

Your Friend,
WILLIAM PENN

On the opposite page is shown the Wampum Belt the Indians gave William Penn, supposedly on the occasion of the Great Treaty. The Belt is in the collection of the Historical Society of Pennsylvania. On the front cover of this booklet is the center design of the Wampum Belt, depicting a white man and a red man with hands clasped in friendship.



William Penn's bookplate.

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YOUR FRIEND, WILLIAM PENN

WILLIAM PENN was one of the great pioneers of thought in English and American history, the man who won renown from a career devoted to peace, tolerance, and liberty of conscience. He was a leader in the field of religious freedom not only because he preached it but because he put it into action.

A statesman with sound economic ideas and high ideals, his use of those ideals made him the greatest English colonizer of his day. In his writings and in his deeds are annunciated almost all the important principles of humane progress put forth during the next century.

A wealthy aristocrat, he cast his lot with persecuted people, and suffered many hard blows of fate. He won the comradeship of the common man, and commanded the respect of English kings and Indian chiefs—because he earned it.

* * *

William Penn, the eldest of the three children of Captain William Penn of the English Navy and his wife Margaret Jasper, a Dutch woman, was born October 14, 1644, according to the old style calendar, October 24 by the present-day calendar. He was born in the family's lodgings on Great Tower Hill, within the Tower Liberty in London, and was christened at Allhallows Church, Barking.

His early days were lived in London, in Chigwell, Essex, and at Macroom in County Cork, Ireland. Apart from the instruction he received from private tutors, he studied at the Chigwell grammar and Latin school, where he was prepared for college.

At age 16,—in 1660, the same year that his father, by then an Admiral, was knighted—the son was entered as a gentleman commoner at Christ Church College, Oxford.

When he had been two years studying at Oxford, young Penn joined a group of other students who refused to conform to the



William Penn at age 22. The best known Penn portrait, painted in 1666 when he was serving as a soldier in Ireland. From the original in the Historical Society of Pennsylvania.

practices of the Church of England—instead they held prayer meetings of their own. Penn had already come under the influence of Thomas Loe, the Quaker preacher, in Ireland.

The student revolt at Oxford resulted in the group's expulsion. On arriving home, Penn was beaten and driven from the house by his exasperated father. But the mother's pleading reconciled the family, and the Admiral sent his son to the Continent with a group of "certain persons of rank and quality." At Paris they were introduced at the Court of the Grand Monarch, Louis XIV, and Penn studied for two years at the Protestant College at Saumur, becoming proficient in French and in church history, then traveled through France and Italy.

When he was called home at age 20 he seemed done with his overseriousness and the Penns' neighbor Pepys in his Diary says that he found Penn "a most modish person, grown a fine gentleman." He studied law at Lincoln's Inn in London.

Admiral Sir William Penn took his son along when the fleet sailed forth to meet the Dutch, and the father as Great Captain Commander and the Duke of York as Lord High Admiral sent William Penn back to London to deliver dispatches to King Charles.

Returning to England during the Great Plague, Admiral Penn once more found his son occupied with religious questions, so he sent him to Ireland to look after the Admiral's new Shangarry estate and to be with the Duke of Ormonde. While in Ireland William Penn saw service as a soldier, helping to put down an insurrection among the soldiers at Carrickfergus, acquitting himself in action "to his no small reputation." For this service the Duke offered young Penn the captaincy of a company of foot soldiers, but the Admiral would not permit it, for it was clear that the son had no more inclination for the army than he had had for the navy.

The next year, at the age of 23, while managing the family's Irish estates, William Penn once more heard Thomas Loe preaching, this time on the subject "There is a Faith which Overcometh the World, and There is a Faith Which is Overcome by the World." He was converted, thus in 1667 finally bringing into the Society of Friends its most prominent figure.

He was very soon arrested under the Conventicle Act while attending a meeting of the Quakers, but was released and back in London was once more turned out of doors by his father, who was disappointed that his son was showing no interest in worldly advance.

The next year Penn became a Quaker preacher and "Truth Exalted" was the first of his 157 publications. His second, "The Sandy Foundation Shaken," which was against Trinitarianism, and furthermore was published without a license, so offended the Anglican clergy that they had him imprisoned in the Tower of London for 9 months. While there he wrote "No Cross, No Crown." Released from jail, Penn returned briefly to Ireland to care for the family estates.

The next year, back in London, Penn was arrested in Gracechurch Street and with William Mead was committed to Newgate Prison on a charge of "preaching to an unlawful, seditious and riotous assembly." In the trial at the Old Bailey in September of 1670, Albert Cook Myers says, "His spirited and able plea for the liberties of Englishmen and consequent acquittal by the persistent and courageous jurymen, in spite of their coercion by the judges, resulted in a decision determining in English law the absolute right of a jury to bring in a verdict without dictation from the judiciary."

Released from prison, Penn arrived home to be at his father's death bed, where they were reconciled. In February of 1671 he was arrested once again, this time for refusing to take the oath of allegiance, because of the Quaker refusal to take any oaths, and was



*"William Penn, Man of Vision, Courage, Action,"
the Penn Mutual's mural painting by N. C. Wyeth.*

Penn is the central figure in the painting. Shown with him are three men chiefly responsible for the deed of grant of the Province: King Charles II, his brother the Duke of York who succeeded him as King James II, and Sir Leonine Jenkins, England's Secretary of State. Below Penn stands George Fox with the Quakers for whom Penn founded his Province as "an Holy Experiment" of religious freedom. The background is an allegorical representation of the London of 1682 as the aged Old World in contrast with the bright New World of Pennsylvania. Penn's ship, the Welcome, appears on the Delaware River.

imprisoned in Newgate for 6 months. On his release he made his first missionary journey to Germany and Holland.

On April 2, 1672, Penn was married to Gulielma Maria Springett, and they made their home in Hertfordshire. There followed a decade of activity on behalf of the Quakers, including memorable religious journeys in England and on the continent.

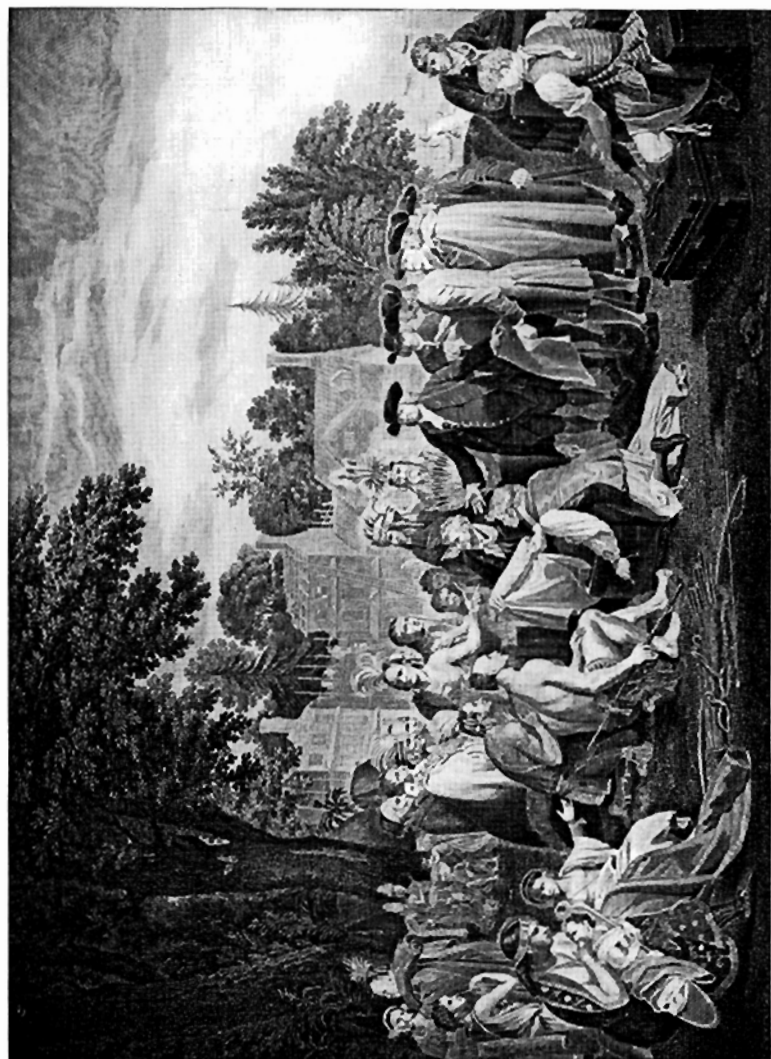
It was during this period that Penn and the Friends developed their interest in the thought of America to provide a land of promise and new beginnings for the persecuted peoples of the Old World.

The fortunate opportunity the Friends had in the leadership of William Penn at that time was unique. He had the trust of the people whose interests he had at heart; he was well known in Court and well thought of; he had the friendship of King Charles and his brother, the Duke of York; he was well-to-do. Furthermore, he had had a preparatory experience in colonization, for he had been selected as arbitrator in a dispute in the management of the two New Jerseys. When a group of Quakers took over the proprietorship of West New Jersey and later East New Jersey, Penn became one of the trustees, and while engaged in that work he had a large share in the Constitution of West New Jersey, thus giving him a practical background on which to design the finished pattern.

And then finally Penn became possessor of a Province of his own. The Crown owed Admiral Penn's estate the sum of £16,000. The son and heir asked, in lieu of the money, the grant of land adjoining the Jerseys and Maryland. The King was willing to clear the debt in this way, and, in 1681, granted to Penn the Province of Pennsylvania, which was larger than Ireland, almost as large as the whole of England. Thus Penn was at length in a position to "plant the seed of a nation." The Crown's patent made him the owner, proprietor and governor of his new province, and his intention was to set up a colony as a refuge for Europeans oppressed by constant wars and poor economic conditions, and by religious and political persecutions, people of all sects from England, Ireland, Scotland, Wales, Germany, Holland, France and Switzerland.

He wrote that he "so desired to obtain the new land . . . that an example may be set up to the nations, that there was room there for such an Holy Experiment."

Penn immediately took to his skill in writing and speaking to advertise his purpose to the colonists he wanted, people who wanted civil and religious and economic freedom and who, if given an opportunity for a new future in a new land, would be willing to work out their own salvation. He offered to sell or rent his land, to enable servants to earn land. By word of mouth and by printed prospectus he spread this message of hope, and prospective colonists responded. He and his Quaker advisers busied themselves in working out the detailed plans and arrangements to take advantage of their extraordinary opportunity.



"William Penn's Treaty with the Indians," the Benjamin West painting as engraved by John Hall, and published by John Boydell in London, 1775.

On August 31, 1682, William Penn sailed from Deal in England on the 300-ton ship, *The Welcome*. His ship arriving at New Castle, —now in Delaware, at that time annexed as one of the "lower counties" of Pennsylvania,—Penn made his formal landing on October 28 and took possession of his new territory with the feudal ceremony of receiving "turf and twig and water and soil."

He wrote home: "I thank God I came well in six weeks time, find the land good, the air sweet and serene, the provision divers and excellent in its kind . . . There seems to me no want but of industrious and ingenious people to render these parts at least equal to the best reputed places of Europe . . . I am mightily taken with this part of the world: here is a great deal of nature, which is to be preferred to base art."

Penn went on to Upland, or Chester, and then proceeded to the site of Philadelphia.

His commissioners had gone before him to lay out a city at a place the Indians called Coaquannock, between the Schuylkill and Delaware Rivers. He named it Philadelphia, meaning Brotherly Love. Penn had visualized a city of 10,000 acres but as it was mapped it contained only 1,200 acres. The planning went beyond the city proper which he wanted to be "a green country town" with great farms and manors to the North and the West.

Penn made a series of treaties with the Indians, paying for the land which had been awarded to him by grant from the King of England. Penn wrote of one of these land treaties that "When the purchase was agreed great promises passed between us of kindness and good neighborhood, and that the Indians and English must live in love as long as the sun gave light."

Tradition says that the Great Treaty to establish a league of friendship with the Indians was made under the elm tree at Shackamaxon, the Indians' "place of sachemakers or kings," in that part of Philadelphia called Kensington. It was of the Great Treaty that Voltaire wrote that it was "the only treaty between these people and the Indians that was not sworn to and not broken." The wampum belt given to Penn by the Indians symbolized the pledge of friendship.

Years later the Treaty was memorialized by Benjamin West's popular historical painting, which became the classic picture of peace.

The good faith and the fair dealing between Penn, his Quakers and the Indians were actual as well as traditional, and largely as a result of the continual peace between these peoples Penn's Province of Pennsylvania prospered mightily, and consequently, although the youngest of the American colonies, it rose rapidly to the forefront.

Penn's frame of government for the Province of Pennsylvania provided for a provincial council and an elected general assembly to make laws, to choose officers, and to transact public affairs. He

I wish you all happiness, here
 & hereafter. They are to tell
 you know that it hath pleased
 God in his providence to call you
 within my love & care. It is a
 much needed under

Facsimile of the first five lines, in Penn's handwriting, of his "Letter to the Inhabitants of Pennsylvania," in which, in 1681, he reassured the Dutch, Swedes, Finns, and English, who were already living in his newly acquired Province. The original letter is in the collection of the Historical Society of Pennsylvania.

promptly called an assembly to consider the laws he and his advisers had prepared while in England. The Charter of Liberties confirmed to the freemen of the province all the liberties secured to them by the King's patent, established the qualifications of voters, assured free and honest elections, provided for open courts of justice with trial by jury, provided that all children should be taught some useful trade or skill, and provided that all prisons should be work-houses. And first and foremost, the Charter provided for full freedom of worship.

Penn had a meeting with Lord Baltimore, who had the grant of Maryland, but the two were unable to settle the problem of their boundary lines, so complicated that under one argument the City of Baltimore would come within Pennsylvania boundaries, while under the other argument, Philadelphia would come within Maryland. This dispute presented difficulties never settled until finally decided by the surveying of the Mason and Dixon line, 1763-67.

Penn spent two years on this first visit in his Province of Pennsylvania, and had his province well established when he had to return to England, tales of violent persecutions back in England having demanded his return as well as the necessity of being on hand in the Maryland-Pennsylvania dispute at court. Back in England, his old friend, the Duke of York, now King James II, agreed to religious toleration in England largely through Penn's influence, issued the Declaration of Indulgence freeing hundreds of Quakers and Catholics from the prisons.

But King James fled from England, and William and Mary of Orange, successors to the throne, temporarily annexed Pennsylvania. Penn was forced into four years of retirement. During this time, although harassed by reports of governmental dissension

James Claypoole
 Francis Plumsted
 Thomas Barker
 Philip Ford
 Edward Dickard
 Andrew Sowle
 Christopher Taylor
 Charles Ayck
 William Gibson
 Robert Dawson
 H. Mow
 S. P. Rudyard
 H. S. Spryett

Facsimile of the signatures to William Penn's First Charter to the people of Pennsylvania, April 25, 1682.

back in Pennsylvania, Penn wrote some of his best work, including "Fruits of Solitude."

In 1693 he wrote and published in pamphlet form "An Essay Toward the Present and Future Peace of Europe" which was so well conceived that today, two and a half centuries later, it is given renewed serious consideration.

Penn's proposal was that there be a League of Nations with an International Parliament composed of representatives from every country. This Parliament was to arbitrate disputes and the nations were to unite in enforcing the judgment, the Parliament to meet regularly, to make rules of justice, to act as a court of arbitration. Through it, all the nations "united as one strength" would compel enforcement of decision in case anyone refused to submit or refused to abide by the judgment or delayed in complying. One of Penn's interesting suggestions was that meetings of the parliament should be held in a round room with a separate door for each delegation, thus solving the problem of precedence.

In 1697 Penn presented a plan to the Privy Council of England "a briefe and plaine scheme how the English colonies in the north part of America . . . may be made more useful to the Crowne, and one anothers peace and safety with a universall concurrence." This, three-quarters of a century before the Declaration of Independence in America, was his idea for a unity of the colonies, but under the Crown.

In 1694 Gulielma Penn died, and two years later he married Hannah Callowhill.

In 1699 Penn sailed aboard the *Canterbury* on his second visit to Pennsylvania, taking with him as secretary James Logan, who became one of the most useful men of the province. Penn lived in the Slate Roof House in Philadelphia, and in Pennsbury, the home he had built in Bucks County along the Delaware, north of Philadelphia. During these two years he granted the Charter of Privileges, final revision of Pennsylvania's Charter of Liberties.

These were halcyon days at Pennsbury, where he enjoyed the life he had always liked best, that of a country gentleman, and his hospitality included entertaining many delegations of his friends, visiting dignitaries, and the Indians, pleased to have their good friend once more the resident governor.

But again it was necessary for him to return to England to protect his proprietary rights to his Province, out of which he came dangerously close to being defrauded. He ran into such pecuniary embarrassments that in 1708 he found himself gaoled for eleven months in the Fleet Prison as a debtor. Thereafter he lived in comparative poverty, although his heirs later made great profits from his private interests in the enterprise for which he had laid broad foundations in the great commonwealth that bears his name.

In 1712 a stroke of paralysis left him progressively helpless. He died July 30, 1718, at Ruscombe, Berkshire, and was buried at Jordans Friends' Meetinghouse near Chalfont, St. Giles, Buckinghamshire.



William Penn in his old age. From an old engraving after the Sylvanus Bevan bust.

The last words written by Penn were a postscript to a letter to Logan after the stroke, October 4, 1712:

"Farewell and pursue former exact orders, and thou wilt oblige thy real friend, W. Penn. My dear love to all my dear friends."



PENN AND PENNSYLVANIA

WHEN in 1681 Penn was granted the land in America for the Province of Pennsylvania, it was in payment of the debt of £16,000 King Charles II had owed to Admiral Sir William Penn, late father of the Friend.

William Penn, Proprietary and Governor of the new province thus founded, wished to have it called New Wales, "being as this a pretty hilly country," and when that was refused, Penn then wanted the province to be called Sylvania, because of its woodlands. But the King chose Pennsylvania, "a name the King would give it in honor of my father, nor would twenty guineas move the under secretary to vary the name; for I feared lest it should be looked on as a vanity in me, and not as a respect in the King, as it truly was, to my father, whom he often mentions with praise."

It is likely that the Merry Monarch had his tongue in his cheek, realizing that most people would always think of Pennsylvania as named for the modest Quaker.

The King's grant of the province was a feudal grant, "in free and common socage by fealty only," and the huge section of land became the personal property of William Penn, subject to the quit-rent due the King of two beaver skins a year and one-fifth of all the gold and silver to be found in Pennsylvania. How much the value of the gold and silver amounted to when delivered to the Crown we do not know, but the coal and iron found later on proved to be far richer mineral treasure than the gold or silver.

Penn's offer to colonists was to sell five thousand acres for one hundred pounds; or to rent them land at a penny an acre, up to 200 acres; a bond servant to receive fifty acres when his time expired.

A sale to a buyer was outright except that, like the King, Penn too required a quit-rent,—one shilling for each one hundred acres. Penn used up in the expenses of colonization the money taken in from the sales. He relied upon the collection of the settlers' quit-rents to provide him with personal income and with the funds necessary to carry the heavy expenses of the government of the province. Unfortunately for his plans many colonists failed him in the payments of the quit-rents, so that he was often financially embarrassed rather than the possessor of a steady income from the province.

PENN SEES PENNSYLVANIA

IN a letter from Philadelphia in 1683 to the Free Society of Traders back in England, with a "general description of the Province, its soil, air, water, seasons and produce," Governor William Penn wrote:—

"Of living Creatures, Fish, Fowl, and the Beasts of the Woods, here are divers sorts, some for Food and Profit, and some for Profit only: for Food as well as Profit, the Elk as big as a small Ox, Deer bigger than ours, Beaver, Racoon, Rabbits, Squirrels, and some eat young Bear, and commend it. Of Fowl of the Land, there is the Turkey (Forty and Fifty Pound weight) which is very great; Pheasants, Heath-birds, Pidgeons and Partridges in abundance. Of the Water, the Swan, Goose, white and gray, Brands, Ducks, Teal, also the Snipe and Curloe, and that in great Numbers; but the Duck and Teal excel, nor so good have I eat in other Countries. Of Fish, there is the Sturgeon, Herring, Rock, Shad, Cathead, Sheeps-head, Ele, Smelt, Pearch, Roach; and in Inland Rivers, Trout, some say Salmon, above the Falls. Of Shellfish, we have Oysters, Crabs, Cockles as big as Stewing Oysters, they make a rich Broth. The Creatures for Profit only by Skin or Fur, and that are natural to these parts, are the Wild Cat, Panther, Otter, Wolf, Fox, Fisher, Minx, Musk-Rat; and of the Water, the Whale for Oyl, of which we have good store, and two Companies of Whalers, whose Boats are built, will soon begin on their Work, which hath the appearance of considerable Improvement."



PENN AND THE INDIANS

WILLIAM PENN, Proprietary and Governor of the Province of Pennsylvania, writes to England in 1683 about the Indians:—

"For their Persons, they are generally tall, straight, well-built, and of singular Proportion. They tread strong and clever, and mostly walk with a lofty Chin; Of Complexion, Black, as the Gypsies in England.

"They grease themselves with Bears'-fat clarified, and using no defense against Sun or Weather, their skins must needs be swarthy . . . truly an Italian Complexion hath not much more of the White, and the Noses of several of them have as much of the Roman.

"The Language is lofty, yet narrow; in Signification full, like Short-hand in writing; one word serveth in the place of three, and the rest are supplied by the Understanding of the Hearer.

"Their Houses are Mats, or Barks of Trees set on Poles, in the fashion of an English Barn, but out of the power of the Winds, for they are hardly higher than a Man; they lie on Reeds or Grass. In



William Penn with the Indians and the interpreter, Lasse Cocks. From an old engraving.

Travel they lodge in the Woods about a great Fire, with the Mantel of Duffils they wear by day, wrapt about them, and a few Boughs stuck about them.

"These poor People are under a dark Night in things relating to Religion, to be sure, the Tradition of it; yet they believe a God and Immortality, without the help of Metaphysicks; for they say, there is a great King that made them, who dwells in a glorious Country to the Southward of them, and that the Souls of the good shall go thither, where they shall live again. Their worship is of two parts Sacrifice and Cantico . . .

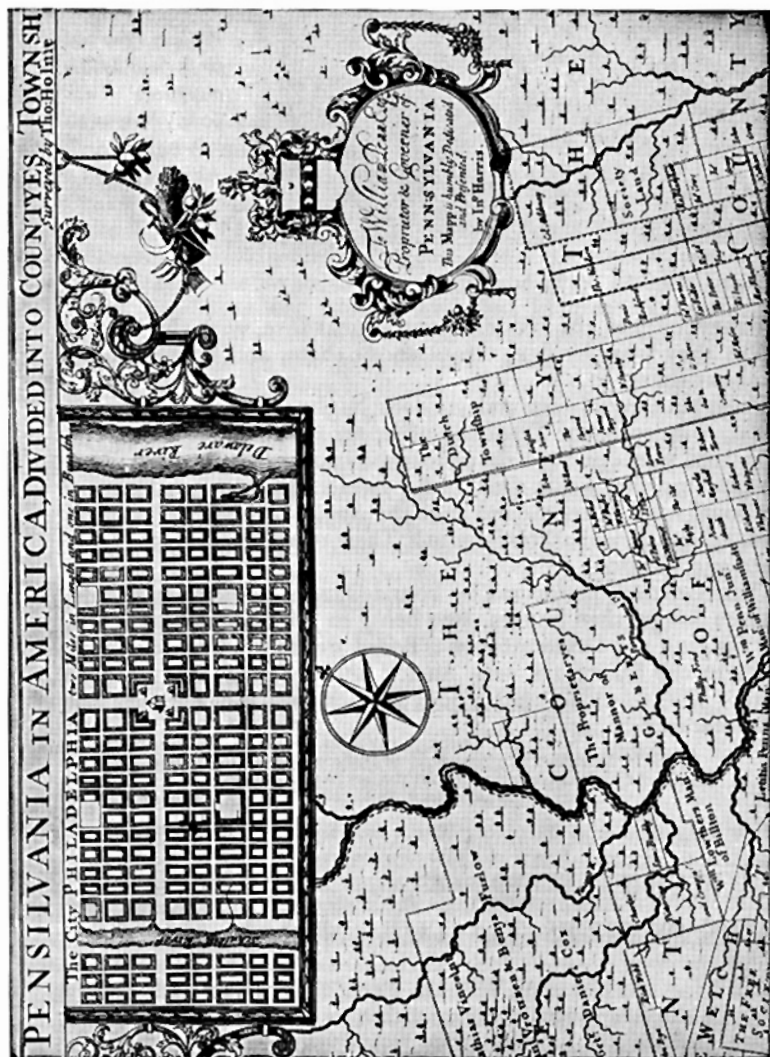
"Their Cantico, performed by round-Dances, sometimes Words, sometimes Songs, then Shouts, two being in the middle that begin, and by Singing and Drumming on a Board direct the Chorus: Their Postures in the Dance are very Antick and differing, but all keep measure. This is done with equal Earnestness and Labour, but great appearance of Joy."

—From "A Letter from William Penn . . . to the Committee of the Free Society of Traders," printed in London, 1683, library of the American Philosophical Society, Philadelphia.



PENN WRITES TO THE INDIAN KINGS

THERE is no phase of William Penn's life with such strong appeal to the popular imagination as has his dealing with the Indians of Pennsylvania. And there was no man in history who dealt so fairly with them as did Penn, and thereby earned their respect and affection. The secret of Penn's success with the red men was that he was honestly interested in them as men and wanted them to know him to be their friend. We first see this in the letter he wrote them before leaving England:



Facsimile of a section of the Thomas Holme map of Pennsylvania, published by Willdory, London, in 1717. Parts of Chester County, Philadelphia County, and Bucks County, are shown and set in is the plan for the City of Philadelphia. In the Penn Mutual collection.

My Freinds—

There is one great God and Power that hath made ye world and all things therein, to whom you and I and all People owe their being and wellbeing, and to whom you and I must one Day give an account, for all that we do in this world: this great God hath written his law in our hearts, by which we are taught and commanded to love and help and do good to one an other and not to do harme and mischief unto one an other.

Now this great God hath been pleased to make me concerned in your parts of the world, and the king of the Countrey where I live, hath given unto me a great Province therein, but I desire to enjoy it with your Love and Consent, that we may always live together as Neighbours and freinds, else what would the great God say to us, who hath made us not to devoure and destroy one an other but live Soberly and kindly together in the world. Now I would have you well to observe, that I am very Sensible of the unkindness and Injustice that hath been too much exersised towards you by the People of thes Parts of the world, who have sought themselves, and to make great Advantages by you, rather then be examples of justice & goodness unto you, which I hear, hath been matter of Trouble to you, and caused great Grudgings and Animosities, Sometimes to the shedding of blood, which hath made the great God Angry. But I am not such a man, as is well known in my own Country: I have great love and regard towards you, and I desire to winn and gain your Love and friendship by a kind, just and peaceable life; and the People I send are of the same mind, & Shall in all things behave themselves accordingly; and if in any thing any shall offend you or your People, you shall have a full and Speedy Satisfaction for the same, by an equall number of honest men on both sides that by no means you may have just occasion of being offended against them;

I shall shortly come to you my selfe. At what time we may more largely and freely confer & discourse of thes matters; in the mean time I have sent my Commissioners to treat with you about land & a firm league of peace, lett me desire you to be kind to them & ye People, and receive thes Presents and Tokens which I have sent to you, as a Testimony of my Good will to you, and my resolution to live Justly peaceably and freindly with you,

I am your freind

Wm. Penn."



On the back cover of this booklet is a facsimile of the last two lines of Penn's "Letter to the Kings of the Indians in Pennsylvania." The letter, now in the collection of the Historical Society of Pennsylvania, was written in a secretary's handwriting; the signature was by Penn's hand.



The signatures of nine Indian Kings, taken from Penn documents.

Top row: Tamanen, Malebone, Maughboughsin, Pendanoughab Neshannock.

Below: Tangours, Secane, Nemeshikken, Kabelappan, Icqouquehan.

AN INDIAN LAND DEED

OF the several treaties Penn made with the Indians for land in Pennsylvania, the following deed, dated at New Castle, 2d day of the 8th month 1685, is typical of those which were recorded in documentary form:—

"This indenture witnesseth that we, Lare Packenah Tareekham Sickais Pettquessitt Tewis Essepnaick Petkhoy Kekelappan Feomus Mackaloha Melleonga Wissa Powey, Indian Kings, Sachemakers, Right Owners of all the Lands from Quing Quingus called Duck Creek unto Upland called Chester Creek, all along by the West Side of Delaware River and So betweene the Said Creeks Backwards as far as a man can Ride in two days with a horse, for and in Consideration of these following goods to Us in hand paid and secured to be paid by Wm Penn Proprietary and Govrnour of the Province of Pennsylvania and Territories Thereof, Viz. Twenty Gunns Twenty fathom Matchcoat twenty fathom Stroudwaters twenty Blankets twenty Kettles twenty pounds Powder One hundred Barrs Lead forty Tomahawks one hundred Knives Fourty pare Stockin one Barrel of Beer twenty pound red Lead one hundred fathom Wamphum thirty glass Bottles thirty Pewter Spoons one hundred Aul Blades three hundred Tobacco Pipes one hundred hands of Tobacco twenty Tobacco Tongs twenty Steels three hundred Flints thirty pare Sissers thirty Combs sixty Looking Glasses two hundred Needles one Skiple Salt thirty pounds Shugar five gallons Mollassis twenty Tobacco Boxes one hundred Juise Harps twenty Hows thirty Guimlets thirty Wooden Screw Borers & one hundred Strings Beeds . . .

We doe Fully Clearly and Absolutely Bargain and Sell . . . aforesaid Tract of Land with all the Woods Rivers Creeks And Appurtennances & c."

—From Pennsylvania Archives,
Friends Historical Library at
Swarthmore College.

The proverb is wise: use legs and have them: get abroad and mix with living friends and thou will feel an increase in thy bosom, and it will engage thee more in an universal spirit and general service. — WM. PENN

PENN AND THE INDIANS IN COUNCIL

WILLIAM PENN, writing from Philadelphia to the Free Society of Traders in England, in 1683, gives his own narrative of a treaty with the Indians of Pennsylvania:—

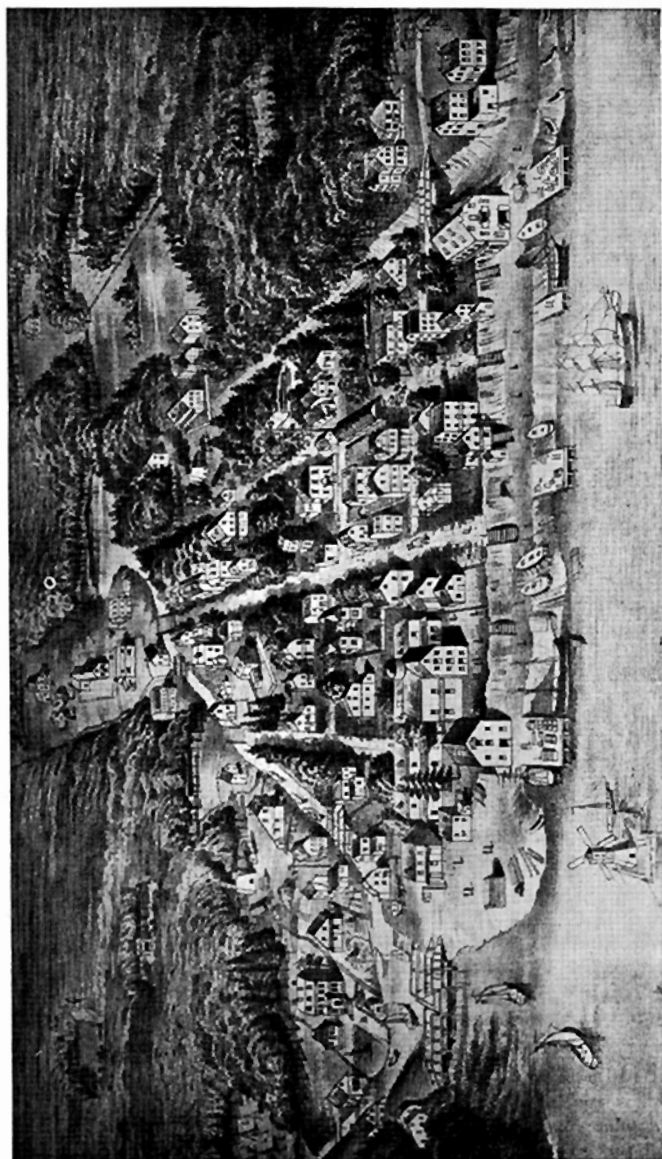
"I have had occasion to be in Council with them upon Treaties for Land . . . Their Order is thus: The King sits in the middle of an half Moon, and hath his Council, the Old and Wise, on each hand; behind them, at a little distance, sit the younger fry, in the same figure. Having consulted and resolved their business, the King ordered one of them to speak to me; he stood up, came to me, and in the Name of his King saluted me, then took me by the hand, and told me, that he was ordered by his King to speak to me, and that now it was not he, but the King that spoke, because what he should say, was the King's mind. His first pray'd me, To excuse them that they had not complied with me the last time; he feared, there might be some fault in the Interpreter, being neither Indian nor English; besides, it was the Indian Custom to deliberate, and take up much time in Council, before they resolve . . .

"When the Purchase was agreed, great Promises past between us of Kindness and good Neighbourhood, and that the Indians and English must live in Love, as long as the Sun gave light. Which done, another made a Speech to the Indians, in the Name of all the Sachemakers or Kings, first to tell them what was done; next to charge and command them, To Love the Christians, and particularly live in Peace with me, and the People under my Government; That many Governours had been in the River, but no Governour had come to live and stay here before; and having now such a one that had treated them well, they would never do him or his any wrong. At every sentence of which they shouted, and said, Amen, in their way."



THE INDIANS' GIFT TO THE WIDOW

WHEN Penn died in England, seventeen years after they had last seen him, the Indians sent his widow Hannah Penn a message of sympathy and "a present composed of the skins of wild animals wherewith to make a cloak." The cloak, they explained, was "to protect her whilst passing through the thorny wilderness without her guide."



How Philadelphia looked at about the time William Penn last saw his city. From "a conjectural sketch of Philadelphia in 1702" lithographed in 1876 by F. J. Wade.

PENN AND EDUCATION

THE first settlers in William Penn's city of Philadelphia, in accordance with the terms of the charter, were concerned with setting up some arrangement for the education of the children. They made the first provision for schooling, at a meeting of the Council, on the day after Christmas of 1683. From the minutes:—

"The Gov'r and Prov'll Council having taken into their Serious Consideration the great Necessity there is of a School Master for ye Instruction and Sober Education of Youth in the towne of Philadelphia, sent for Enoch Flower, an Inhabitant of said Towne, who for twenty Year past hath been exercised in that care and Employ'm't in England, to whom having Communicated their Minds, he Embraced it upon these following Terms:—

"To learne to read English, 4 shillings by the Quarter; to read and write 6 shillings, by ye Quarter; to learn to read, Write and Cast Accounts, 8 shillings, by ye Quarter; for Boarding a Schollar, that is to say, Dyet, Washing, Lodging, and Schooling, Ten pounds for one whole year."

More than once Penn expressed in writing his opinions on the education of children. Examples:—

"I would propose some of more obvious and easier parts of mathematics, and the knowledge of plants and natural bodies . . . that they may be instructed in the knowledge of nature and learn things at the same time they learn words . . . Nature is an excellent book, easy, useful, pleasant, and profitable. . .

"We press their memory too soon, and puzzle, strain, and load them with words and rules . . . leaving their natural genius to mechanical and physical and natural knowledge uncultivated and neglected . . .

"Children had rather be making of tools and instruments of plan, shaping, drawing, framing, and building, than getting some rules of propriety of speech by heart . . ."

Few people know themselves; no, not their own bodies, the houses of their minds, the most curious structure of the world, a living, walking tabernacle. — WM. PENN

My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man.—WM. PENN, when in the Tower of London.

PENN'S PEACEMAKER

ONE of William Penn's ideas he put into practice in his newly founded city of Philadelphia was to create the office of peacemaker or arbitrator, an interesting example of practical ethics applied to jurisprudence. There were three peacemakers chosen by every county court.

In the Council minutes of May 13, 1684, we find a record of this idea in practice, to have someone stand between the people and the courts, thus saving them expense and trouble:—

"Andrew Johnson, Pl., Hance Peterson, Deft., There being a Difference between them, the Gov'r & Council advised them to shake hands, and to forgive one another; and Ordered that they should Enter in bonds for fifty pounds apiece for their good abearance; which accordingly they did.

"It was also Ordered that the Records of Court concerning that Business should be burnt."



THE WAMPUM BELTS

THE way of the Indians with wampum belts was this. At a treaty a blanket would be stretched on the ground and upon the blanket placed various wampum belts.

Each wampum belt represented and symbolized one historical agreement the tribe had made, and it was the responsibility of the Indian who had the keeping of the belt to memorize its particular and specific meaning. Thus he kept in memory one clause or one treaty, reciting it when requested.

A white man would either want to memorize all the agreements or have them all down in writing. But the Indians had a man specified to remember each agreement.

It too often happens in some conversations, as in apothecary's shops, that those pots that are empty or have things of small value in them, are as gaudily dress'd and flourish'd, as those that are full of precious drugs.

—WM. PENN

He that over-runs his business leaves it for him that follows more leisurely to take it up; which has often proved a profitable harvest to them that never sowed.—WM. PENN

THE GOOD TRENCHERMAN

IN the Diary of Pepys we catch a glimpse of the table at William Penn's father's house. The date was January 6, 1662, Twelfth Day: "Thence to dinner to Sir W Pen's, it being a solemn feast day with him, and we had, besides a good chine of beef and other good cheer, eighteen mince pies in a dish, the number of years he had been married."

And here, in a letter from Governor Penn, writing to his secretary, James Logan in Philadelphia, is a request for supplies:

"Pray send me two or three smoaked haunches of venison and pork, get them from the Swedes; also some smoaked shads and beefs—the old priest at Philadelphia had rare shads—send up for cider what barrels thou canst get in town; I mean such as are sweet and have had cider in them, they will be cheapest; also a pipe or two to put the mash of the apples in—Fail not to send up a flitch of bacon, and by all means chocolate, if to be had—twelve bottles of Madeira wine, and as many of the white."

Penn's lavish hospitality at Pennsbury kept his steward busy, wrote Wescott, "ordering a ton of flour at a time, molasses by the hogshead, cranberries by the bushel, barrels of cider. There was a barrel of olives in the pantry, butter was fetched from Rhode Island, and for candles the steward sent to Boston. The wine was shipped from London, ale from Philadelphia, and small beer was brewed at home. The Swedes furnished fresh fish at the manor house."



Pennsbury, William Penn's manor house on the Delaware River,
as it looks today, reconstructed.

Admiral Sir William Penn,
the Friend's father, from an
old engraving.



PENN FAMILY LETTERS

WHEN William Penn went to sea on the *Royal Charles* with his father the Admiral and the Duke of York, and was sent back carrying dispatches to King Charles II, he wrote the following letter from Harwich, April 23, 1665:—

"Honoured Father:—We could not arrive here sooner than this day, about twelve of the clock, by reason of the continued cross winds, and, as I thought, foul weather. I pray God, after all the foul weather and dangers you are exposed to, and shall be, that you come home as secure. And I bless God, my heart does not in any way fail, but firmly believe that if God has called you to battle, he will cover your head in that smoky day. And as I never knew what a father was till I had wisdom enough to prize him, so I can safely say, that now, of all times, your concerns are most dear to me. It's hard, mean time, to lose both a father and a friend, &c.

—W.P."

On August 16, 1682, as he was sailing on the *Welcome* for his first voyage to Pennsylvania, William Penn wrote to his own child:—

"Dear Letitia—I dearly love yee, & would have thee sober, learn thy book & love thy Brothers. I will send thee a pretty Book to learn in. Ye Lord bless thee & make a good woman of thee. Farewell.

Thy Dear Father

Wm. Penn

My love to ye Famely."



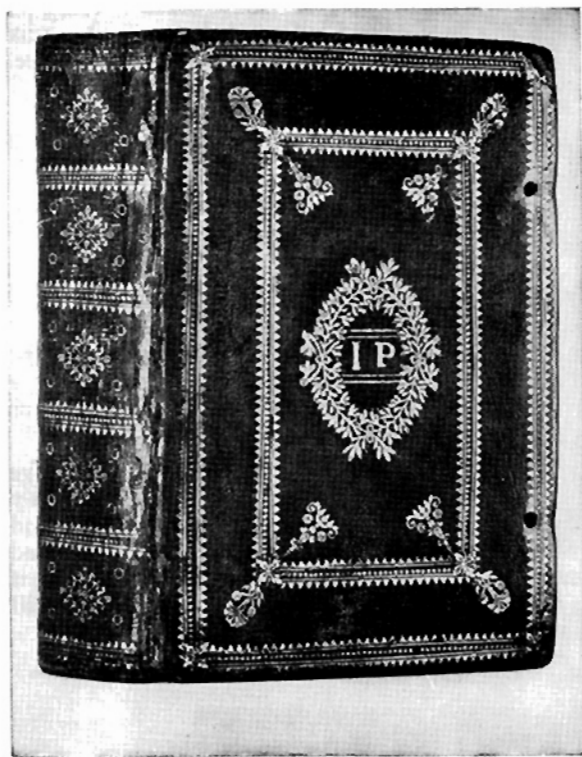
PENN ON GOVERNMENT

ANY government is free to the People under it (what-ever be the Frame) where the Laws Rule, and the People are a Party to those Laws, and more than this is Tyranny, Oligarchy or Confusion.

"Governments, like Clocks, go from the motion Men give them; and as Governments are made and mov'd by Men, so by Them they are Ruin'd too: wherefore Governments rather depend upon Men, then Men upon Governments. Let Men be good, and the Government can't be bad; if it be ill, they will cure it: but if Men be bad, let the Government be never so good, they will endeavor to warp and spoil it in their Turn."



A typical Penn-
sylvania land deed,
with Penn's sig-
nature and seal.
In the Penn Mutual
collection.



William Penn's Latin Bible, English Prayer Book, and Metrical Psalter, bound in one volume. Originally the possession of his step-father-in-law, Isaac Penington. Now in the Penn Mutual collection.

PENN'S PRAYER FOR PHILADELPHIA

AND thou Philadelphia, the virgin settlement of this Province named before thou were born. What love, What care, What service and What travail has there been to bring thee forth and preserve thee from such as would abuse and defile thee. O that thou mayest be kept from the evil that would overwhelm thee; that, faithful to the God of thy Mercies, in the life of righteousness thou mayest be preserved to the end.

My soul prays to God for thee that thou mayest stand in the day of trial that thy children may be blest of the Lord and thy people saved by His power.

Man would have others obey him, even his own kind; but he will not obey God, who is so much above him, and who made him.—WM. PENN



The Welcome, the ship on which William Penn made his first voyage to Pennsylvania, in 1682. From a woodcut by Charles R. Gardner.

The Welcome Society of Pennsylvania



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I am your Friend &
H. W. S. M.



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of Pennsylvania