WILLIAM PENN
THE FOUNDER OF PENNSYLVANIA
By
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We often laugh at the lack of knowledge shown by foreigners who visit our country, especially at their hazy ideas of distance, climate, manners and ways of business. In truth, unknown to ourselves relating to our country, there are many things which should be familiar knowledge. We New Englanders think we know something about the stern yet splendid history of the Puritans, the kindling of the revolutionary fires, the constitution since adopted to secure our political freedom. Perhaps we know something about the history of our neighbor state of New York, but beyond, if confessing the truth, our knowledge is as gray as the mist that lies so softly on these autumn mornings over our valleys.

Let us then go two hundred and fifty miles southward to Pennsylvania, where William Penn planted a highly original seed of political and religious liberty that sprang up and mightily grew into one of the most powerful of all the American colonies.

Who was William Penn? and how did he become the owner of such a vast estate in America of more than 28,000,000 acres? In many ways he was the most unique of all the varied characters who appeared in American colonial history. His father was one of England's greatest admirals. Rapidly rising in the service, at twenty-one he was sent by Cromwell as vice-admiral to the straights of Gibraltar. Meanwhile his family lived at Essex in the Old Wanstead House, which had been rebuilt by Chancellor Rich, visited by Queen Mary, and by her greater sister Queen Elizabeth.

Cromwell was growing old and the admiral, like many a man in those days, looking forward to higher place and

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greater fortune, secretly wrote a message to the future King Charles II, that he was ready to serve him. Charles could do no more than send his thanks and beg Penn to keep his loyalty for a more favorable season. Cromwell, though soon learning of Penn's correspondence, said nothing, the fleet continued on its mission, but on its return Penn was stripped of his office and put into the tower.

Unhappy as any caged animal accustomed to freedom, he was finally released on very hard terms. Soon afterward Cromwell died and then the admiral's hour was come. Penn accompanied the commissioner of the royal fleet to welcome the King, who was living in Holland. As a part of the penalty for writing to Charles, Penn had been obliged to quit the naval service; one of the early acts of Charles, after becoming King, was to appoint him commissioner of the navy with lodgings in the Navy Gardens. Ere long he was made captain of the Fort of Kinsale, governor of the town and admiral of Ireland.

Meanwhile young Penn had been preparing for Oxford, and at fifteen entered the college of Christ Church. The revolutionary earthquake, which had shaken every part of England, had not left Oxford with its beautiful enchantments untouched. Many of the heads of its colleges had been driven forth from their beloved retreat by the unfeeling hand of Cromwell's visitors. Yet South, the orator of the University was there, also Wilmot, scattering his gems of wit, Christopher Wren of future fame as architect, and John Locke, a student in medicine. Whether he and Penn were close friends is not known; they were afterward rivals in legislation, and the contrast between their two schemes of government in the New World will long continue to excite all who are interested in the old and ever experimental problem of governing.

At this time a fierce controversy between Cavalier and Puritan was raging at Oxford. When hottest, Thomas Loe, a Friend or Quaker, a man of peace and gentleness, appeared. Penn's absence from chapel was noticed, his superiors were alarmed; and they soon learned that he had become strongly impressed with Loe's preaching. Other students, too, had come to think the same way. Noting their absence, they were required to explain and were fined. The fines
were imposed shortly after the adoption of a new rule requiring students to wear college gowns. Not content with disregarding the rule, they tore off the gowns from others who obeyed. For doing this they, including Penn, were expelled.

Let us linger for a moment over this new religious movement that was sweeping over England and had captured Penn. The religious bark at this time was drifting as aimlessly as Noah's ark during the great deluge. We in these days behold a great variety of religious vessels, and every now and then another is equipped and put into the religious sea. In Penn's day the church had dissolved into Anabaptists, Antinomians, Antiscripturists, Antitrinitarians, Arians, Arminians, Baptists, Brownists, Calvinists, Enthusiasts, Familists, Fifth-Monarchy men, Independents, Libertines, Muggletonians, Perfectists, Presbyterians, Puritans, Ranters, Sceptists, Seekers, Socianians. The bishop of the Church of England had been removed; Laud, Archbishop of Canterbury, for his devotion to king and church had shared his master's fate; and parliament was busy in putting the Presbyterian Collar around the necks of the people. During this strange chaos of religious thought and life, George Fox, founder of the Religious Society of Friends, a religious revolutionist, appeared. Educated in the state church, he saw that there was no longer any life in the religious forms observed by those around him. At that time a new practice had sprung out of the chaos of religious beliefs; persons often met to discuss religious doctrines. At one of these meetings a woman, having asked a question, was thus answered by the priest in charge: "I permit no woman to speak in the church." Fix at once arose and asked: "Dost thou call this place a church? or dost thou call this mixed multitude a church?" Instead of answering him, the priest in turn asked Fox what was a church. He replied: "A spiritual household, of which Christ is the head, but he is not the head of a mixed multitude, nor of an old house made up of lime, stones and wood." Too much was the answer for the priest; down he came from the pulpit and the discussion abruptly ended.

What was the great message that Fox flashed on mankind? "The immediate teaching of the Holy Spirit which
lights every man that comes into the world.” “This light,” says a well-known writer of the Friends Society, “is not the natural reason of man, but it is the divine power that quickens the conscience and gives spiritual perception.” This was the idea, belief, religious conception, whatever name you choose to give, that Penn now accepted. Could any one in that day have had a thought so wild that the effect of his conversion to Quakerism would be to lay the foundation-stone of a colony in America! In truth, no change in the religious faith of any other American colonist ever wrought such varied and lasting results.

When his father heard of William’s offense, how did he deal with him? At that time all was going well with the admiral, a peerage was not far off, and he had fixed on Weymouth for a title. He regarded William’s religious wandering as a droll affair that could be easily laughed away. William came to the Navy Gardens in London, and hard drinking and late dancing were prescribed for him. One might confidently believe that such a course of treatment faithfully and vigorously pursued would expel any kind of religion. The admiral entertained the best of company and was a frequent visitor to the Drury Lane Theatre. A satire on the Puritans was then played at another theatre, and the admiral took William to the play. Failing in these methods, his father tried the rougher ones of imprisonment and whipping. These, too, failed,—what next?

Some of his friends were going to France to study, and William joined them. During his stay in Paris he was presented to Louis XIV; he met Robert Spencer, son of the Earl of Sunderland and Lady Dorothy Sidney, sister of the famous Algernon Sidney. Paris was gay and in a few weeks William’s gravity began to disappear. Returning late one night from a party, he was accosted in a dark street by one who raising his sword, loudly shouted to William to defend himself. The stranger had taken off his hat in salutation, so he said, and his courtesy had been slighted. Vainly did William protest that he had not seen him. His assailant was evidently spoiling for a fight. William’s blood was finally stirred and he drew his sword. A crowd quickly gathered, William soon proved to be the better swordsman and threw
the stranger's blade in the air.

The admiral was overjoyed to learn of his son's exploit. Soon after he left for sunny Sujou, on the banks of the Loire, where he spent two years reading the classics and French history. At nineteen, in company with Spencer, he left for a journey into Switzerland and Italy. Before completing it he was summoned home, for his father had been named Great Captain Commander of the fleet, under the Lord Admiral, the Duke of York, who was to wage war on the Dutch. William was now needed at home to take care of family affairs. Admiral Penn soon won a great victory, and peace having been declared, he returned home.

During his absence a great change had come over William. He had become grave and silent, had ceased to carry his hat in his hand, and to appear at court. What could the admiral do with him! He sent him to Dublin, Ireland, and afterwards to Shangarry Castle, a fine estate that had been presented to him by the King. William sailed for Dublin and presented himself to the Duke of Ormond. With one of the Duke's sons, Lord Arran, he became a strong friend. Resuming his gayety, he was ready for the boldest things. While waiting on the Dublin court, some rioters seized the castle. In defending it William displayed so much bravery that the Duke of Ormond wrote to the admiral of his intention to put William in command of a company at Kinsale.

At this time was painted the only portrait of Penn ever taken from life. He is dressed in the military costume of a highborn cavalier. His features are full, a calm sweet face, yet showing no lack of a high-souled purpose, which was the dominant note, as we will soon learn, in his great career.

From Dublin he went to Kinsale and Shangarry castle, and learning that Thomas Loe was to preach at Cork he journeyed thither, once more to fall under that strange spell by which he had been smitten at Oxford. Soon after the opening of the meeting the police entered and arrested every one and required them to appear before the mayor. He proposed to release Penn, Lord of Shangarry Castle, on giving his word to keep the peace. Penn denied that in meeting for worship he and the others present had been guilty of
breaking any law, and refused to give a bond for his good behavior.

Learning of his son's conduct, the admiral recalled him, and on his arrival frowned on him. Omitting to follow the fashion of the day and unhat himself, the admiral asked him what he meant. "I am a Friend," replied William, "and Friends take off their hats to none but God." "Then how would you behave at court?" asked the admiral. After waiting a moment, William answered that he could not lift his hat to mortal man. "Not even to the King and Duke of York," inquired his father. "No sir, not even to the King and Duke of York;" whereupon the admiral turned him out of doors.

We may wonder in these days why such a fuss was made over the uncovering of one's head. Of course, if William had been an old man with a shining pate there would have been at least one good reason for keeping his head covered, but, as he had a beautiful head of black glossy hair, he would, if like many a young man of our day, have been eager to show his waving locks.

We may linger for a moment over this episode because it shows what an evanescent and often irrational thing is fashion. In the beginning a hat was made to wear and not to carry in one's hand. Men wore them in home and church, in street and park, when eating a meal or listening to a play. "I get a strange cold in my head," wrote Pepys, "by flinging my hat off at dinner." Every one in those days ate with his head covered. A shopman behind the counter wore his hat and so did the preacher in the pulpit. The Puritans always wore their hats and only doffed them when repeating the name of God. When Charles II became king a hundred foreign fashions came into vogue, French words and fashions. Hat-lifting, therefore, was the sign of a foreign fashion; and all thoughtful persons wore them, while youths and courtiers carried them in their hands. By the Friends "the taking off the hat to a man," says an eminent Quaker writer, "the bowings and cringings of the body, and such other salutations of that kind, with all the foolish and superstitious formalities attending them," were condemned.

Though shut out from home, his mother did not forget
him,—what mother ever does forget her son?—and she sent money, while his friends still welcomed him to their homes. Yet we may believe that banishment from his lovely home in the Navy Gardens was a sore trial; and his father could not understand what his son had gained in giving up home, rank and great worldly prospects. After a short absence, however, he was permitted to return, probably by his mother's importunings, but the admiral would not speak to him, nor permit him to eat with the family.

Penn now started on his wider career by issuing a short statement of the Friends' doctrine of the inner light, "the one light for princes, priests and people." As the Friends were harshly treated by the government and often imprisoned, Penn was untiring in his efforts to secure their release and in urging religious toleration. Notwithstanding his rank, he did not long remain free to speak and write, for one morning, when the streets of London were filled with snow, and the pavements were covered with ice, the keeper of the tower, Sir John Robinson, was surprised to see Penn at the gate.

For what had Penn been seized and clapped into the tower? For doing nothing more than to publish without license from the Bishop of London a pamphlet entitled, "The Sandy Foundation Shaken,"—a pamphlet reflecting in no way upon the government, as harmless we would think in these days as a spelling book. While there he wrote another pamphlet entitled, "No Cross, No Crown," which is one of the enduring works of prison literature.

Released after serving his sentence, Penn started for Holland. From that country he went to Germany, holding meetings and expounding the principles of his faith. At this time there were many religious communities in Holland, among others the Puritans, who had gone there since the return of the Stuarts to the throne with the intention of migrating to the new world. To these exiles America was a land of promise, to which many had already fled. In religious and social meetings letters were read describing the events of the voyage, the beauty and fertility of the new country, and kindling the desires and imaginations of others to follow. Penn, too, was deeply interested, and his forgotten Oxford
dream emerged from its mysterious hiding, that he was to become the founder of a civil and religious republic in the new world.

Penn continued his journey up the Rhine, meeting many persons of note; then returning to England he resumed his preaching, writing and varied efforts to alleviate Friends who were sorely harrassed and persecuted by the government. During a second journey to the continent he learned that many of the seeds of Quakerism, planted on his first visit had sprung up and were healthfully growing. One of the places at which he stopped was the city of Duysburg, where lived the young and beautiful Countess Von Falkenstein. She was seriously inclined, so Penn had learned, toward the Friends' belief. The city lay in the territory of the Elector of Brandenburg. On the day of Penn's arrival with his companion Berkeley, the countess had left her father's castle and had crossed the river to Mulheim, where she often spent one day in the week at a clergyman's house. While on their way the count came along and questioned them. Penn replied that they were Englishmen and were going to Mulheim. One of the count's attendants asked Penn if he and his companion knew before whom they stood, and had not learned how to deport themselves in the presence of princes. Penn replied that he did not mean to be disrespectful. Then said the questioner, "Why do you not take off your hats? Is it respectful to stand covered in the presence of the sovereign of the country?" Penn answered that they uncovered to none but God. "Well, then," exclaimed the angry count, "get out of my domain; you shall not go to my town." And he bade one of his attendants to lead them away. It was nearly dark, and after going with them to a thick forest, he left them to find their way back to Duysburg. They wandered around and at ten o'clock reached the city wall. The gates were shut; they shouted, but no sentinel replied. So they lay down in a marshy meadow to sleep with the stars for a gilded covering. At three o'clock in the morning they arose, stiff with cold, walked for two hours, and at last the cathedral clock struck and the city gates were opened. Penn was pleased to receive a message from the countess, though failing to see her.
Meanwhile the admiral was growing old, and, nearing his end, sent for his son. For some time he had been thinking more seriously of William's conduct. Of course he hated all of William's ideas about equality, but he could not help admiring him for his patient endurance of the horrors of prison life for the sake of principle. Reaching his father's bed-side, the dying hero of the seas, won over by the moral splendor of his son's career, said to him: "Let nothing in this world tempt you to wrong your conscience, so you will keep peace at home, which will be a feast to you in days of trouble."

A large sum was due to him from the government, and William questioned within himself: why not accept a province in America in settlement of the debt? As he pondered over the idea, it grew into clearer and larger form. Some politicians, wiser than their generation, regarded the enterprise as containing hidden danger to the crown. In less than a hundred years this utterance of mingled fear and prophecy was fulfilled.

Sixteen thousand pounds were due to Penn, besides the promise of a peerage to his father. If Penn were willing to accept a lordship on the Delaware for a barony on the Wey, Sunderland, Secretary of State, thought the bargain would be a good one for the government. The treasury was empty, and the government could hardly make another man Viscount Weymouth while the admiral's dues were unpaid. Had there been a full treasury, no Quaker seed would have ever been planted in Pennsylvania by William Penn. So the terms of the charter were settled and signed by King Charles on the fourth of March, 1681, sixty-one years after the landing of the pilgrim's at Plymouth.

Penn proposed to call the purchase, or rather province, Sylvania, because it was so largely covered with forest. Charles however, insisted on adding Penn as a compliment to his father. Fearing the name would be regarded as a display to his vanity, Penn offered twenty guineas to the secretary to change the name. One of Penn's biographers asserts that if he had offered the guineas to the King he would have accepted them and granted Penn's wish.

So, by this little thing, the indebtedness of the English
government to Penn's father, his son became the owner of a vast province in America, with power to form and administer a government in harmony with his own will. One can easily imagine how different such a government would be, a sole autocracy, from the governments of New England so largely created and administered by the King and his ministers.

Deeply imbedded as were the political institutions of New England in religion, it is worth while to look at Penn's frame of government, which was given to the world early in 1682. In the preamble is set forth his leading ideas on the nature, origin and object of government. It is of divine origin, so Penn declared, and bearing the same kind of relation to the outer man that religion bears to the inner. The outward is needed because man will not always obey the inward light. Its object is to encourage the well disposed, to shield virtue and reward merit, to foster art and promote learning. Vice will vitiate every form, and so long as men are ruled by their passions instead of reason, neither monarchy nor democracy can preserve them from destruction. Government depends more on man than man on government, if men are wise and virtuous. It is essential to the stability that the people be educated in noble thoughts and virtuous deeds. Such a people, making their own laws and obeying them faithfully, will be free, whatever may be the name of the constitution under which they live. He concludes by saying that "in reverence to God and good conscience towards men," he had formed his scheme of government to secure the people from the abuse of power and their freedom by their just obedience. Did not this lofty ideal justify him in calling it the "Holy Experiment"?

Leaving the people so free to govern themselves, ere long they began to come to the province from every part of Europe. At first came the English, Scotch-Irish, Welsh, Germans, Dutch and Swedes. For a long time the Swedes maintained their importance and many a family still living in the Commonwealth boasts of its Swedish descent. The Dutch were never so numerous. Fur trading in the early days was their chief pursuit, and as their trade with the Indians, who sold them, lessened, the Dutch wandered away.
Among the Friends who went to Pennsylvania were persons of varied mental and moral cultivation. They were industrious, of fine character, prosperous, and for many years were the controlling element in the province and in legislation. The Welsh Friends were educated people, and for twenty-five years were the only physicians.

Of the many continental people who were borne westward to Pennsylvania, the Germans were the most numerous. Through various sources they learned of Penn’s government and offers to settlers. Many influences co-operated in this wonderful transformation scene, the despotism of princes, conflicts between the German states, religious persecutions, military conscriptions. The revocation of the Edict of Nantes in 1685 cost France 700,000 of her best citizens, many of them fleeing to the Palatinate, whose ruler was a Lutheran. By giving them shelter he drew on himself the vengeance of Madame de Maintenon, who gave orders through her husband, Louis XIV, to destroy the Palatinate. How thoroughly Louis’ soldiers accomplished their work is known to every one who has seen the ruined castle of Heidelberg with its ivy clinging to every cranny as if to hide the nakedness wrought by its destroyers. No wonder that the Germans were eager to fly from such foes. A large number soon settled in Germantown; within twenty-five years over 50,000 had come into the province. Many were from the Westphalia country, and near the close of their migration Louis’ army laid it waste, burning every hamlet, marketplace and church in the duchy of Cleves.

A few miles from Coblenz on the Rhine is the beautiful town of Neuweid, where lived Roman Catholics, Lutherans, Baptists, Jews and the Moravian brethren. This town also was marked for destruction. Suffering the fate of Heidelberg and Cleves, many of the survivors eagerly fled to Penn’s peaceful asylum on the Delaware.

Another class of German emigrants must be mentioned—the Menonites. Persecuted while living under the shadows of the Alps, they went first to Alsace on the Rhine and afterwards to Pennsylvania. Germantown was the magnet; ere long they bought a large tract of land in the Pequea Valley, not far from Lancaster. Girt around by the gloomy
forest, whose silence was unbroken by the murmurs of a honey bee or the twitterings of a bird, they felled trees, built homes and tilled the land. This German-Swiss settlement, in the Eden of Pennsylvania, has retained its essential life for more than two hundred years, notwithstanding its nearness on every side to the loud-rushing civilization of our time.

In 1734 some Lutherans from Salsburg, one of the most beautiful parts of Austria, came to Georgia. Victims of bloody persecution, they emigrated with their pastors and schoolmasters; and not long afterward were joined by several hundred Moravian families. All went well until war broke out in the colony. Then, as their religion forbade them to fight, they started for Penn's peaceful province and settled in Bethlehem.

Finally may be mentioned the Scotch-Irish, who were so called because they had descended from the Scots, in the north of Ireland. Brave, hardy and hot-headed, their enmity toward the pope was as sincere as their veneration for Calvin and Knox. They were not particularly fond of Penn; and were more interested in killing an Indian in battle than in saving his life by peaceful art.

Many of the early settlers retained their native characteristics, especially the Germans. Their conversation was German; German was taught their children in the schools; their books, newspapers, deeds and other legal documents were in German. Associated in such large numbers by themselves, does any one wonder why they have so long preserved many of their ways and ideas? There was, however, from an early day a strong bond between them and the Friends. They had had fighting enough in their old home, so they were always ready to unite with the Friends to maintain peace throughout the province. Whenever a rumor of war was heard, started perhaps by the energetic, hot-headed, Scotch-Irish, couriers were sent in every direction among the Germans to tell them that if they would vote and act with the Friends there would be no war, and no higher taxes. These arguments were understood and were effective, and so with the aid of the Germans the Friends retained public control of the province until 1756, nearly to the on-coming
I have given these details of the national diversities of the early settlers of Pennsylvania, because in them are seen the explanation of several deep imprints that appear in the subsequent history of the state. First, they explain the lack of unity and interest in local matters. In New England the colonists were largely English and among them was more unity of sentiment and action. A common language is everywhere a bond between those who use it. It was natural for the Germans, who came to Pennsylvania in the early days, like the Norwegians, Poles and Huns and other nationalities who have come in later times, to associate together, attend the same church, have their own schools and newspapers, inter-marry and thus unintentionally preserve their distinct national characteristics.

Secondly, the spirit for peace, thus formed under the leadership of Friends, has always been preserved and in marked contrast with the uneasy riotous spirit displayed in other states of our national union. The blessings of order, learned in the provincial days, have never lost their potency, notwithstanding the wondrous growth in numbers and diversity of sentiment among the people, for resistance to government during the century and more of statehood has been rare and brief.

Thirdly, the love of order, thus notably displayed from the beginning at home, explains also the desire of Pennsylvania to maintain peace in the nation,—in other words, their national patriotism. The people of no state displayed this in fuller measure during the Civil War, and in the great world conflict. Of the many who went, of their willingness to go, of their faithfulness and valor, the thousands of graves on the battlefields of the civil and world wars, are the silent lasting witnesses that Penn did not attempt his Holy Experiment in vain.

Though Penn, as we have seen, created a form of government resting on the highest moral and political principles, he did but little personally to direct the destiny of the people. He appointed a governor and other officials who preserved order and administered all his public and private affairs. Only twice did Penn visit his province and even these visits
were brief. The proprietor of this vast estate, a man of the finest culture of the time, had he gone to Pennsylvania to spend his days with the people, his great influence and power would have been felt in every direction. But his interests in England were wide and deep, and even during his short absence in his province they greatly suffered.

One of the most unique things in Penn's scheme of government was his retention of the lordship of the land. In many ways one of the most modern of all the men of note concerned with the colonies, as a land-owner he acted the part of a great feudal nobleman. Instead of selling many acres, most of his land was leased on long terms, the tenant paying a quit rent. And whenever he sold, the grantee or purchaser could not sell without Penn's consent. This is known in feudal law as subinfeudation. You wonder what Penn was trying to accomplish by such a strange medieval regulation. He was playing the part of a great paternal father to his people. By putting such a restriction on the sale of the land, he sought to prevent undesirable citizens from becoming land owners and controllers of the destiny of the province. The same thing is still done in creating villages, especially near our large cities, in order to make them attractive and draw residents. So long as Penn could enforce this restriction, he largely controlled immigration to his province, for if those who desired to come could not buy nor lease land, they were in effect denied entrance.

Like many a dream before and since, it proved to be fleeting. Perhaps the coming of undesirables was somewhat checked, but another difficulty arose which was not forseen. Many, very many, who had agreed to pay rents, as soon as they found that Penn was in deep waters at home and not likely to return to his province, stopped paying their rents; still worse, his trusted agent, cold, sly and slick, proved to be a scoundrel, and Penn's income from his vast possessions crumbled until he became a bankrupt.

If Penn tried to play the good watchful father in keeping all undesirable persons out of the province, in religious things notwithstanding the intensity of his religious belief, he was not blind in his conception of religious liberty, and every one was free to live according to his religious convictions.
The only restriction imposed on any one was in observing Sunday. He insisted that the people should be quiet, otherwise they were left free to worship and act quite as they pleased. That was not after the New England way of doing things. No witches were burned in Pennsylvania, though the province was rank in some places with the kind of material from which witchcraft sprang. Even now the pow-wower still practices his magic art among those who in other regards are not in the least credulous.

As a consequence of Penn's liberal religious principles, all kinds of religious belief blossomed for a season in Pennsylvania. Besides the Friends, Lutherans, German Reformed, Presbyterians and other long established religious bodies, all kinds of religious cranks found a congenial home in the province. Many of them swarmed from the German universities, especially the University of Halle. The German Reformed and Lutherans were numerous, the Menonites were fewer. Nearly like them were the Tunkers, differing chiefly respecting baptism. From them sprang the Siebentager, or German Seventh Baptists, one of the most interesting of all the many religious associations. Some of their wooden buildings with their little windows are still standing. These voluntary exiles, like the pilgrims of New England, were Protestant friars, among whom were many educated men. They lived simple, severe lives, not unlike the order founded by St. Francis of Assisi. Father Friedsham founded the order in Pennsylvania, and men and women flocked from all sides,—even married women left their families to join and lead a more holy life.

Friedsham won over a German Reformed minister, who proved a valuable associate. Some Lutherans were led away, and as the number of hermits increased, a conventicle and monastic convent were established. Kedar was the name of the first convent for the sisters, built in 1735, when the province was half a century old, and three years later Zion was built for the brethren. They adopted the habit of the Capuchins or White Friars, consisting of a shirt, trousers and vest, with a long white woollen gown or cowl in winter, and one of linen for summer. For the sisters the dress was slightly changed. Petticoats for trousers and
a cowl of a somewhat different form. Monastic names were given to all who entered the cloister, though the community was a republic in form. Father Friedsham ruled like a despot. For many years this strange society flourished at Ephrata, about a hundred miles from Philadelphia.

Another association may be mentioned, the Schwenkfelders, so called, who still survive in Central Pennsylvania. Their founder was a Silesian nobleman, Kaspar Schwenkfeld von Ossig, counsellor to the Duke of Liegnitz, a contemporary of Luther. Persecuted at home by both Lutherans and Roman Catholics, they sought shelter under the liberal rule of Penn. Of the Pietists, the last to be noticed, what shall be said? More than one hundred associations existed within a radius of fifty miles from Philadelphia. In lonely retreats they spent their lives of silence and contemplation, like the monks of the Middle Ages,—a strong contrast to the bustling, energetic settlers around them. What strange influences, conscious or unconscious, had led these truly religious people to wander far off into the wilderness and there indulge in musings so foreign to their times? How different, too, might have been their history had Penn attempted to constrain them all into conformity with his own belief. Leaving them alone, the world learned in due time that they were not possessors of a perennial stream, but only a shallow brook that soon ran dry.

Since the moulding of the province depended so much on Penn, notwithstanding the exigency of his affairs at home, why did he not stay in his province? This was his intention in the beginning, and he had a beautiful home built for himself and family at Pennsberry, a few miles up the river. An estate of nearly nine thousand acres was laid out, of which a large portion was kept in a natural state as a park. His house stood on a gentle eminence facing the river. It was built of brick, sixty feet long with additional wings, two stories high and a tile roof. The rooms were in suites, connected with folding doors and wainscoted with English oak. A handsome porch and stone steps led into the spacious hall that extended nearly the whole length of the house.

The gardens were the wonder of the province, un-
equaled in extent and beauty. The most beautiful wild flowers were transplanted into the gardens, trees and shrubs were imported from other colonies, while roots and seeds were sent from England.

Mrs. Penn's side-board, table and high-backed carved chairs were of the finest oak. Turkey worked chairs, arm-chairs for ease and couches with plush and satin cushions were among the articles of furniture, and in the parlor stood the great leather chair of the proprietor.

Penn's table was well served; he had a good cook and occasionally remarked in his pleasantry: "Ah, the book of cookery has outgrown the Bible, and I fear is read oftener; to be sure, it is of more use." Penn's cellers were well stocked with Canary, claret and Madeira, also a bountiful supply of cider and ale. Penn had a brewery built, whose foundation may still be seen.

Penn's family had a coach. Fine horses were imported from England, and he often rode around the country on horseback. He usually went to Philadelphia in a handsome boat rowed by six men. Thus for a few short months he lived in the province in a princely manner, the lord and proprietor of a vast estate, directing the destiny of a rapidly growing people.

Penn was deeply interested in the Indians and they soon learned that he was their sincere friend. He made many journeys among them, never fearing to entrust himself to their protection. During one of these journeys, an Indian tried to convince Penn of the superiority of Indian civilization. "See," said the Indian, "when the white man goes away from his home, he locks his door; when an Indian goes away, he only puts a stick of wood against it to keep the wind from blowing it open." The white men who took advantage of the greater knowledge and love for rascality to cheat the easily deluded Indian merited and received Penn's condemnation.

Penn might indeed rejoice over much that he beheld in his fair province. What suddenly broke into this hopeful prospect? News from home that a bill had been introduced into the House of Lords for seizing his province and vesting it in the crown. Penn therefore was obliged to return.
After getting on board his ship at the end of his first visit, he wrote the following farewell letter concerning the city of his heart: "And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service and what travail has there been to bring thee forth and preserve thee? My soul prays to God for thee, that thou mayest stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by his power."

Of Penn's experiment in America, it may be asserted that it was the most ideal the world has yet known. To found a state in which the military arm was never to be used seemed the most visionary of all political conceptions. At the time of Penn's death in 1718, Philadelphia was seventy-three years old, and the largest city in the colonies. The province was the most generally known of all in Europe, and drew more and more varied people.

And now a closing reflection may be drawn over Penn's Holy Experiment. What would he think were he to revisit his province? Doubtless he would gaze with glad surprise on the millions of acres of smiling fields where once vast gloomy forests overspread the scene. This joy would be lessened in failing to see, wherever he looked, his friendly Indians, for long since every one of them has been crowded off the soil. Great cities have risen as by magic in every part of the province, resounding with the loud noise of men, and the harsher clang, night and day, of machinery. Even silence between the cities and villages is broken by the sharp railway whistle and the grinding railway wheel; while beneath the surface in many places the earth is groaning, struck by the picks of thousands of miners. Most amazing of all, instead of a few thousand persons,—quiet plodders of the soil, content to make an honest living and gather a reasonable store for the future,—is a much larger number, more eager often in amassing wealth than in making a wise use of it. Looking on his experiment today, and contrasting it with his ideal, Penn surely would not call it a Holy one!

Would he despair? Penn who was something of a scholar
and thinker, was still greater as a believer in a Higher Power governing all, and governing well. A century or two is only a small section in the life of a people who imagine their country is to live forever. Ours has safely passed through many a storm, and if men have not learned how to live wisely from hard experience, somehow our country has always righted itself and moved onward. Even the present world-tempest, the most terrible that has ever rocked the earth, will eventually be stilled; and Penn, we may believe, with unshaken faith in God, would calmly wait for the fullness of time, wherein he should see the fulfillment of his Holy Experiment.