying about every sound.

In history, other fugitive slaves had similar experiences. Henry "Box" Brown asked friends to pack him in a crate and *mail* him to free Philadelphia! Sixteen-year-old Caroline Quarles was hidden in a barrel in Milwaukee, Wisconsin, while slave catchers scoured the neighborhood searching for her.

Write your own version of this wagon ride, telling the story from Rosebud's point of view (see LIT/LA 2 for an explanation of point of view). What would she feel, hear, see, think? Imagine what might have happened and how Rosebud would experience it.
(WRITING)



LIT/LA 4: Harriet Tubman was honored with the name "the Moses of her people." Read the story of the "first" Moses in Genesis (chapters 2–17) or in a Bible story book. Make a chart comparing these two heroes of God.

For example, both had serious limitations. In Genesis 4:10 we read that Moses might have stuttered. He was afraid no one would listen to him because he was "slow of speech." Harriet Tubman always feared she would be caught because she couldn't read and had narcolepsy.
(HANDS-ON)



LIT/LA 5: Rosebud had a hard time forgiving Isaac. One famous Christian, Corrie ten Boom, learned about forgiveness when she was a prisoner in Nazi concentration camps. Later, she said God taught her that forgiveness meant giving the hurt to God. God said to throw the hurt "into the ocean of forgiveness" and leave it there. Remember, Corrie ten Boom wrote, that God has posted a "No Fishing" sign.

Create a forgiveness banner on paper or cloth. Use Bible verses, phrases, pictures, or images that are meaningful to you. Suggestion: Ask friends and family for phrases or words that encourage them to forgive. (HANDS-ON)



LIT/LA 6: When Harriet Tubman crossed into Pennsylvania, she was no longer a slave. She was free! Later, she remembered her feelings. She said, “I looked at my hands to see if I was the same person, now I was free. There was such a glory over everything. The sun came like gold through the trees and over the fields, and I felt like I was in heaven.”

What does freedom mean to you? Write a first-person essay telling why you are free and what that means to you.

Note: This may be an opportunity to teach students a three-point, five-paragraph essay structure. In this model, the first paragraph introduces the topic and gives three points to be made in the essay. The following three paragraphs explain and justify the points, one by one. The final paragraph restates the points and summarizes the author’s conclusions.

(WRITING)



LIT/LA 7: Mrs. Sarah Hopkins Bradford wrote two books about Harriet Tubman. *Scenes in the Life of Harriet Tubman* (1868) and *Harriet, the Moses of Her People* (1886). Both books have been reprinted in newer editions.

Mrs. Bradford’s books kept many details of Harriet Tubman’s life story from being lost to history. She actually spoke with and knew Harriet Tubman, so the details in her books came from Harriet’s own memories.

Information from an eyewitness is called *primary source material*. Primary source material is very important in history because the people telling the stories actually saw and experienced the historical events.

Request one of Mrs. Bradford’s books on interlibrary loan. Although the language might seem old-fashioned, Mrs. Bradford’s books are valuable historical documents.

Read the book and write a book report answering the following questions:

- What did I learn that I didn’t know before?
- Which story in this book was most interesting?
- What was Harriet Tubman’s most admirable quality?

- What weaknesses did she have?
- What do I admire most about Harriet Tubman?
- How has this story changed me or my opinions?

(WRITING)



LIT/LA 8: Phyllis Wheatley wrote beautiful poetry. But because she was a black slave, some people said her poems must have been written by somebody else! At your library or on the Internet, read some of Phyllis Wheatley’s poems.

Choose a favorite to read aloud to your family, class, or homeschool group.

(READING)



LIT/LA 9: Books like “*Dear Friend*”: *Thomas Garrett and William Still, Collaborators on the Underground Railroad* or *Incidents in the Life of a Slave Girl* by Harriet Jacobs tell stories through letters.

Underground Railroad workers often communicated by letter. Remember, they had no telephones! Write your own letter to an abolitionist friend asking for help with a “small parcel” unexpectedly delivered to your door!

(WRITING)



LIT/LA 10: Slave narratives are the recorded true stories of people who escaped slavery. In the 1930s the United States government paid writers to record the stories of former slaves in the South. Many stories were preserved this way.

During slavery times, Canadian abolitionists and anti-slavery societies wrote down and published the stories of many former slaves.

Read some true stories of people who escaped from slavery: *Our Song, Our Toil* by Michele Stepto; *Slavery Time When I Was Chillun* by Belinda Hurmence; <http://memory.loc.gov/ammem/snhtml/snhome.html> (Library of Congress American Memory collection); *The Underground Railroad*⁺ by Charles Blockson; *The Refugee: A North-Side View of Slavery*⁺ by Benjamin Drew; *Reminiscences of*

Levi Coffin: The Reputed President of the Underground Railroad.⁺ Share the stories you find with your family, homeschool group, or class.

⁺These titles are available through interlibrary loan only. (RESEARCH)

Mega Project



LIT/LA 11: This is a group research, writing, storytelling, and video project.

1. Using resources listed in LIT/LA 7, read at least ten slave narratives.
2. Each group member should choose one story. Take detailed notes. Look up any information about places, dates, or names mentioned. Learn as much as possible. Trace journeys on maps.
3. Practice reading stories aloud.

OR

Rewrite each story in script form; one or more than one voice can tell the story. Begin each story with an introduction that includes neces-

sary facts, dates, places, names, and other information your audience will need.

4. Create a mural or a series of individual illustrations in paint, oil pastels, colored pencil, cut-and-folded paper, black-and-white silhouettes, or crayon/marker to tell the story.

5. Create a group storytelling video. Murals or illustrations and maps form the *visual* video. Each storyteller's voice tells the story in the background.

Slowly photograph illustrations and maps as each story is told.

OR

Photograph the mural and related maps as they illustrate the story.

6. Share your video with your class, family, or homeschool group.

(MEGA)



LIT/LA 12: Check your library or video store for films about the Underground Railroad. (VIDEO)

The Church Today

Christians didn't stop helping people in danger when the Underground Railroad ended. Today, Christians can still make a difference in the lives of people who are in slavery, fleeing war, or trying to survive in countries where Christianity is outlawed and Christians are persecuted.



CT 1 or SS/FW 6: Why do Quakers say *thee* and *thou* instead of *you*? Learn more about these interesting people by reading one of the suggested titles or exploring a Web site from the Resources list.

Spend an evening or lunchtime "Quaker style" by having a simple supper of homemade soup and bread or, like Rosebud's breakfast, creamed potatoes and peas, homemade bread, and tea. Use "honoring" words (like *thee*, *thou*, *Mr.*, *Miss*, *sir*, *ma'am*) for everyone. During dinner, share what you've learned about Quaker people, history, beliefs, and contributions. (SPEECH)



CT 2: Quakers think peacemaking is an important work of Christian people. Learn how Christians worked for peace in Bosnia by viewing *Beyond the News: Hope for Bosnia*. This excellent film challenges Christians to look for ways to work for peace.

Also see *Bread of Life*. (VIDEO)



CT 3: Rosebud didn't understand white people. Isaac's way of thinking confused her. Isaac didn't understand black people. He hurt Rosebud because he didn't stop to think how his words and actions would seem to her. On the trip to Philadelphia they began to talk and get to know each other.

Today, many Christians are just like Isaac and Rosebud. Christians of different races are often separated. We don't understand one another.

Take a small step to understanding by visiting a church different from your own. Are

most people in your church black? Visit a church where most people are white. Are most people in your church white? Visit a church where most people are black. Or you may have the opportunity to visit a church where the congregation is mostly American Indian, Asian, or Spanish speaking. Wherever you go, you will likely discover a different style of worship and preaching. After your visit, talk about your thoughts, feelings, and experiences. (DISCUSSION)



CT 4: Find out about slavery in Sudan today. Read "Redeeming Sudan's Slaves" in the August 9, 1999, issue of *Christianity Today*. *World Vision Today*, *Time*, *Newsweek*, and other magazines have covered this subject, as well. Give an oral report about what you learn. (SPEECH)



CT 5: Abolitionists and people running from slavery were willing to break the law for freedom. Some of these organizations and individuals include the following:

- Operation Seasweep (World Vision, Stanley Mooneyham; see Winter 2000 issue of *World Vision Today*)
- Operation Rescue (Randall Terry)
- World War II Resistance movements (Corrie ten Boom in Holland, Jostein Engesett in Norway)
- Righteous Gentiles of the Holocaust (André Trocmé, Corrie ten Boom, Raoul Wallenberg, others listed at www.pbs.org/wgbh/pages/frontline/shtetl/righteous).

Use your library or the Internet to find out about one of these "law breakers" in history. Write a report about what you learn. (RESEARCH)



CT 6: Fugitive slaves were refugees running from danger. Today, Christians can help other refugees. As a family, class, or homeschool group, raise

money with a Saturday work day (leaf raking, snow shoveling, garage cleaning, painting, errand running, child care, etc). You can make a contribution in honor of Harriet Tubman through Samaritan's Purse. Just forty-five dollars buys a survival kit for a family. Seven dollars will feed a child for a week. Thirty-five dollars buys emergency food for a fleeing family. Seventy-five dollars will buy enough plastic to make emergency tents for ten families. Or, in special recognition of Harriet Tubman, who couldn't read or write, send twenty-five dollars for books and school supplies for a child.

Contact Samaritan's Purse at (800) 353-5957 or www.samaritanspurse.org.
(HANDS-ON)



CT 7: Make a difference. Pray for Christians kidnapped and sold into

slavery in Sudan.

Read *Link*, a quarterly magazine telling about the experiences of persecuted Christians around the world.

Learn about the persecuted church at www.persecution.com.

Pray for Christian refugees in Malaysia.

Some slave owners kept their slaves from church because knowing Jesus would “give them ideas” about freedom! Pray for Christians in countries around the world where Christianity is outlawed or church attendance is dangerous.

(PRAYER)



CT 8: **Older students may view the video *Free Indeed: Of White Privileges and How We Play the Game*. This video will challenge students to think about racism, attitudes, and privilege.

(VIDEO)

Resources

Titles in bold indicate resources particularly recommended for supplementing this Curriculum Guide.

Online: The following Internet Web sites are mentioned in this guide and/or may prove helpful:

www.beavton.k12.or.us/Greenway/leahy/ugrr/states.htm (maps, general info)
www.christianitytoday.com/cr/9r6/9r6014.html
www.contemplator.com/folk2/gourd.html
<http://dbs.ohiohistory.org/africanam>
www.harrisroxas.com/qha/slavery.htm (Quakers, faith, abolitionism)
<http://memory.loc.gov/ammem/snhtml/snhome.html>
www.miltonhouse.org
www.nationalgeographic.com/features/99/railroad
www.pbs.org/wgbh/pages/frontline/shtetl/righteous
www.persecution.com
www.quest.arc.nasa.gov/ltc/special/mlk/drink.html
www.samaritanaspurse.org
www.theatertrips.org/tubman
www.ugrr.org
<http://xroads.virginia.edu/%7EUG97/remus/remus.html>

Print: The following print resources are mentioned in this guide:

Christianity Today. Carol Stream, IL: Christianity Today International.
"Dear Friend": Thomas Garrett and William Still, Collaborators on the Underground Railroad by Judith Bentley. New York: Cobblehill Books, 1997.
Escape From Slavery: The Boyhood of Frederick Douglass in His Own Words edited by Michael McCurdy. New York: Knopf, 1994.
Follow the Drinking Gourd by Bernardine Connelly. New York: Simon and Schuster, 1997.

Follow the Drinking Gourd by Jeanette Winter. New York: Knopf, 1988.

Four Took Freedom by Philip Sterling and Rayford Logan. New York: Doubleday, 1967.

Freedom Train North: Stories of the Underground Railroad in Wisconsin by Julia Pferdehirt. Middleton, WI: Living History Press, 1998.

***From Slave Ship to Freedom Road* by Julius Lester. New York: Dial Books, 1988** (for older students).

Harriet Tubman: A Photo-Illustrated Biography by Margo McLoone. Mankato, MN: Capstone Press, 1997 (easy reader).

Harriet Tubman: The Moses of Her People by Sarah Bradford. Bedford, MA: Applewood Books, 1993.

The Hiding Place by Corrie ten Boom. Washington Depot, CT: Chosen Books, 1971.

I Am a Quaker by Felice Blanc. New York: Powerkids Press, 1999 (for younger students).

Incidents in the Life of a Slave Girl by Harriet Jacobs. New York: Harcourt Brace Jovanovich, 1973.

Life on the Underground Railroad by Stuart Kallen. San Diego: Lucent Books, 2000 (nonfiction history, for older students).

Link. Voice of the Martyrs. (800) 747-0085

Lucretia Mott: A Photo-Illustrated Biography by Lucile Davis. Mankato, MN: Bridgestone Books, 1998.

Many Thousand Gone: African Americans From Slavery to Freedom by Virginia Hamilton. New York: Knopf, 1993.

Minty: A Story of Young Harriet Tubman by Alan Schroeder and Jerry Pinkney. New York: Dial Books, 1996.

Mufaro's Beautiful Daughters by John Steptoe. New York: Lothrop, Lee, and Shepherd, 1987.

National Geographic, July 1984 and September 1992. Washington, D.C., National

Geographic Society.⁺
***Our Song, Our Toil* by Michele Steptoe.**
Brookfield, CT: Millbrook Press, 1994.
The People Could Fly by Virginia Hamilton.
New York: Knopf, 1985.
The Refugee: A North-Side View of Slavery
by Benjamin Drew. New York: Negro
Universities Press, 1968.
*Reminiscences of Levi Coffin: The Reputed
President of the Underground Railroad.*
New York: A.M. Kelly, 1968 (reprint;
numerous recent editions available).
The Runaway's Revenge by Dave and Neta
Jackson. Minneapolis, Bethany House,
1995.
Scenes in the Life of Harriet Tubman by
Sarah Bradford. New York, Corinth
Books, 1961.
Slavery by Stephen Currie. San Diego:
Greenhaven Press, 1999.
***Slavery Time When I Was Chillun* by
Belinda Hurmence. New York: Putnam,
1997** (for older students).
Smithsonian. Washington, D.C.:
Smithsonian Institution.
Sweet Clara and the Freedom Quilt by
Deborah Hopkinson. New York: Knopf,
1993.
Thee Hannah by Marguerite de Angeli.
Scottsdale, PA: Herald Press, 2000 (for
younger students).
***They Came in Chains: The Story of the
Slave Ships* by Milton Melzer. New York:
Benchmark Books, 2000.**
The Thieves of Tyburn Square by Dave and
Neta Jackson. Minneapolis, Bethany
House, 1995.
Thy Friend Obadiah by Brinton Turkle,
New York: Viking, 1969.
The Underground Railroad by Charles
Blockson. New York: Prentice-Hall, 1987
(for older students).
Who Comes with Cannons? by Patricia Beatty.
New York: Morrow Junior Books, 1992.

Why Mosquitoes Buzz in People's Ears by
Verna Aardema. New York: Dial Books,
1975.

World Vision Today. Federal Way, WA:
World Vision International (888) 511-
6598.

Video: The following video resources are
mentioned in this guide:

***Africa Close-Up (Children of the Earth
series)* by Maryknoll World Produc-
tions, 1997.**⁺⁺

***African Tales* by Mennonite Central
Committee, 1992.**⁺⁺

Beyond the News: Hope for Bosnia by
Mennonite Board of Missions Media
Ministries, 1993.⁺⁺

Bread of Life by Mennonite Board of
Missions Media Ministries, 1997.⁺⁺

Exploring New Rhythms: The Djembe Drum
by Mennonite Central Committee, 1998.⁺⁺

*Free Indeed: Of White Privileges and
How We Play the Game* by Mennonite
Central Committee, 1995 (for older
students).

Music: The following music resources are
mentioned in this guide:

*Africa: Drum, Chant, and Instrumental
Music*. WEA/Nonesuch, 1988.

*Ghana: Ancient Ceremonies, Songs, and
Dance Music*. WEA/Nonesuch, 1979.

Steal Away by Kim and Reggie Harris.
Appleseed Recording, 1998.

⁺Articles and issues of *National Geographic*
magazine. Back issues: (800) 647-5463. Educa-
tion Dept. for additional resources: (800) 368-
2728.

⁺⁺Available from Mennonite Central Committee
at (888) 563-4676 (U.S.) or (888) 622-6337
(Canada) for cost of postage only.