
HISTORY

YEAR 1 - STUDENT EXPLORER



GRADES 1-3

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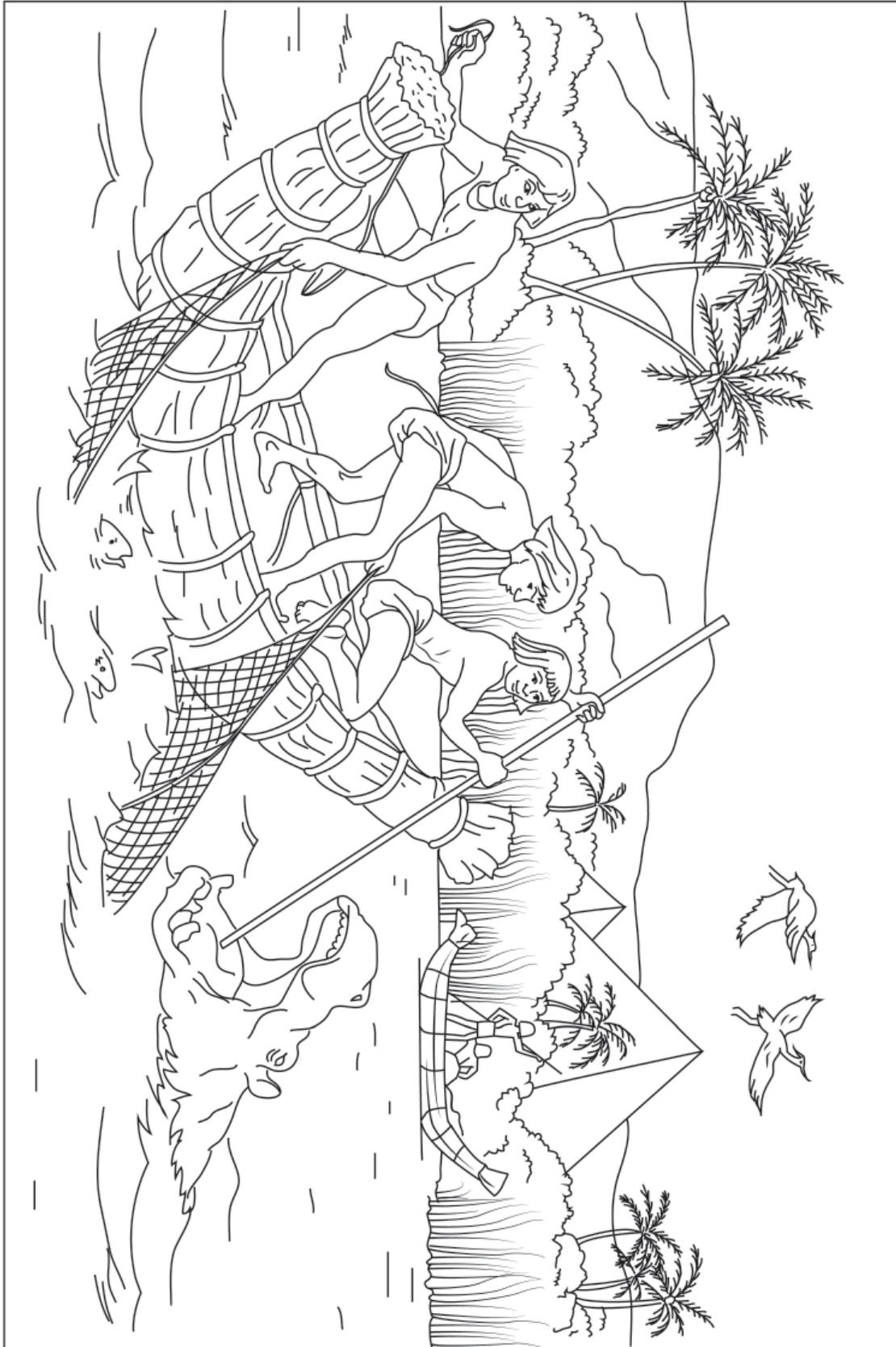
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The Creation

Trace the scriptures. Illustrate each day of creation.

<p>Day 4</p> <p> In the beginning God created the heavens and the earth. Genesis 1:1 </p>	<p>Day 1</p> <p>Day</p> <p>Night</p>	<p>Day 2</p> <p>Sky (no sun, moon, or stars yet)</p>	<p>Day 3</p> <p>Land and Plants</p>
<p>Sun, Moon, Stars</p>	<p>Birds and Fish</p>	<p>Animals and Man</p>	<p>Day 7</p> <p> He rested from all his work God had created. Genesis 2:2 </p>

Color the picture of ancient Egypt.



EGYPTIAN HIEROGLYPHICS

a	b	c	d	e	f	g	h	i

j	k Same as C	l	m	n	o	p	q	r

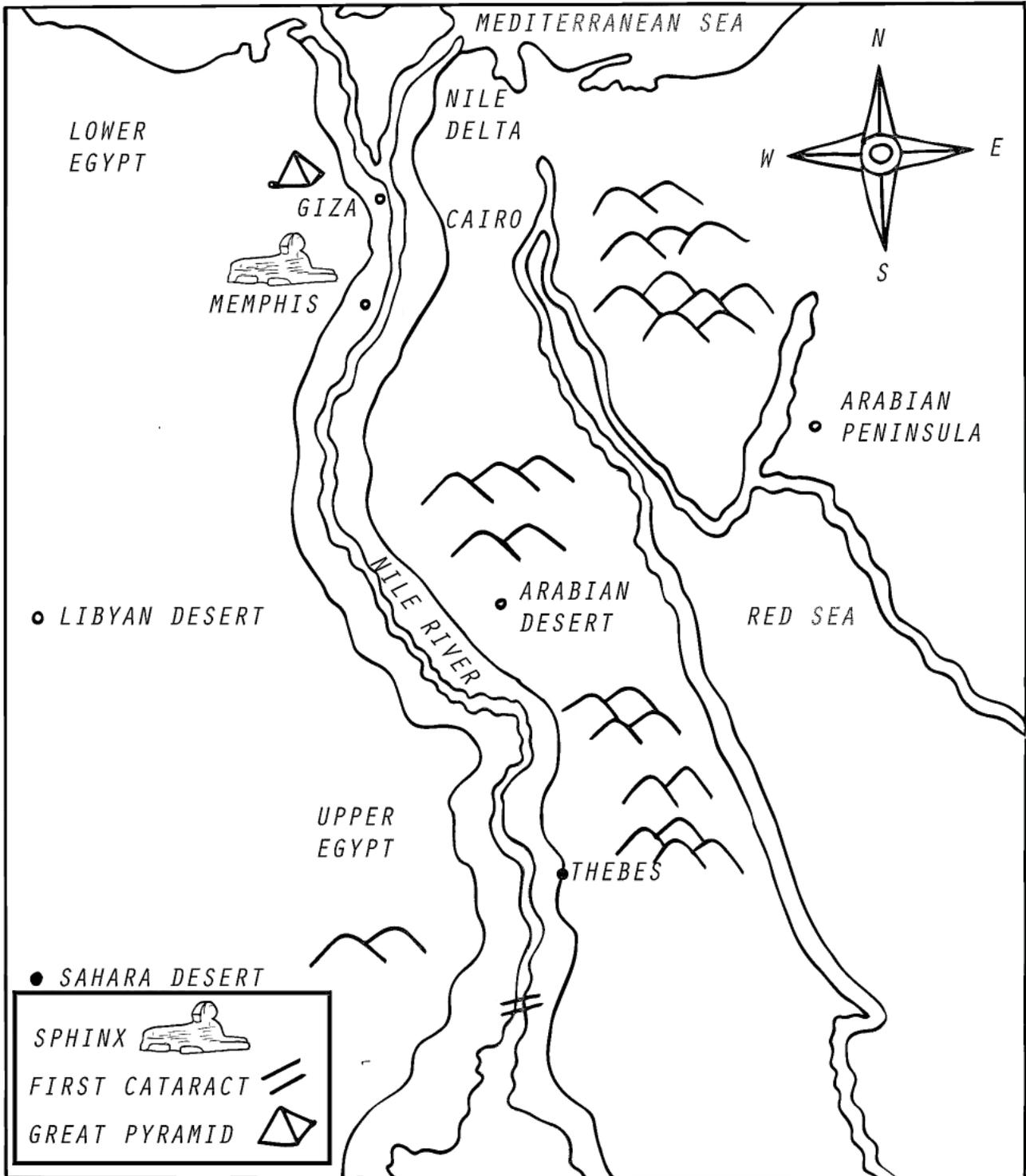
s	t	u	v Same as u	w	x	y	z

Using the chart above, write your first name in hieroglyphics. Which is faster—writing your name with hieroglyphics or the English alphabet?

Use the chart above to decode each word. Right the words on the lines.

Ancient Egypt Map

1. Color the Nile River Blue.
2. Color the fertile land around the Nile River green.
3. Color the Mediterranean Sea and Red Sea blue.
4. Draw a square around the Nile Delta.



North America in 1750

Using the map on page 205 of the *The Big Book of History Stories* as a reference, color in the maps below.

1750



HISTORY

YEAR 1 - STUDENT EXPLORER



GRADES 4-6

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THE CREATION

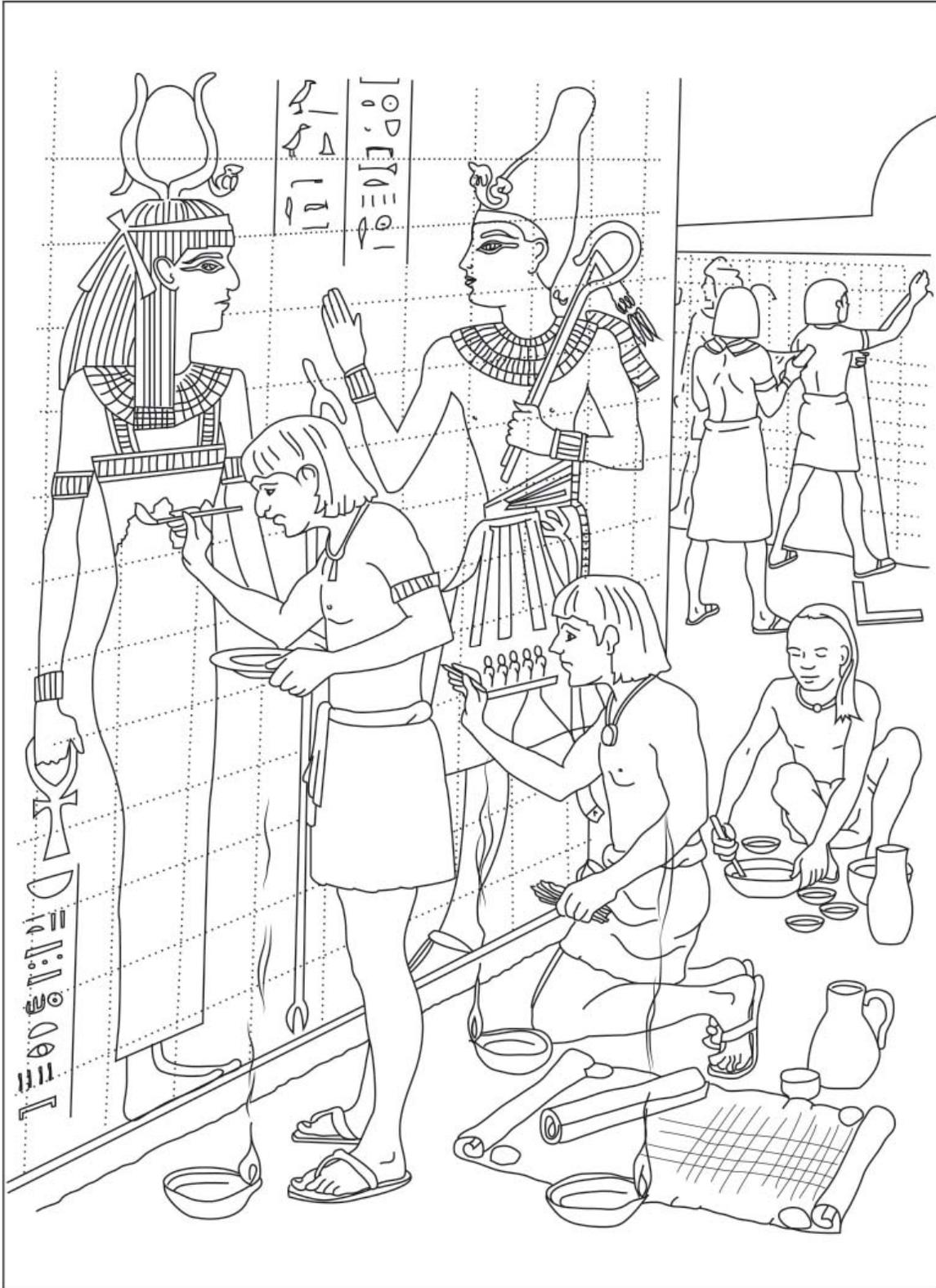
Trace the scriptures. Illustrate each day of creation.

	Day 1	Day 2	Day 3
Day 4 Sun, Moon, Stars	Day Night	Sky (no sun, moon, or stars yet)	Land and Plants
Birds and Fish	Day 5	Day 6	Day 7
Animals and Man			

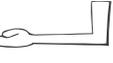
11
 In the
 beginning
 God created
 the heavens
 and the
 earth.

11
 He rested
 from all
 his work.
 11
 In the
 seventh
 day

Color the picture of ancient Egyptian culture.



EGYPTIAN HIEROGLYPHICS

								
a	b	c	d	e	f	g	h	i

								
j	k Same as C	l	m	n	o	p	q	r

							
s	t	u	v Same as U	w	x	y	z

Using the chart above, write your first and last name in hieroglyphics. Which is faster—writing your name with hieroglyphics or the English alphabet?

Use the chart above to decode the sentence, and write it on the blank lines.










EGYPTIAN BOOKS

- Read the following by James Baikie (from his book *Peeps at Ancient Egypt*).

The Egyptians were among the earliest of all the peoples of the world to find out how to make a book; and one of their old books, full of wise advice from a father to his son, is one of the oldest surviving books in the world. The Egyptians were the first people to make paper, and they used it for many centuries before other people had learned how much handier it was than the other things which they used.

Yet, if you saw an Egyptian book, you would think it was a very curious and clumsy thing indeed and very different from the handy volumes which we use nowadays. When an Egyptian wanted to make a book, he gathered the stems of a kind of reed called the papyrus, which grew in some parts of Egypt in marshy ground. This plant grew to a height of from 12 to 15 feet, and had a stalk about 6 inches thick. The outer rind was peeled off this stalk, and then the inner part of it was separated by means of a flat needle, into thin layers. These layers were joined to one another on a table, and a thin gum was spread over them, and then another layer was laid crosswise on the top of the first. The double sheet thus made was then put into a press, squeezed together, and dried.

When the Egyptian had got his paper, he did not make it up into a volume with the sheets bound together at the back, as we do. He joined them end to end, adding on sheet after sheet as he wrote, and rolling up his book as he went along, so, when the book was done, it formed a big roll, sometimes many feet long. There is one great book in the British Museum which measures 135 feet in length. You would think it very strange and awkward to have to handle a book like that.

But if the book seemed curious to you, the writing in it would seem still more curious, for the Egyptian writing was certainly the quaintest, and perhaps the prettiest, that has ever been known. It is called "hieroglyphic," which means "sacred carving," and it



A portion of the Book of the Dead

is nothing but little pictures from beginning to end. The Egyptians began by putting down a picture of the thing which was represented by the word they wanted to use, and, though by-and-by they formed a sort of alphabet to spell words with, and had, besides, signs that represented the different syllables of a word, still, these signs were all little pictures.

When the Egyptians wanted any of their writings to last for a very long time, they did not trust them to the frail papyrus rolls, but used another kind of book altogether. You have heard of "sermons in stones"? Well, a great many of the Egyptian books that tell us of the great deeds of the Pharaohs were written on stone, carved deeply and clearly in the hard granite of a great obelisk, or in the limestone of a temple wall. When one of the Kings came back from the wars, he generally published the accounts of his battles and victories by carving them on the walls of one of the great temples, or on a pillar set up in the court of a temple, and there they remain to this day for scholars to read.

When the hieroglyphics were cut in stone, the lines were often filled in with pastes of different colors, so that the whole writing was a blaze of beautiful tints, and the walls looked as if they were covered with finely-colored hangings. Of course, the colors have

mostly faded now, but there are still some temples and tombs where they can be seen, almost as fresh as when they were first laid on, and from these we can gather some idea of how wonderfully beautiful were these stone books of ancient Egypt. The scribes and carvers knew very well how beautiful their work was, and were careful to make it look as beautiful as possible. So much so, that if they found that the grouping of figures to make up a particular word or sentence was going to be ugly or clumsy, they would even prefer to spell the word wrong, rather than spoil the appearance of their picture writing.

But now, let us turn back again to our papyrus roll. Suppose that we have got it, clean and fresh, and that our friend the scribe is going to write upon it. How does he go about it? To begin with, he draws from his belt a long, narrow wooden case, and lays it down beside him. This is his palette; rather a different kind of palette from the one which artists use. It is a piece of wood, with one long hollow in it, and two or three shallow round ones. The long hollow holds a few pens, which are made out of thin reeds, bruised at the ends, so that their points are almost like little brushes. The shallow round hollows are for holding ink—black for most of the writing, red for special words, and perhaps one or two other colors if the scribe is going to do a very fine piece of work. So he squats down, cross-legged, dips a reed-pen in the ink, and begins. As he writes he makes his little figures of men and beasts and birds face all in the one direction, and his readers will know that they must always read from the point towards which the characters face. Now and then, when he comes to some specially important part, he draws, in gay colors, a little picture of the scene which the words describe.

Now, you can understand that this picture writing was not very easy work to do when you had nothing but a bruised reed to draw all sorts of animals with. Gradually the pictures grew less and less like the creatures they stood for to begin with, and at last the old hieroglyphic broke down into a kind of running hand, where a stroke or two might stand for an eagle, a lion, or a man. And very many of the Egyptian books are written in this kind of broken down hieroglyphic, which is called "hieratic," or priestly writing. But some

of the finest and costliest books were still written in the beautiful old style.

On their papyrus rolls the Egyptians wrote all sorts of things—books of wise advice, stories like fairy tales, legends of the gods, histories, and poems, but the book that is oftenest met with is one of their religious books. It is nearly always called the Book of the Dead now, and some people call it the Egyptian Bible, but neither of these names is the right one. Certainly, it is not in the least like the Bible, and the Egyptians themselves never called it the Book of the Dead. They called it "The Chapters of Coming Forth by Day," and the reason they gave it that name was because they believed that if their dead friends knew all the wisdom that was written in it, they would escape all the dangers of the other world and would be able in heaven to go in and out just as they had done upon earth, and to be happy for ever.

The book is full of all kinds of magical charms against the serpents and dragons and all the other kinds of evil things that sought to destroy the dead person in the other world. The scribes used to write off copies of it by the dozen, and keep them in stock, with blank places for the names of the persons who were to use them. When anyone died, his friends went away to a scribe, and bought a roll of the Book of the Dead, and the scribe filled in the name of the dead person in the blank places. Then the book was buried along with his mummy, so that when he met the demons and serpents on the road to heaven, he would know how to drive them away, and when he came to gates that had to be opened, or rivers that had to be crossed, he would know the right magical words to use.

Some of these rolls of the Book of the Dead are very beautifully written, and illustrated with most wonderful little colored pictures, representing different scenes of life in the other world, and it is from these that we have learned a great deal of what the Egyptians believed about the judgment after death, and heaven.

TERMS & DEFINITIONS

Copy each of the following terms and definitions. Use cursive handwriting if possible.

Climate: the weather patterns and conditions in a particular area

Climate: the weather patterns and conditions in a particular area

Sphinx: a statue with a lion's body and a human head

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Obelisk: a stone pillar used as a monument

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Nile Delta: triangle-shaped land where the Nile breaks into streams that flow into the Mediterranean Sea



Nile Delta: triangle-shaped land where the Nile breaks into streams that flow into the Mediterranean Sea

Dynasty: A period of rule by a series of rulers who all come from the same family

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KING ALFRED THE HARPER

□ **Read the following excerpt about King Alfred from *The Cambridge Historical Reader*:**

We shall read of one of the best kings that ever lived, king Alfred the great. It is more than eleven hundred years since he lived, but we still like to hear the story of his great and beautiful life.

For some years before he was born, England had been troubled by a fierce race of heathens, known as the Northmen, or Danes. Some people call them the Vikings. These men, like the English many years before, came over the North sea.

They rowed up the mouths of rivers, and, as soon as they landed, they at once made a strong camp. From this safe place they would go out into the country round about, burning churches and houses, putting men, women and children to cruel deaths, and stealing everything worth having.

Alfred began to rule over a part of England, known as Wessex, when he was twenty-two years old. All the country north of the river Thames was overrun by the Danes, and now they came into Wessex also.

Alfred fought very bravely for several years, sometimes winning a battle, at another time losing one. It was hard work, for, as fast as the Danes were killed, others took their places. At last they came in such large numbers that Alfred was forced to flee for his life. With a few of his men, he hid on a small island in Somersetshire. All around were wide marshes not easy to cross, and so Alfred felt quite safe there.

In his hiding place, he was ever thinking of how he

could beat his fierce foes. Now, not far away, the Danes had made a strong camp. They thought they had nothing to fear from Alfred, so they spent their days in feasting and drinking and did not keep a very good watch.



In his younger days, Alfred had learned to play on the harp and could sing as he played. The Northmen, like the English, were very fond of music, so the thought came into the king's mind, "Why should I not go into the Danish camp, as a minstrel? I may hear what they are going to do next, and I shall be more ready to fight them, if I know what their plans."

He put on a minstrel's clothes, and, like the brave man that he was, went boldly into the camp of the Danes.

Now, Alfred had always been fond of learning poetry, for in those days the stories of brave deeds were always told in verse.

So he sang to the Danes the songs of Woden the god of war and Thor the god of thunder, and of the brave men of northern lands. This pleased them very much, and very soon he was asked to play before king Guthrum and his chiefs as they sat at meat.

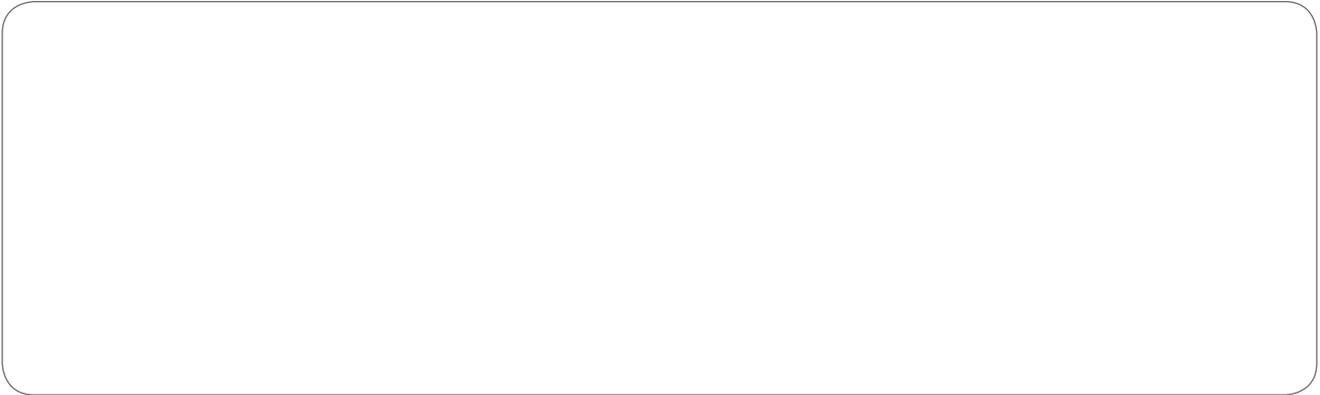
Of course, Alfred was quite ready to do this, and he pleased them very much with his playing. They gave him plenty to eat and drink, and it is said that Guthrum gave him a gold cup which had once been Alfred's own, but which had been stolen by the Danes.

He was also allowed to go about the camp just as he pleased, and, in doing so, he heard all about their plans. When he thought he had learned enough, he quietly left the camp and returned to his men. He quickly got a little army together and fell upon the

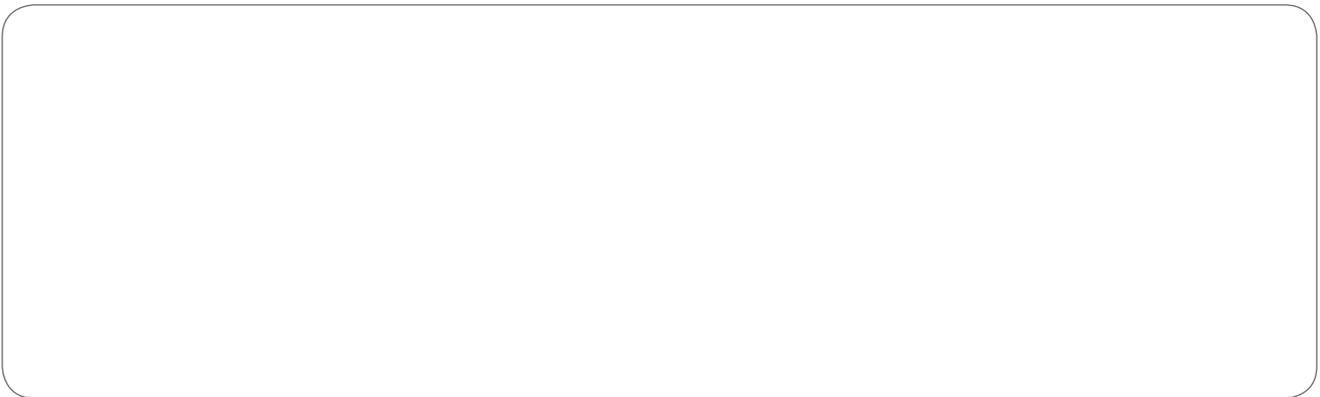
BATTLE OF TRENTON

Illustrate the events.

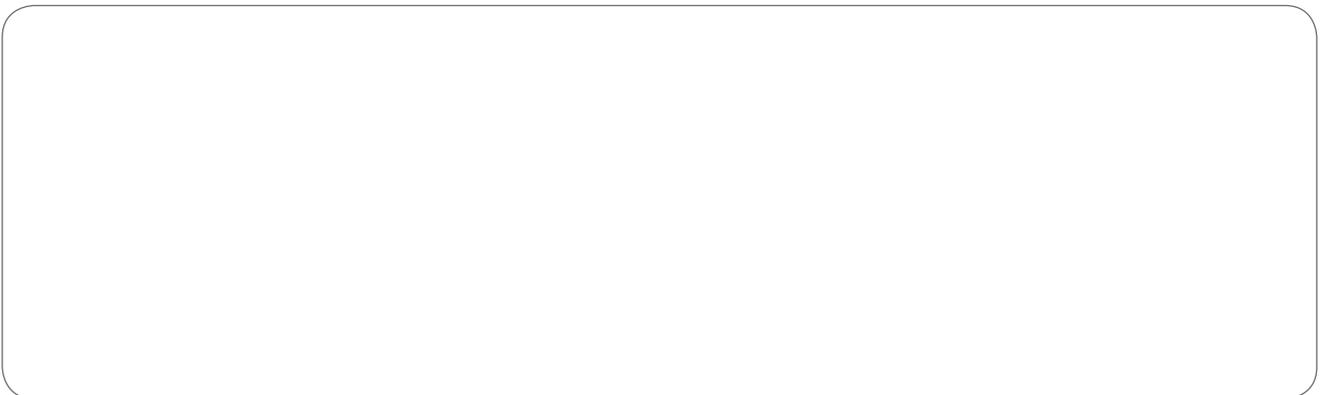
#1: Washington and his army cross over the Delaware River, but the enemies cannot follow because Washington had his soldiers take or destroy all of the boats.



#2: Washington and his army set up camp on one side of the Delaware River. The British army sets up camp on the other side of the river.



#3: On Christmas Day, Washington and his army make a surprise attack on their enemies, crossing the partially frozen river in boats during a terrible snowstorm.



CANONS, HORSES, AND NURSES



- Read the following information about the Revolutionary War, written by Mary Beyer. Tell your parent, teacher, or family what you learned.

Canons

At the beginnings of the war, the number of canons possessed by the British far exceeded that of the Americans. But by confiscating canons from captured British forts, obtaining some from France, and establishing foundries to cast metal and manufacture their own canons, the Patriots were eventually able to make their artillery department a strength, rather than a weakness.

Some of these canons, such as siege guns, were very large and difficult to transport, but having the ability to fire a projectile up to 2,000 yards and destroy fortifications and structures with a single, solid shot made these canons a vital component in securing victory.

No less important were the lightweight, mobile field gun versions, often mounted on wheels, with the potential to hit dozens of enemy soldiers in a single shot, making quite an impact on the enemy's infantry ranks.

Operating canons effectively required efficiency, precision, and as many as fourteen soldiers. Starting with a clean canon was essential, and wet sponges were regularly used to remove any lingering sparks or dirt that might accumulate (and to cool the canon); typically this was done following every 10 to 12 rounds. Canons were first loaded with a prepared cartridge, paper, or cloth containing gunpowder, followed by the projectile, and then ignited with a goose quill tube containing gunpowder or "quickmatch" inserted into a vent-hole. Each man on the crew had a specific duty. There were two gunners; the right gunner would prime the canon and load it with powder, the left gunner retrieved the powder from the magazine and stood ready to fire the canon when commanded. Six soldiers, three on either side, were tasked with ramming and sponging the canon, holding the ladle, and providing the rounds. Four officers determined when and what direction the rounds should be fired. These artillerymen earned an elite status because of their ability to perform the geometric calculations required to accurately achieve the desired target.

HISTORY

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GRADES 7-9

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The Creation

There are two major viewpoints about how the earth and life on earth began: divine creation and evolution. Since neither creation nor evolution can be absolutely proven by science, a person must use faith along with reason to determine which viewpoint is true.

It is important to remember that man's reasoning is imperfect, and man's understanding of science is often proven wrong or incomplete. For example, as time has passed, scientists have found errors in the carbon dating and potassium-Argon dating processes.

Putting our trust in science, which changes over time and is led by imperfect and sometimes deceptive humans, can lead to faulty understanding.

Through prayer and faith, you can gain your own testimony of the creation, so that you are not tossed about with every theory of science. Here are some examples of faulty scientific information that was believed, but then proven false.

Nebraska Man

A single tooth, discovered in Nebraska in 1922 grew an entire evolutionary link between man and monkey until another identical tooth was found which was protruding from the jawbone of a wild pig. (nwcreation.net)

Pitldown Hoax

From pbs.org: "Pitldown Man Hoax Is Exposed," announced the New York Times on November 21, 1953. "Part of the skull of the Pitldown man, one of the most famous fossil skulls in the world, has been declared a hoax by authorities at the British Natural History Museum," the article said. The Pitldown fossils, including a portion of the skull, a jawbone, and a few teeth, were found in 1911 and 1912. This "Pitldown Man" was believed by many to be "the earliest Englishman," and in fact, the missing link between apes and humans. But in

1953, the jawbone was found to be that of a modern ape—orangutan, most likely—that had been treated with chemicals to make it look as though it had been lying in the ground for hundreds of centuries.



The Neanderthal Man

The first Neanderthal remains were found in France in 1908. Considered to be ignorant, ape-like, stooped and knuckle-dragging, much of the evidence now suggests that Neanderthal was just as human as us, and his stooped appearance was because of arthritis and rickets. Neanderthals are now recognized as skilled hunters, believers in an afterlife, and even skilled surgeons, as seen in one skeleton whose withered right arm had been amputated above the elbow. ("Upgrading Neanderthal Man", Time Magazine, May 17, 1971, Vol. 97, No. 20)

The Java Man

By Jeremias Wells, January 07, 2010

A Dutch physician, Eugene Dubois, discovered the Java Man fossils in 1891. These consisted of two ape-like teeth, one skullcap with the brain case missing (and therefore impossible to determine which category it belonged to), and one human thigh bone, found fifty feet away. Without any justification, he claimed that this meager collection of bones was from the same individual and called it Pithecanthropus-Java Man. As with the Pitldown Man, he estimated the age to be about 500,000 years and, again as with the Pitldown Man, there was fraud involved because the doctor concealed the fact that he also discovered two human skulls at the site.

Dr. Dubois revealed the human skulls in 1921, and seventeen years later he announced his conclusion that the Java Man was a gibbon [a type of ape]. But it was too late; the Java Man was firmly enthroned in the pantheon of missing links. (<http://www.tfpstudentaction.com>)

STORIES OF THE FLOOD FROM MANY CULTURES



□ Read the following:

Hundreds of years ago when missionaries first started to visit tribes living in distant, secluded areas, they were amazed at finding that these tribes, who had been cut off from the world for hundreds or thousands of years, already possessed legends very similar to the Biblical account of Noah and the flood. Ancient Civilizations such as China, Russia, Peru, India, Egypt, Greece, and Wales, all have their own versions of a massive flood. It has been estimated that there are over 500 different versions of the flood legend around the world.

NW Creation network says:

These flood tales are frequently linked by common elements that parallel the Biblical account, including the following: the warning of the coming flood, the construction of a boat in advance, the storage of animals, the inclusion of family, and the release of birds to determine if the water level had subsided. The overwhelming consistency among flood legends found in distant parts of the globe indicates they were derived from the same origin (the Bible's record), but oral transcription has changed the details through time.

Dr. John D. Morris wrote the following:

Anthropologists will tell you that a myth is often the faded memory of a real event. Details may have been added, lost, or obscured in the telling and retelling, but the kernel of truth remains. When two separate cultures have the same "myth" in their body of folklore, either their ancestors have experienced the same event, or they both descended from a common ancestral source which experienced the event.

The only credible way to understand the widespread, similar flood legends is to recognize that all people living today, even though separated geographically, linguistically, and culturally, have descended from the few real people who survived a real global flood, on a real boat which eventually landed on a real mountain. Their descendants now fill the globe, never to forget the real event. (Institute for Creation Research).

□ Read the following short accounts of flood myths from other countries:

Sumerian

The gods had decided to destroy mankind. The god Enlil warned the priest-king Ziusudra ("Long of Life") of the coming flood by speaking to a wall while Ziusudra listened at the side. He was instructed to build a great ship and carry beasts and birds upon it. Violent winds came, and a

- Read the account of Noah and the flood in the bible: Genesis 6:5 - Genesis 9:3.
- Fill out the following chart, which will compare the two version of the flood in this lesson. In the column "Greek Account of the Flood," put an X in the box if the account includes the fact from the Bible account. You may refer back to the stories for this assignment.



Biblical Account of the Flood	Greek Account of the Flood
1. The flood is sent because of the wickedness of mankind.	
2. Only one family is saved during the flood.	
3. The people are warned to stop being wicked.	
5. The family that is saved are the only good people on the earth.	
6. The family is saved by a boat.	
7. Animals were also taken on the boat.	
8. The family is commanded to have children to replenish the earth.	

- Read the following short accounts of flood myths from other countries by James B. Frazer. Circle the one that is most like the Biblical account.

East Africa

Tumbainot, a righteous man, had a wife named Naipande and three sons, Oshomo, Bartimaro, and Barmao. When his brother Lengerni died, Tumbainot, according to custom, married the widow Nahabalogunja, who bore him three more sons, but they argued about her refusal to give him a drink of milk in the evening, and she set up her own homestead. The world was heavily populated in those days, but the people were sinful and not mindful of God. However, they refrained from murder, until at last a man named Nambija hit another named Suage on the head. At this, God resolved to destroy mankind, except Tumbainot found grace in His eyes. God commanded Tumbainot to build an ark of wood and enter it with his two wives, six sons and their wives, and some of animals of every sort. When they were all aboard and provisioned, God caused a great long rain which caused a flood, and all other men and beasts drowned. The ark drifted for a long time, and provisions began to run low. The rain finally stopped, and Tumbainot let loose a dove to ascertain the state of

the flood. The dove returned tired, so Tumbainot knew it had found no place to rest. Several days later, he loosed a vulture, but first he attached an arrow to one of its tail feathers so that, if the bird landed, the arrow would hook on something and be lost. The vulture returned that evening without the arrow, so Tumbainot reasoned that it must have landed on carrion, and that the flood was receding. When the water ran away, the ark grounded on the steppe, and its occupants disembarked. Tumbainot saw four rainbows, one in each quarter of the sky, signifying that God's wrath was over.

North Central India

Sing Bonga created man from the dust of the ground, but they soon grew wicked and lazy, would not wash, and spent all their time dancing and singing. Sing Bonga regretted creating them and resolved to destroy them by flood. He sent a stream of fire-water (Sengle-Daa) from heaven, and all people died save a brother and sister who had hidden beneath a tiril tree (hence tiril wood is black and charred today). God thought better of his deed and created the snake Lurbing to stop the fiery rain. This snake held up the showers by puffing up its soul into the shape of a rainbow.

QUEEN HATSHEPSUT'S VOYAGE OF DISCOVERY

- Read the following by James Baikie (from his book *Peeps at Ancient Egypt*).

In Ancient Egypt there reigned a great Queen in Egypt. It was not usual for the Egyptian throne to be occupied by a woman; great respect was always shown to women in Egypt, and the rank of a king's mother was considered quite as important as that of his father. But once at least in her history Egypt had a great Queen, whose fame deserves to be remembered, and who takes honourable rank among the great women, like Queen Elizabeth and Queen Victoria, who have ruled kingdoms.



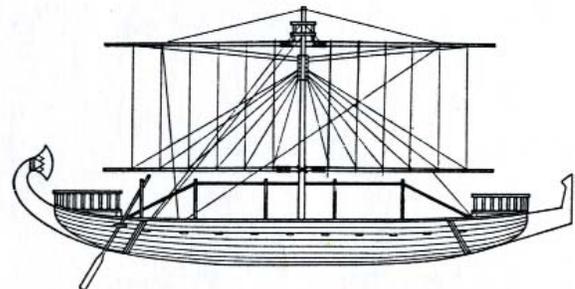
During part of her life, Queen Hatshepsut was only joint sovereign along with her husband, and in the latter part of her reign she was joint sovereign with her half-brother or nephew, who succeeded her, but for at least twenty years she was really the

sole ruler of Egypt and governed the land wisely and well.

Perhaps the most interesting thing that happened in her reign was the voyage of discovery which she caused to be made by some ships of her fleet. Centuries before her time, when the world was young, the Egyptians had made expeditions down the Red Sea to a land which they sometimes called Punt, and sometimes "The Divine Land." Probably it was part of the country that we now know as Somaliland. But for a very long time these voyages had ceased, and people only knew by hearsay, and by the stories of

ancient days, of this wonderful country that lay away by the Southern Sea.

One day, the Queen tells us, she was at prayers in the temple of the god Amen at Thebes, when she felt a sudden inspiration. The god was giving her a command to send an expedition to this almost forgotten land. "A command was heard in the sanctuary, a behest of the god himself, that the ways which lead to Punt should be explored, and that the roads to the Ladders of Incense should be trodden." In obedience to this command, the Queen at once equipped a little fleet of the quaint old galleys that the Egyptians then used, and sent them out, with picked crews, and a royal envoy in command, to sail down the Red Sea, in search of the Divine Land. The ships were laden with all kinds of goods to barter with the Punites, and a guard of Egyptian soldiers was placed on board.



We do not know how long it took the little squadron to reach its destination. Sea voyages in those days were slow and dangerous. But at last the ships safely reached the mouth of the Elephant River in Somaliland, and went up the river with the tide till they came to the village of the natives. They found that the Punites lived in curious beehive-shaped houses, some of them made of wicker-work and placed on piles, so that they had to climb into them by ladders. The men were not negros, though some negros lived among them; they were very much like the Egyptians in appearance, wore pointed beards, and were dressed only in loincloths, while the women wore a yellow sleeveless dress, which reached

History Hera

ABRAHAM

A Righteous Example



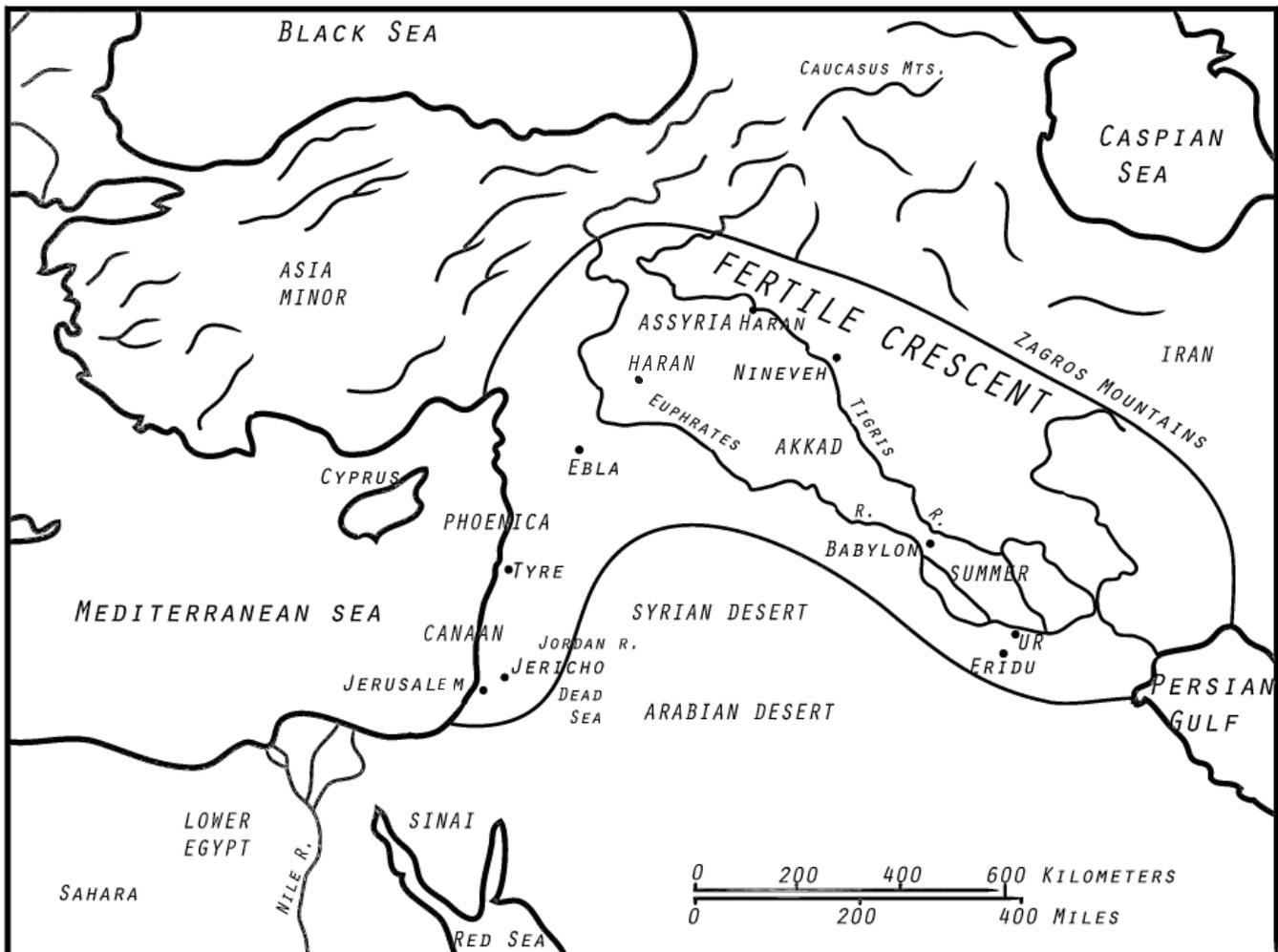
When Abraham first was bidden to leave his home, he was not told where he was to journey—all the greater would be his reward for executing the command of God. Abraham showed his trust in God, for he said, "I am ready to go whithersoever Thou sendest me." The Lord then bade him go to a land wherein He would reveal Himself, and when he went to Canaan later,

God appeared to him, and he knew that it was the promised land.

Scarcely had Abraham established himself in Canaan when a devastating famine broke out. The famine in the time of Abraham prevailed only in Canaan, and it had been inflicted upon the land in order to test his faith. He stood this second temptation as he had the first. He murmured not, and he showed no sign of impatience toward God who had bidden him shortly before to abandon his native land for a land of starvation. The famine compelled him to leave Canaan for a time, and he repaired to Egypt, to become acquainted there with the wisdom of the priests and, if necessary, give them instruction in the truth.

(From *Legend of the Jews*, by Louis Ginzberg)

1. Trace the Tigris and Euphrates rivers blue.
2. Color the Fertile Crescent green.
3. Draw a square around the Nile Delta.
4. Draw a line from Ur to Haran. From Haran to Canaan. From Canaan to Egypt. From Egypt to Canaan. These are the travels of Abraham.



St. Augustine of Hippo

From IN GOD'S GARDEN By Amy Steedman

- In Lesson 18, you learned about Augustine of Canterbury who was sent over to England by the pope, Gregory the Great, to bring Christianity to the English people. This Augustine was a very famous person no doubt, but you must not confuse him with a yet more famous St. Augustine, who was born two hundred years before, in a North Africa. Read the following story about St. Augustine of Hippo.

The story of the life of Saint Augustine is different from almost every other saint story, because it is taken from his own words and not from what has been said about him. He wrote a wonderful book called *The Confessions of Saint Augustine*, and in it we find what he thought about and did from the time he was a little child.

Augustine was born in 354 in the northern part of Africa, which then belonged to Rome. His mother, Monica, was a Christian, but all her prayers and loving care could not keep her son from evil ways. He is often called the prodigal saint because he wandered very far astray for many years into that far country, living in the midst of the sins and evil pleasures of the world, until he learned to say, "I will arise and go to my father."

And so Augustine's story comforts and helps us when we see how easy it is to do wrong and if we fail to do the good things we meant to do. Who knows, but if we fight on to the end, we too may be saints as Augustine was, for he won his crown after many failures.

Oh, how Augustine hated school, and how hard it seemed to him! The lessons were so difficult, and the masters were so strict, and he loved play so much better than work, and when he went back to school with lessons unlearned and work undone, the result was of course that he was whipped. It did seem so unjust to him, for he could not see the use of lessons, and the whippings were so sore. And in his book he tells us how it made him say his first prayer to God—"I used to ask Thee, though a very little boy, yet with no little earnestness, that I might not be whipped at school."

Augustine could not see the reason why he should be forced to stay indoors and learn dull, wearisome lessons, when he might be playing in



Lesson 19 Project

Alfred the Great Children's Book

Using information you learned from the course book, write a children's book about Alfred the Great. If desired, illustrate the book or ask children (your siblings, if possible) to illustrate the book for you. Read the book to a group of children, using expression and confidence.

Lesson 21 Project

History Notebook

- In your history notebook, copy the 7 qualities of a godly leader as listed in lesson 20. Find two or more scriptures that discuss one or more of those qualities, and copy the scripture in your notebook.
- Research the following terms, and then, in your own words, write a definition for each term in your history notebook:

Feudalism
Baron
Dark Ages
Manor

- In your history notebook, write a short summary of each of the following historical figures. Include your own thoughts and insights into these figures.

King Alfred
William the Conqueror

Lessons 22 and 23 Project

History Notebook

- Watch this video: <http://www.bl.uk/magna-carta/videos/what-is-magna-carta>.
- In your history notebook, write a summary of the Magna Carta in your own words. Include why and how it came about and its effect on history.

Lessons 25

Essay

Choose two character traits that you admire most in Joan of Arc. Write an essay (two pages or longer) on those two traits, using 12-pt font and double spacing. Include at least 4 quotes or scripture, cited appropriately.

Jacques Cartier

- Read the following excerpt from the book *A Book of Discovery* by M. B. Synge.
- In your history notebook, make a list of key information about Jacques Cartier.

Note: Original spellings and grammar have not been changed in this article and may not match modern spelling or grammar rules.

All the nations of Europe were now straining westward for new lands to conquer. French sailors had fished in the seas washing the western coast of North America; Verazzano, a Florentine, in the service of France, had explored the coast of the United States, and a good deal was known when Jacques Cartier, a Frenchman, steps upon the scene and wins for his country a large tract of land about the river St. Lawrence.

His object was to find a way across America to Cathay. With two little ships of sixty tons and sixty-one "chosen men," Cartier left St. Malo on 20th April 1584. With prosperous weather he tells us he made the coast of Newfoundland in three weeks, which would mean sailing over one hundred miles a day.

He was a little too early in the season, for the easterly winds which had helped him on his way had blocked the east coast of the island with Arctic ice. Having named the point at which he first touched land Cape Bona Vista, he cruised about till, the ice having melted, he could sail down the straits of Belle Isle between the mainland of Labrador and Newfoundland, already

discovered by Breton fishermen.

Then he explored the now familiar Gulf of St. Lawrence—the first European to report on it. All through June the little French ships sailed about the Gulf, darting across from island to island and cape to cape. Prince Edward Island appealed to him strongly.

"It is very pleasant to behold," he tells us. "We found sweet-smelling trees as cedars, yews, pines, ash, willow. Where the ground was bare of trees it seemed very fertile and was full of wild corn, red and white gooseberries, strawberries, and blackberries, as if it had been cultivated on purpose."

It now grew hotter, and Cartier must have been glad of a little heat. He sighted Nova Scotia and sailed by the coast of New Brunswick, without naming or surveying them. He describes accurately the bay still called Chaleur Bay: "We named this the Warm Bay, for the country is warmer even than Spain and exceedingly pleasant."

They sailed up as far as they could, filled with hope that this might be the long-sought passage to the Pacific Ocean. Hope Cape they named the southern point, but they were disappointed by finding

only a deep bay, and today, by a strange coincidence, the point opposite the northern shore is known as Cape Despair—the Cap d'Espoir of the early French mariners. Sailing on to the north amid strong currents and a heavy sea, Cartier at last put into a shelter (Gaspé Bay). Here, "on the 24th of July, we made a



Samuel Adams

- Create a section about Samuel Adams in your notebook. Begin by cutting out the picture of him on this page and taping it in your notebook. Then, write all of his following titles:

TITLES

FATHER OF THE AMERICAN REVOLUTION

SIGNER OF THE DECLARATION OF INDEPENDENCE

RATIFIER OF THE U. S. CONSTITUTION

GOVERNOR OF MASSACHUSETTS

FIREBRAND OF THE REVOLUTION

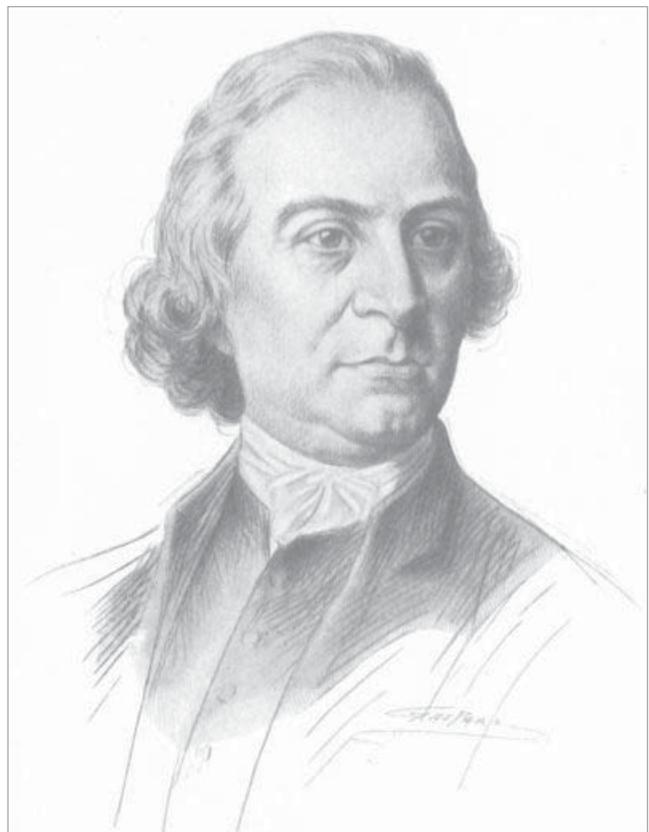
- In your notebook, write the following leadership roles of Samuel Adams:

LEADERSHIP ROLES

- formed Boston's Committee of Correspondence
 - was a member of the Continental Congress where he signed the Declaration of Independence
 - helped draft the Articles of Confederation (1777)
 - was a delegate to the Massachusetts constitutional convention
 - served as president of the Massachusetts senate
 - was a member of the state convention to ratify the Federal Constitution
 - was Governor of Massachusetts
- Read the following excerpt from the book *America's Leaders and Heroes* by Wilbur Fisk Gordy. Take notes in your history notebook.

He was born in Boston in 1722. His father was a well-to-do man who filled a large place in the community. Of Samuel Adams's boyhood we know little, but as far as we can learn, he was a studious, in-door sort of lad, with little fondness for sport of any kind. His father wished him to be a clergyman, but he preferred to study law. Since, however, his mother did not approve, he gave that up for a business life, eventually joining his father in the malt business.

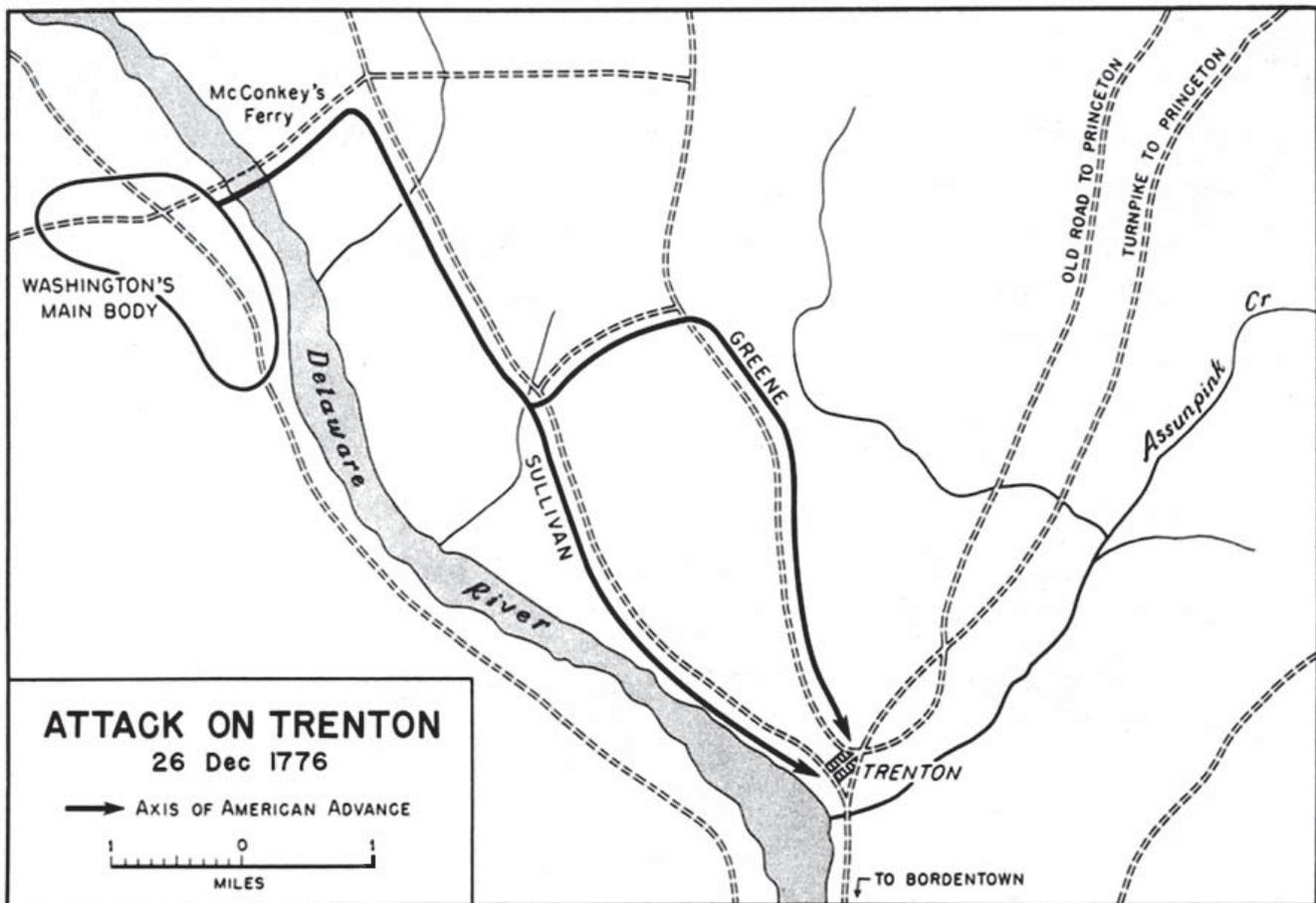
When the excitement over the Stamp Act began, Samuel Adams was forty-two years old. He was of medium size, with gray hair and keen gray eyes. Although his hands were tremulous, as if with age, his health was vigorous. Like Patrick Henry, he had



Samuel Adams

The Battle of Trenton

- Use the map below as a reference for this assignment. In your history notebook, draw a map that shows the movements of George Washington and his army during the Battle of Trenton. Then, write a summary of the battle.



HISTORY

YEAR 1 - STUDENT EXPLORER



GRADES 10-12

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Unit 2 Projects

Lessons 15 - 30

□ Project #1: Read *Alfred the Great* by Jacob Abbot

This book is available free on www.mainlesson.com or <http://www.gutenberg.org>. Alfred the Great's life is filled with beautiful messages about faith, courage, Godly leadership, love of learning, and Christ-like character. This book will also teach about the era of history.

□ Project #2: Alfred the Great Personal Response Essay

After reading *Alfred the Great* by Jacob Abbott, write a personal response essay about what you have learned. This is an opportunity for you to express your thoughts and insights and how the things you have learned have impacted your own life. Although this essay is about your own thoughts and feelings, it should be organized and meet the following requirements:

- Is at least 2 pages long
- Uses 12 point font, double-spaced
- Explains how the Magna Carta came to be and its impact on the world

□ Project #3: Read Selections from *Essentials in Medieval History* by Samuel Harding

Read pages 171-246. This book is available free on www.archive.org or <https://books.google.com/>.

□ Project #4: Journal Entry

After Lesson 20, consider the qualities that make a good leader. In your history notebook (or using a computer) write a journal entry that discusses leadership positions you anticipate having in your life (family, church, community, work). Explain the type of leader you would like to be and how you will achieve that goal.

□ Project #5: The Magna Carta

Complete the following assignments after completing Lesson 23.

- A. Read the articles in this section titled "The Magna Carta and the Bill of Rights" and "Quotes About the Magna Carta."
- B. Read the information on these web pages:
 - <http://www.bl.uk/magna-carta/articles/magna-carta-an-introduction>
 - <http://www.history.com/topics/british-history/magna-carta>
- C. Using the information you read for this project, and information you have learned about the Magna Carta from the Course Book, write a 2-3 page informative essay on the Magna Carta that meets the following requirements:
 - Uses 12-point font, double-spaced
 - Explains how the Magna Carta came to be and its impact on the world
 - Includes at least four properly cited quotes

□ Project #6: Terms and Summaries

In your history notebook, using your own words, write a definition or summary for each of the following terms and historical figures. Complete this project after Lesson 26.

- Dark Ages
- Monastery
- St. Patrick
- Feudalism
- Baron
- William the Conqueror
- Chivalry
- Joan of Arc

□ **Project #7: John Locke**

In preparation for the next unit, study the articles in this section about John Locke.

As you read the articles, underline key information and take notes in your history notebook.

Share and discuss your notes with your parent or teacher.

In your history notebook, write a summary of John Locke.

□ **Project #8: Non Fiction Reading**

Read the following chapters from *Old World Background to American History* by Samuel Bannister Harding on www.archive.org.

France in the New World

The Dutch Revolt Against Spain

The Spanish Armada

The Magna Carta & the Bill of Rights

(1) - Magna Carta

FIRST, THAT WE HAVE GRANTED TO GOD, and by this present charter have confirmed for us and our heirs in perpetuity, that the English Church shall be free, and shall have its rights undiminished, and its liberties unimpaired. That we wish this so to be observed, appears from the fact that of our own free will, before the outbreak of the present dispute between us and our barons, we granted and confirmed by charter the freedom of the Church's elections - a right reckoned to be of the greatest necessity and importance to it - and caused this to be confirmed by Pope Innocent III.

This freedom we shall observe ourselves, and desire to be observed in good faith by our heirs in perpetuity.

(20) - Magna Carta

For a trivial offence, a free man shall be fined only in proportion to the degree of his offence, and for a serious offence correspondingly, but not so heavily as to deprive him of his livelihood. In the same way, a merchant shall be spared his merchandise, and a husbandman the implements of his husbandry, if they fall upon the mercy of a royal court. None of these fines shall be imposed except by the assessment on oath of reputable men of the neighborhood.

(30) - Magna Carta

No sheriff, royal official, or other person shall take horses or carts for transport from any free man, without his consent.

(31) - Magna Carta

Neither we nor any royal official will take wood for our castle, or for any other purpose, without the consent of the owner.

(39) - Magna Carta

No free man shall be seized or imprisoned, or stripped of his rights or possessions, or outlawed or exiled, or deprived of his standing in any other way, nor will we proceed with force against him, or send others to do so, except by the lawful judgment of his equals or by the law of the land.

Amendment I: Bill of Rights

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Amendment III: Bill of Rights

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Amendment IV: Bill of Rights

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Amendment VIII: Bill of Rights

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.



An Introduction to John Locke

By Jim Powell

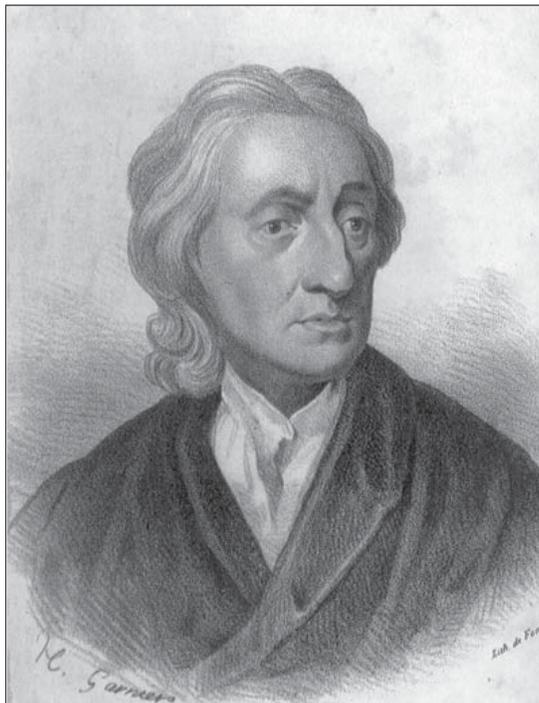
A number of times throughout history, tyranny has stimulated breakthrough thinking about liberty. This was certainly the case in England with the mid-seventeenth-century era of repression, rebellion, and civil war. There was a tremendous outpouring of political pamphlets and tracts. By far the most influential writings emerged from the pen of scholar John Locke.

He expressed the radical view that government is morally obliged to serve people, namely by protecting life, liberty, and property. He explained the principle of checks and balances to limit government power. He favored representative government and a rule of law. He denounced tyranny. He insisted that when government violates individual rights, people may legitimately rebel.

These views were most fully developed in Locke's famous *Second Treatise Concerning Civil Government*, and they were so radical that he never dared sign his name to it. He acknowledged authorship only in his will. Locke's writings did much to inspire the libertarian ideals of the American Revolution. This, in turn, set an example which inspired people throughout Europe, Latin America, and Asia.

Thomas Jefferson ranked Locke, along with Locke's compatriot Algernon Sidney, as the most important thinkers on liberty. Locke helped inspire Thomas

Paine's radical ideas about revolution. Locke fired up George Mason. From Locke, James Madison drew his most fundamental principles of liberty and government. Locke's writings were part of Benjamin Franklin's self-education, and John Adams believed that both girls and boys should learn about Locke.



By George M. Stephens

John Locke is the intellectual father of our country. While a number of thinkers, stretching from Plato and Aristotle to Blackstone and including Thomas Aquinas, Grotius, Pufendorf, Rousseau, Montesquieu, Hume, and Hobbes made important contributions, this political and social philosopher of 17th century England influenced the author of the Declaration of Independence and the Framers of the Constitution more than any.

By David Barton

Locke's Two Treatises of Government were heavily relied upon by the American Founding Fathers. In fact, signer of the Declaration Richard Henry Lee declared that the Declaration itself was "copied from Locke's Treatise on Government." Yet so heavily did Locke draw from the Bible in developing his political theories that in his first treatise on government, he invoked the Bible in one thousand three hundred and forty nine references; in his second treatise, he cited it one hundred and fifty seven times.

John Locke - A Philosophical Founder of America

By David Barton (wallbuilders.com)

John Locke (1632-1704) is one of the most important, but largely unknown names in American history today. A celebrated English philosopher, educator, government official, and theologian, it is not an exaggeration to say that without his substantial influence on American thinking, there might well be no United States of America today – or at the very least, America certainly would not exist with the same level of rights, stability of government, and quality of life that we have enjoyed for well over two centuries.

Historians – especially of previous generations – were understandably effusive in their praise of Locke. For example:

In 1833, Justice Joseph Story, author of the famed *Commentaries on the Constitution*, described Locke as “a most strenuous asserter of liberty”¹ who helped establish in this country the sovereignty of the people over the government,² majority rule with minority protection,³ and the rights of conscience.⁴

In 1834, George Bancroft, called the “Father of American History,” described Locke as “the rival of ‘the ancient philosophers’ to whom the world had ‘erected statues,’”⁵ and noted that Locke esteemed “the pursuit of truth the first object of life and . . . never sacrificed a conviction to an interest.”⁶

In 1872, historian Richard Frothingham said that

Locke’s principles—principles that he said were “inspired and imbued with the Christian idea of man” – produced the “leading principle [of] republicanism” that was “summed up in the Declaration of Independence and became the American theory of government.”⁷

In the 1890s, John Fiske, the celebrated nineteenth-century historian, affirmed that Locke brought to America “the idea of complete liberty of conscience in matters of religion” allowing persons with “any sort of notion about God” to be protected “against all interference or molestation,”⁸ and that Locke should “be ranked in the same order with Aristotle.”⁹

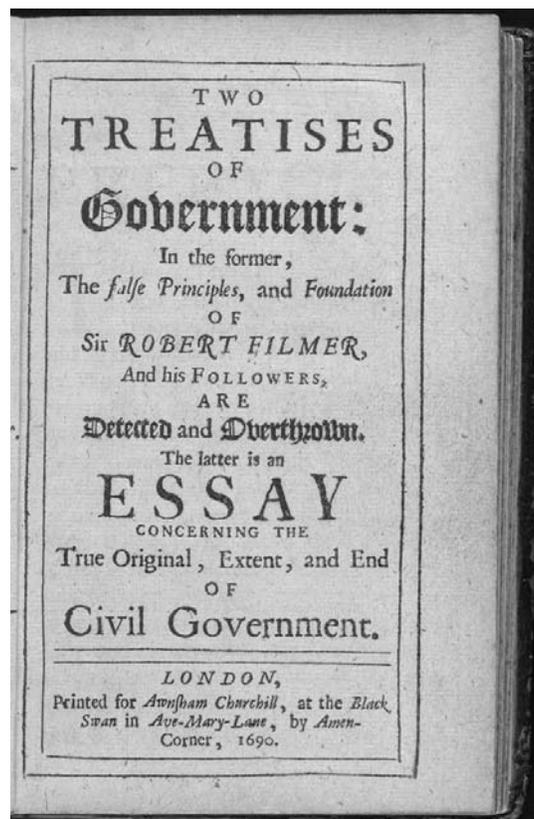
Such acknowledgments continued across the generations; and even over the past half century,

U.S. presidents have also regularly acknowledged America’s debt to John Locke:

President Richard Nixon affirmed that “John Locke’s concept of ‘life, liberty and property’” was the basis of “the inalienable rights of man” in the Declaration of Independence.¹⁰

President Gerald Ford avowed that “Our revolutionary leaders heeded John Locke’s teaching ‘Where there is no law, there is no freedom’.”¹¹

President Ronald Reagan confirmed that much in America “testif[ies] to the power and the vision of



Samuel de Champlain

- **Read the following excerpt from the book *Canada: Peeps at History* by Beatrice Home.**
- **In your history notebook, make a list of key information about Samuel de Champlain.**

Note: Original spellings and grammar have not been changed in this article and may not match modern spelling or grammar rules.

To Jacques Cartier belongs the merit of having been the first to explore the mainland of Canada, but Samuel de Champlain has earned a higher place among the world's great men, because he founded a colony which was to be the seed from which has sprung the great Dominion of Canada. Champlain, who well deserves his name, "Father of New France," was born at a small fishing-port on the Bay of Biscay. Being the son of a sea-captain, he was early trained to seamanship. Although he was only thirty-six years old when he first went to Canada, he had had a good deal of experience, both as a soldier and explorer, having fought in the French wars under Henry IV., and led an expedition to the West Indies.

In 1603 he made his first voyage to Canada, which was to be the scene of his life-work. He was sent out by Aymar de Clermont, Seigneur de Chastes, to whom the King had granted a patent. This journey was to be one merely of exploration, just to find out the condition of life on the great river, discovered more

than half a century before by Cartier, and to see what prospects there were for planting a future colony.

Champlain sailed up the St. Lawrence as far as Hochelaga, which he found deserted, the once busy and prosperous Indian town having been destroyed by savage enemies. Four years before Champlain's visit, an attempt had been made at Tadousac, at the mouth of the Saguenay, to start a settlement, but with no success, for the promoters were only keen upon the fur-trade, and cared nothing about the colonists. Throughout the history of the French rule

in Canada, the adventurous life of the fur-trader proved more attractive to Frenchmen than the more sober, laborious work of the settler. But with the coming of Champlain the first real efforts at colonizing were begun.

When Champlain returned to France he found that his patron had died, and that his privileges had been handed on to Pierre du Guast, Sieur de Monts, who employed Champlain to help him in his work of exploration. De Monts set out with Champlain in 1604 to colonize in Canada, but in order to avoid the severe winters of the St. Lawrence he chose the shores of

Nova Scotia for the site of his colony. Champlain spent the next three years exploring in this region, the story of which is told in the succeeding chapter.

In 1608, Champlain visited the St. Lawrence for the second time, with directions from De Monts to explore and colonize, and also to carry on a fur-trade with the Indians, the profits of which were to pay for



the expedition. He selected the site of Stadacona, the Indian village where Cartier had received so kindly a welcome and which had now disappeared, as the place upon which to plant his infant colony. His men were soon busily at work at the foot of the great rock, building the log-houses that were to be the homes of the first brave citizens of Quebec. For protection there was a high wall of stakes surrounded by a ditch, while within the walls there were guns mounted upon bastions. In the centre of the square rose a dovecote upon a pole, typifying the peaceful nature of the settlement.

Almost before the work of building was

finished, Champlain discovered a plot, which was to kill him, and to place the colony in the hands of those fur-traders who had no licence, and, therefore, were forbidden to practise their trade under the monopoly conferred upon De Monts. The leader, Jean du Val, was hanged, and four of the other conspirators sent back in chains to France, where they were severely punished.

The natives of America have always been called Indians by Europeans, owing to the mistake of Columbus, who thought he had discovered the long-desired India, but they were known, of course, by quite other names to themselves. The Canadian Indians belonged to the Algonquin race, who were very numerous, and who differed from other tribes in language. The Algonquins were to be found chiefly in Nova Scotia, and on the northern banks of the St. Lawrence. They numbered among their allies the

Hurons, who did not belong to the same stock, being closely related to the Iroquois. Both the Hurons and the Algonquins were the deadly foes of the Iroquois, who were the most savage though the most cultured of all the Indian tribes.

The Iroquois are known also as the Five Nations, for they consisted of five different tribes, all akin to one

another, and regarding each other as brothers. Their country lay south of Quebec, from Lake Ontario to the River Hudson. They were never able to muster more than three to four thousand warriors, but, in spite of their



comparative smallness of numbers, they were the most feared among the Indians. Their strength lay in their organization, which gave them the power of carrying out very promptly any warlike plan proposed by their General Council. Each tribe had its own Council, but could not make a peace which would be binding on the others unless agreed upon by the Common Council. In times of war the Iroquois practised unspeakable cruelties upon their prisoners, but in their homes they were kind and very hospitable to one another.

The name Iroquois is of French origin, the savages speaking of themselves as the "people of the long house," a title taken from the style of dwelling in which they lived. Their houses were often as long as 150 feet, separate families gathering round the many fires that were burning all along the centre of the building, which was divided into small compartments

Nathan Hale: Patriot Spy

- Read the following story from the Book *America First* by Lawton B. Evans.
- In your history notebook, write a summary about Nathan Hale.

Note: Original spellings and grammar have not been changed in this article and may not match modern spelling or grammar rules.

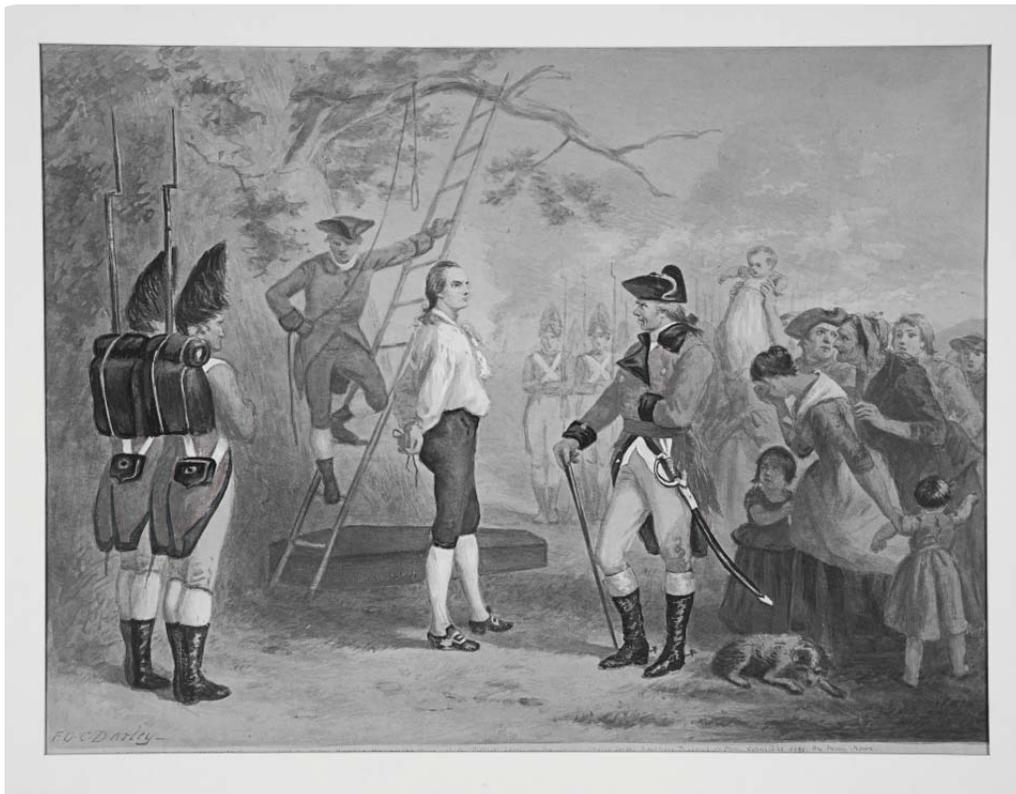
Washington's army had been defeated in the battle of Long Island, and, only by a narrow chance did the troops manage to escape to Manhattan Island. The British were threatening New York, and Washington was almost in despair. The one thing he needed most was information concerning the plans of the enemy.

"If I could have someone to go into the enemy's lines, and find out their strength and purpose, I might

save my army," he said to one of his officers. "Get me the man if you can."

The officer called his associates together, and put the problem before them, but, one by one, they refused the dangerous task. They knew the perils of the life of a spy. They knew he had to wear the enemy's uniform, or no uniform at all; had to pretend friendship with the foe, to keep an eye on everything, to find out what he could, to draw plans of forts, to secure important papers and keep them hidden, until he could slip back within his own lines. He needed quickness of mind and wit, a heart of courage, and nerve of iron, for he would be surrounded by danger every minute, and if he were caught, his fate would be certain death.

At last one officer heard what Washington wanted,



and at once said, "I will take any risk for Washington and my country. I am ready to go." His name was Captain Nathan Hale. Hale had been a school teacher before the war. He was young, athletic, brave, and much admired by all who knew him. He was a famous runner, and, when a student at Yale College, held the record for the longest standing jump. When he came to Washington and asked for instructions, the great Chief said,

"My boy, I have little to say. Go into the enemy's lines, find out how many troops they have, where they are placed, and what they intend to do. That is all. Bring me word if you can. If you never get back, remember you are serving your country. God bless you!"

Hale saluted and departed. He took off his uniform, and put on a brown suit and a broad-brimmed hat, the dress of a Quaker school teacher. He went on board a sloop late at night, and was landed near the British outposts. He spent the next day with a farmer nearby, and then, in the afternoon, walked boldly into the enemy's lines.

What he did for the next two weeks no one will ever know. He acted his part very well, however, for he was not suspected of being a spy. He told the British he was a Quaker, who did not believe in war, and that he wanted to teach school. But he was learning all he could. His eyes were alert and watchful, without seeming to be so. He listened to conversations and, occasionally, when close, he would make drawings of the forts and camp. All his notes were written in Latin, so that they could not be easily read.

At last Hale learned all he thought was necessary. Gathering his material together, he ripped open the soles of his shoes and carefully hid the precious

notes therein. Then he was ready to start for home. Washington was looking for him, and, by previous arrangement, was to send a boat for him to take him into the American lines. There was a little tavern at Huntingdon, near the place where the boat was to come. Hale walked into the tavern one day, and sat down, waiting until the time arrived for him to meet his friends.

As he sat there, a man came in and looked him over closely. Hale paid no attention, and the man went out. But Hale had been recognized by someone who knew him, and the man was on his way to the British to report that the school teacher was also an American officer, known as Captain Nathan Hale. After an hour or two, Hale left the tavern, and walked down toward the shore to meet his boat. But instead of his own boat at the landing, there was a British boat. The officer called out, "Surrender, you spy, or I fire."

Hale knew he was caught, and held up his hands in token of surrender. He was carried to the British Commander, and made no effort to conceal his name or his purpose. They tore open his shoes and found the papers. Then they condemned him to be hanged at sunrise the next day.

It was a beautiful Sunday morning, and Hale was led out before the gallows, which was nothing but the limb of a tree. "Have you anything to say?" asked the British officer. The brave young patriot looked up into the sky, and then at the rope, which already was around his neck, and slowly replied, "I only regret that I have but one life to lose for my country."

A few moments later Nathan Hale was dead. His body was probably buried there, under the tree, but nobody to this day knows.

ARNOLD THE TRAITOR AND ANDRÉ THE SPY

- **Read the following story from *American History Stories, Volume II* by Mara L. Pratt**
- **In your history notebook, write a summary about Benedict Arnold and Andre the Spy.**

Note: Original spellings and grammar have not been changed in this article and may not match modern spelling or grammar rules.

ONE of the most daring men in the patriotic army for a time was Benedict Arnold. He was brilliant, daring, but cowardly withal, mean-spirited, jealous and treacherous. His meaner qualities had not shown themselves very much in his military life and, as he had really been very brave and had been of great service to the country, Washington put him in command at West Point, one of the most important military posts in the whole country.

But the mean-hearted Arnold had already planned to betray the post into the hands of the British; and Sir Henry Clinton, a British officer, had promised to give him £10,000 in English gold for his treacherous deed.

General Clinton sent a Major André to West Point to visit Arnold and make definite arrangements for the betrayal. He reached the American lines, met Arnold, and received papers from Arnold in which his whole plans were written. Putting these papers within his stockings, he started back to the British camp.

He had passed the American lines, and had reached Tarrytown on the Hudson. Before night-fall he would be in the camp at New York, and the plan for the surrender would be in Clinton's hands. Almost free from apprehension of danger he rode on. Suddenly three men appeared in his path. Without producing his pass, he asked them, "Where do you belong?"

"Down below," answered one. "Down below" meant

New York, and André was thrown off his guard by the answer. "I belong there also," he said. "I am a British officer on important business. Do not detain me." "Then you are our prisoner," answered the men.

André then produced his pass, but as by his own confession he was a British officer, it availed nothing. He offered his watch, his purse, and more valuable than either, he offered to deliver to them next day a cargo of English dry goods if they would let him pass. They were unmoved by his bribes, and already had begun to search him. They searched pockets, saddle-bags, his hat. They even ripped open the linings of his coat. The prisoner stood nearly naked in the road, yet no paper had been found. At length they pulled off his boots. His boots were empty; but they heard the rustle of paper when they were drawn off. The stockings came last, and in his stockings under the soles of his feet were found, in Arnold's handwriting, the treasonable papers, with a plan of the fort, the way to enter it—every thing, in short, that would make it easy for Clinton to get possession.

André was at once taken to the nearest officer and given up to him as a prisoner. André, true to Arnold even now, asked that he might be permitted to send a line to him. As the papers had not been read, André's request was granted; and Arnold received a note which told him of André's arrest.

Of course Arnold knew that his life was now in danger. And so, hurrying from the fort, he leaped a precipice now called Traitor's Hill, and rode to the nearest boat landing. Thus he escaped to the British lines where he put himself under the protection of Clinton.

The unfortunate André was sentenced to be hanged. Clinton did all in his power to save the young man, who was by no means as black-hearted as Arnold;

Ronald Reagan Speech # 1

Radio Address to the Nation on Prayer in Schools

February 25, 1984

From the early days of the colonies, prayer in school was practiced and revered as an important tradition. Indeed, for nearly 200 years of our nation's history, it was considered a natural expression of our religious freedom. But in 1962 the Supreme Court handed down a controversial decision prohibiting prayer in public schools.

Sometimes I can't help but feel the first amendment is being turned on its head. Because ask yourselves: Can it really be true that the first amendment can permit Nazis and Ku Klux Klansmen to march on public property, advocate the extermination of people of the Jewish faith and the subjugation of blacks, while the same amendment forbids our children from saying a prayer in school?

When a group of students at the Guilderland High School in Albany, New York, sought to use an empty classroom for voluntary prayer meetings, the 2d Circuit of Appeals said, "No." The court thought it might be dangerous because students might be coerced into praying if they saw the football captain or student body president participating in prayer meetings.

Then there was the case of the kindergarten class reciting a verse before their milk and cookies. They said, "We thank you for the flowers so sweet. We thank you for the food we eat. We thank you for the birds that sing. We thank you, God, for everything." But a Federal court of appeals ordered them to stop.

They were supposedly violating the Constitution of the United States.

Teddy Roosevelt told us, "The American people are slow to wrath, but when their wrath is once kindled it burns like a consuming flame." Up to 80 percent of the American people support voluntary prayer. They understand what the Founding Fathers intended. The first amendment of the Constitution was not written to protect the people from religion; that amendment was written to protect religion from government tyranny.

The amendment says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." What could be more clear?

The act that established our public school system called for public education to see that our children learned about religion and morality. References to God can be found in the Mayflower Compact of 1620, the Declaration of Independence, the Pledge of Allegiance, and the National Anthem. Our legal tender states, "In God We Trust."

When the Constitution was being debated at the Constitutional Convention, Benjamin Franklin rose to say: "The longer I live, the more convincing proofs I see that God governs in the affairs of men. Without His concurring aid, we shall succeed in this political building no better than the builders of Babel." He asked: "Have we now forgotten this powerful Friend?"