



The Huntington Library, Art Collections, and Botanical Gardens

PENNSYLVANIA COLONY: THE HOLY EXPERIMENT



Grade 5
United States History and Geography

I. Standards Assessed

History-Social Science Content Standards

5.4

- 2 Identify the major individuals and groups responsible for the founding of the various colonies and the reasons for their founding. . . .
- 3 Describe the religious aspects of the earliest colonies (e.g. Puritanism in Massachusetts, Anglicanism in Virginia, Catholicism in Maryland, Quakerism in Pennsylvania).

History-Social Science Analysis Skill Standards

Chronological and Spatial Thinking

- (1) Students place key events and people of the historical era they are studying in a chronological sequence and within a spatial context; they interpret time lines.

Research, Evidence, and Point-of-View

- (1) Students differentiate between primary and secondary sources.
- (2) Students pose relevant questions about events they encounter in historical documents, eyewitness accounts, oral histories, letters, diaries, artifacts, photographs, maps, artworks, and architecture.

Historical Interpretation

- (1) Students summarize the key events of the years they are studying and explain the historical contexts of those events.
- (3) Students identify and interpret the multiple causes and effects of historical events.

English-Language Arts Content Standards

Reading

- 1.2 Use word origins to determine the meaning of unknown words.
- 2.3 Discern main ideas and concepts presented in texts, identifying and assessing evidence that supports those ideas.
- 2.4 Draw inferences, conclusions, or generalizations about text and support them with textual evidence and prior knowledge.

Writing

- 1.2 Create multiple-paragraph expository compositions.

Speaking

- 2.2 Deliver informative presentations about an important idea, issue, or event. . . .

English-Language Development Standards (Level 4)

Listening and Speaking

- (1) Listen attentively to more complex stories /information on new topics across content areas, and identify the main points and supporting details.
- (6) Ask and answer instructional questions with more extensive supporting elements (e.g., “What part of the story was most important?”)

Reading Fluency

- (1) Use knowledge of English morphemes, phonics, and syntax to decode and interpret the meaning of unfamiliar words.
- (4) Use standard dictionary to find the meanings of known vocabulary.
- (6) Use decoding skills and knowledge of academic and social vocabulary to achieve independent reading.
- (8) Read increasingly complex narrative and expository texts aloud with appropriate pacing, intonation and expression.

Reading Comprehension

- (1) Describe main ideas and supporting details of a text.
- (2) Generate and respond to comprehension questions related to the text.
- (6) Distinguish between explicit examples of fact, opinions, inference, and cause/effect in texts.
- (7) Identify some significant structural (organizational) patterns in text, such as sequence/chronological order, and cause/effect.

Writing Strategies

- (4) Use complex vocabulary and sentences appropriate for language arts and other content areas (e.g. math, science, social studies).
- (6) Write multi-paragraph narrative and expository compositions and examples appropriate for content areas, with consistent use of standard grammatical forms.

II. Teacher Background Information

The Society of Friends, or Quakers as they were commonly known, began as a small gathering of religious reformers during the English Civil War (1642-1646). Unlike other mainstream denominations, the Quakers abandoned all of the rituals and practices of the Roman Catholic Church. They relied solely on an “Inner Light,” a spark of redemption within every man and woman. Their worship service was one of silent waiting for someone, male or female, to share their religious feeling with others in the gathering. They had no paid clergy. In place of splendid cathedrals or church buildings, Quakers met in private homes or meeting halls. Protestant denominations in England, whether they were Anglican, Puritan, or Separatist, looked upon Quakers as dangerous fanatics who denied the primacy of scriptures. When they were a small insignificant sect they were simply ridiculed but in the 1650s, as Quakers began to proselytize, they were persecuted.

George Fox, founder of the Society of Friends, taught egalitarianism—a radical social philosophy in seventeenth-century England. Fox taught that in God’s sight no social distinctions existed. Quakers refused to observe customs of tipping one’s hat to a person deemed by society as your superior. They refused to pay tithes to the Anglican Church, to take oaths on the Bible, and renounced all forms of violence even in self-defense. They believed in the spiritual equality of the sexes and the right of women to participate in religious gatherings. The first 59 Quaker missionaries who came to America included 26 women. They set out to convert people in the West Indies and in English, Dutch, and Swedish colonies in North America. These missionaries were reviled, imprisoned, or deported. In Puritan Massachusetts Bay they were warned that their rights in the colony depended on their keeping “away from us” and to those that would come “...to be gone as fast as they can, the sooner the better.” However, Quakers kept coming and, in 1659, two Quaker men were hanged on Boston Commons. An elderly Quaker woman, Mary Dyer, was threatened with execution and escorted out of the colony. When she later returned, she, too, was hanged.

William Penn, son of Admiral Sir William Penn, joined the Society of Friends in 1666 and took up the cause of defending Quakers who had been arrested in England and Ireland for practicing their religion. On his father’s death, the younger Penn inherited a small fortune in addition to a claim for funds his father had lent to King Charles II.

In 1674 Penn joined with other Quakers in setting up a colony between the Hudson and Delaware Rivers in the former Dutch New Netherlands colony. After England gained control of the Dutch colony it was renamed New York in honor of King Charles’s brother, the Duke of York. The colonial lands south of what is now New York were

divided into two parcels known as West and East Jersey; the proprietor of West Jersey sold his rights to William Penn and the Quakers who attempted to start a colony along the Delaware River. The colony failed to attract a large number of settlers. There were also legal claims regarding the sale of the land to the Quakers that made settlers wary of migrating.

Penn was not willing to give up and in 1681 won a charter from King Charles II to a vast land west of the Jerseys in return for canceling a royal debt owed to Penn's father. Penn decided to make this Quaker colony of Pennsylvania a haven for people of all religions and national backgrounds. This colony was to become a "Holy Experiment" in which people would live together in peace. Penn, like John Winthrop of Massachusetts Bay, looked upon his colony as "a model of Christian charity."

III. Materials Needed

Student Readings:

- **Document One:** William Penn Time Line
- "History Detective" Group Readings
 - Group 1 **Document Two:** "Concessions to the Province of Pennsylvania, 1681"
 - Group 2 **Document Three:** "The Plan of Government for Pennsylvania, 1682"
 - Group 3 **Document Four:** "Pennsylvania Charter of Privileges, 1701"
- **Document Five:** The Walking Purchase
- **Document Six:** "Journey to Pennsylvania" by Gottlieb Mittelberger
- **Document Seven:** "Benjamin Franklin on German Immigrants"

IV. Lesson Activities

1. Introduce the lesson after readings on the Society of Friends or Quakers in the history textbook. Students should be able to explain the basic beliefs held by members of the Quaker community. The class should be aware of the religious persecution that Quakers faced in England and much of Europe in the seventeenth century. You may wish to review Section 3 of the previous lesson "Cooperation and Conflict: American Indians and English Settlers in Colonial America."
2. Distribute **Document One**, "William Penn Time Line." Have students refer to the time line as they read materials related to Penn during the lesson. You may wish to have students draw illustrations of events for the time line.
3. Divide the class into three groups; give each group the task of interpreting a secondary source reading—Group 1: **Document Two**, Group 2: **Document Three**, and Group 3: **Document Four**. These readings are adapted from late seventeenth- and early eighteenth-century documents.

Set up the activity by telling students that they are going to play the role of a “history detective” and interpret a short reading that they have uncovered about early Pennsylvania. To dramatize the activity print the readings on parchment paper, fold it over several times and burn the edges to make it appear old. If parchment paper is unavailable stain white paper with coffee and let dry before burning edges. Be creative! Following each of these documents there is a reprint of the reading in regular font in the event that deciphering the gothic type proves to be too difficult.

Have each group explain what their assigned reading reveals about William Penn and the Quaker Colony of Pennsylvania. As a class, construct a chart comparing and contrasting the three documents. Ask students if they think these documents would attract people to settle in the colony and explain why. Students should cite specific sections from one or more of the three documents to support their position. Conclude this activity by having students assume the role of a young person desiring to migrate to Pennsylvania and write a persuasive letter to their parents urging that the family settle in America.

4. To help illustrate Penn’s commitment to treat Native Americans with respect, examine Benjamin West’s “Penn’s Treaty with the Indians” (<<http://www.pafa.org/paintingsPreview.jsp?id=970>>) and/or Edward Hick’s “Peaceable Kingdom” (<<http://www.nga.gov/cgi-bin/pimage?59644+0+0>>). The paintings are romanticized representations of Penn’s pledge to deal fairly with Native Americans. Ask students if either of these similar paintings reflect Penn’s stated intention to be fair in all his dealings with the Indians of Pennsylvania. Insure that students understand that Penn’s pledge applied not only to his tenure as governor but to his heirs as well.
5. Before proceeding to the next reading ask students to work out a mathematical problem relating to the fifth grade physical fitness test. Have each student record the time that it takes to walk a mile. Based on the time, ask students to estimate how far they could walk in a day and a half. Recognize that students will often overestimate how many miles they could walk in 12 hours (based on an 8 hour day). Factor in time to stop and rest during the walk. Tell students that they also need to consider that the walk would be through woods and underbrush where there were no trails to follow. Reconsider the number of miles that a person could be expected to walk under these conditions. Try to come to some consensus and write the number of miles on the board.

Assign **Document Five**, “The Walking Purchase,” a secondary source describing how Governor Thomas Penn, William’s son, negotiated a land purchase with the Indians. Considering the length of the reading, you may wish to read it aloud to the class. Discuss the reason Governor Penn felt it was necessary to get more and more land from the Indians. Ask students to assume the role of Pennsylvania Indians and explain how they would have responded to the “Walking Purchase.” Would “tricks” like these affect relations with Indians in the future?

6. Explain that Pennsylvania attracted people with different religious beliefs from England as well as much of northwestern Europe. Many people who had been

persecuted by both Protestants and Catholics in Germany flocked to the colony. Also review with students the system of indentured servitude from their text books. Once students demonstrate an understanding that some colonists had their way paid to America for a period of labor, assign **Document Six**, "Journey to Pennsylvania." You may wish to read the document aloud to the class or divide students into the three previously assigned groups and have them read and discuss the document. Ask students if they were aware of what Mittelberger described in his pamphlet would they have agreed to come to Pennsylvania. Would it be better to be an indentured servant in Virginia or one of these German workers in Pennsylvania?

7. By the 1750s in some regions of the colony of Pennsylvania people were speaking only German. Benjamin Franklin expressed concern about the influx of German immigrants in 1753, while Mittelberger was still in Pennsylvania and before he published "Journey to Pennsylvania." Have students read **Document Seven**, "Benjamin Franklin on German Immigrants." Discuss the document and ask students if there is any connection to the present day. Ask if they have heard of similar arguments today that call for the end of immigration from a country. Remind students that William Penn originally set up the colony so that people of all religions and different countries could come and live together in peace. Was Franklin taking a stand against the principles upon which the colony was established? Ask if people in California today who opposed immigration to the state are living up to the ideals expressed by Emma Lazarus's poem "The New Colossus" inscribed on the Statue of Liberty,

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

8. Conclude the lesson with a discussion of the ideals William Penn had for his Quaker colony and the reality of what occurred over the first hundred years in Pennsylvania. Ask if they thought the colony was a success and if it actually lived up to the goals set by William Penn. Have students write a short essay on the lessons we can learn from the story of Pennsylvania.

William Penn Time Line

- 1644 William Penn is born on October 14, son of the wealthy and influential Admiral Sir William Penn.
- 1660s Penn attends Oxford University.
- 1665 Penn spends one year in law school
- 1666 Penn sent to Ireland to oversee his father's estates; there he is influenced by a Quaker preacher.
- 1667 Penn is briefly jailed for attending a Quaker meeting.
- 1669 Penn is jailed in the Tower of London for his writings of Quaker beliefs.
- 1670 Penn is arrested for street preaching; Admiral Penn dies; William inherits a small fortune including a debt the King of England owed Admiral Penn.
- 1681 Penn cancels the King's debt in return for a charter to establish a colony in North America; Penn writes "Concessions to the Province of Pennsylvania"
- 1682 Penn sets out a plan of government for the colony and travels to Pennsylvania where he remains for two years
- 1685 Penn serves in the Court of King James II; he has some influence there with the King.
- 1688 King James II is overthrown and replaced by William of Orange and Mary, James II's daughter; Penn loses influence because of his friendship with King James.
- 1693 Penn is removed as proprietor of the colony of Pennsylvania by King William and Queen Mary.
- 1699 Penn returns to Pennsylvania as proprietor of the colony; he finds that the colony had been poorly run during his absence.
- 1701 Penn issues the Pennsylvania Charter of Privileges and returns to England leaving his son, Thomas Penn, as governor of the colony.
- 1718 Penn is disappointed with his son's governorship in Pennsylvania and decides to sell the colony to the English king, George I, but dies of a stroke before selling the colony.

Concessions to the Province of Pennsylvania, 1681

I, William Penn, Proprietor and Governor of the colony of Pennsylvania given to me by King Charles II, do hereby declare:

That as soon as persons arrive in the colony land will be set aside for a large town or city near a river. Every person who purchases land will have a section determined by lottery. Great roads will be built from the city into the countryside.

Every purchaser may buy from one thousand to ten thousand acres of land. However, no person is to have more than one thousand acres unless in three years he brings his family to settle on the land.

When a servant is brought over to work the land at the end of his years of service he shall be given 50 acres of his master's land.

For those who wish to search for gold and silver in Pennsylvania, they have the liberty to dig in any man's property provided they pay for any damages done to the land. If gold or silver is discovered the person who discovered it will get one-fifth; the owner of the land will be given one-tenth; the governor, two-fifths; and, the rest will go into the colony's treasury with a share going to the King of England.

Every man will be required to plant a section of his land within three years after purchasing the land or it will be divided and settled by newcomers.

Planters are to trade fairly with the natives of this country.

No person shall harm or mistreat an Indian in any way. If a person breaks the law he or she would be punished as if the harm had been done to any white settler. If any Indian, in any way, harms a settler, the settler may not take the law into his or her own hands but must present a case before an officer of the district. The district officer or judge will take the case to the local Indian chief who has the power to determine how the dispute should be settled.

In clearing the ground for planting, one acre of trees should be left for every five acres cleared in order to preserve oak and mulberry trees for silk and shipping.

—William Penn

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—William Penn

Source: Henry Steele Commager and Milton Cantor (eds.), *Documents of American History*, Vol. 1, 10th Edition (Englewood Cliffs, NJ: Prentice Hall, 1988), pp. 35-36.

The Plan of Government for Pennsylvania, 1682

Whereas King Charles II, under the great seal of England, has been pleased to give me William Penn and to my heirs the land called Pennsylvania in America.

I, William Penn, declare for me and my heirs, liberties and properties to be held by freemen, planters and inhabitants of this great land.

The government of Pennsylvania is established for two purposes, first to terrify evildoers and second to benefit those that do well. Government seems to me to be part of religion, a thing that is sacred. Evildoers should fear our laws. But to others who live just lives, government is capable of kindness, goodness, and charity. The laws of the government of Pennsylvania will be followed by all the people because the people help make these rules.

Governments are like clocks, they run because men wind them. So it is with governments that are made and run well or ruined by men. If men are good the government cannot be bad. If men are bad, they will destroy government.

I know that some say let us have good laws, and don't matter about the men that run them. But, they should consider that although good laws do good, good men do better. Let there be here in this land of Pennsylvania men of wisdom and virtue. Let men of good conscience, to the best of their skills, create laws of this government to benefit all.

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—William Penn

Source: *Annals of America*, Vol. 1 (Chicago: Encyclopedia Britannica, 1976), pp. 265-271



William Penn

Pennsylvania Charter of Privileges, 1701

Be it known to all. I, William Penn, do declare that all Freemen, Planters, and Adventurers in this territory have the following liberties and privileges:

Because no people can be truly happy without having civil liberties, the right of freedom of conscience to practice their religious beliefs is guaranteed provided that they believe in one almighty God. They will not be made to do anything against their religious beliefs.

All persons who are Christians may serve in the government.

For the well-being of this colony there will be an Assembly chosen yearly by the freemen in the colony. Four men who have wisdom, virtue, and ability should be elected from each county to serve in the Assembly.

That all criminals shall have the right to call witnesses to testify at trials.

Because freedom of conscious is so important, I declare that it shall never be taken away by me or those who come after me. I William Penn, Proprietor and Governor of Pennsylvania declare for myself and my heirs that these liberties will be held by the people forever.

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Source: Henry Steele Commager and Milton Cantor (eds.), *Documents of American History*, Vol. 1, 10th Edition (Englewood Cliffs, NJ: Prentice Hall, 1988), pp. 40-42.



“Peaceable Kingdom”
Edward Hicks

The Walking Purchase, 1737

The Leni Lenape or Delaware Indians had been tricked by the early Dutch settlers of New Jersey and Pennsylvania. There is a story told of one early land purchase. The Dutch settlers asked the Indians to sell them land for a garden as big as the hide of a bullock. The Indians agreed and the Dutch then cut the hide into long thin strips and marked off a large circle of land. The Indians had been tricked. Years later when William Penn arrived he promised to treat the Indians fairly and refused to let any settler purchase land without the approval of the governor or his representatives. The Delaware had great respect for William Penn and always considered him their friend.

The Delaware trusted Thomas Penn, William's son, when he became governor of the colony and expected that he would continue to trade and negotiate fairly with them. Among some Indians it had been a custom to measure off land that was to be sold by having a person walk the distance in a day and a half.

Around 1735 Governor Penn suggested that this "Walking Purchase" be used to settle a dispute over land that the Pennsylvania government said had been sold in 1696 and 1697. The Delaware denied that the land had been sold. Governor Penn produced a paper indicating the sale but it had been signed by Indians who never lived on the land. Wanting to settle the dispute peaceably, the Indian leaders agreed to turn over to the English the land that could be walked in one and a half days. It was agreed that the English would select three men to walk and that the Indians would appoint some to go along to witness the walk. The three men selected by the colony began a training program.

Governor Penn, in order to pay some of his debts, had sold the land he expected to get from the walk. The governor now had to make sure that this land was "walked" and turned over to the colony or he would be in serious trouble with those who had already purchased the land. In 1735, two years before the walk was to take place, the governor paid several men to survey the land to make sure that the "Walking Purchase" would be in the land that had already been sold. He also sent a party into the area to cut down trees and blaze a trail to make it easier for the men to walk a longer distance. The Indians trusted Penn and were unaware of what he was doing to make sure that the three men he selected would be able to walk a longer distance.

The "walk" began on September 19 and was to finish at noon the next day. The three men who were selected to walk were well trained. They also had a party of other men with horses carrying supplies that they might need during the walk. The Indians assigned to accompany them to make sure the walk was proper were surprised but didn't think it would really help the walkers. One of the three men had to drop out between 10 and 11 o'clock in the morning of the first day. Another fell into a creek nearing nightfall and the walk had to stop. One of the two Indians who were with them to witness the walk became so upset that he gave up and left. He reported to the Indian leaders that the men were running and not walking as had been agreed. He also told the chiefs that the English runners were following a trail that had been marked out earlier. On the next morning one man continued his "run." By noon on the second day he had covered 65 miles. The Delaware who had agreed to this "Walking Purchase" thought that at the very best they would be able to cover less than half that distance.

The land was some of the richest in all of eastern Pennsylvania. The Delaware argued that the “Walking Purchase” was illegal and refused to leave the land. Almost immediately hundreds of settlers began moving into the disputed land. Pennsylvania called on the powerful Iroquois Nation to help. The Iroquois, who were on friendly terms with the Pennsylvania colony, ordered the Delaware to leave the disputed land. Since they would not get help from the powerful Iroquois Six Nations they had to leave the land.

The Delaware had trusted William Penn’s son and they had been tricked by him just as earlier the Dutch had tricked them into turning over a large section of land rather than the garden they had agreed to give the settlers. William Penn’s promise to always treat the Indians with fairness had been broken.

Source: Adapted from C. A. Weslager, *The Delaware Indians, A History* (New Brunswick, NJ: Rutgers University Press, 1972) and Sherman P. Uhler, *Pennsylvania’s Indian Relations to 1754* (New York: Ams Press, 1951).

Questions

1. Was Governor Thomas Penn living up to the promises his father had made to the Delaware Indians?
2. Why did the Delaware agree to the “Walking Purchase?”
3. What steps did Governor Penn take to make sure that he would get all the land he desired from the “Walking Purchase?”
4. What lessons can you learn from this event in history?

Vocabulary

blaze a trail	prepare a trail or path through the wilderness
bullock	young bull
negotiate	discuss an issue to come to some agreement
Six Nations	Iroquois confederations or association of nations; the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora

Journey to Pennsylvania

Gottlieb Mittelberger, a native of Germany, arrived in Pennsylvania in 1750 and stayed for four years before returning home. In 1756 he published an account of poor German immigrants who were sent to the colony as workers. In his pamphlet Mittelberger reported that these workers were rounded up by agents who made promises to them that they never intended to keep or just tricked them into sailing to America. In the passage below the author describes life in Pennsylvania for these German workers.

Primary Source

At length, when, after a long and tedious voyage, the ships came in sight of land...all creep from below on deck to see the land from afar, and they weep for joy, and pray and sing, thanking and praising God. The sight of the land makes the people on board the ship, especially the sick and the half-dead, alive again, so that their hearts leap within them; they shout and rejoice and are content to bear their misery in patience, in the hope that they may soon reach the land in safety. But alas!

When the ships have landed at Philadelphia after their long voyage, no one is permitted to leave them except those who pay for their passage...; the others, who cannot pay, must remain on board the ships until they are purchased and released from the ships by their purchasers. The sick always fare the worst, for the healthy are naturally preferred and purchased first; and so the sick and wretched must often remain on board in front of the city for two or three weeks, and frequently die...

The sale of human beings in the market on board the ship is carried on thus: Every day Englishmen, Dutchmen, and High-German people come from the city of Philadelphia and other places...go on board the newly arrived ship...and bargain with them [immigrant workers] how long they will serve for their passage money... When they have come to an agreement, it happens that adult persons bind themselves in writing to serve three, four, five, or six years for the

Contemporary English

After a long and tiresome voyage when the ships finally came in sight of land the passengers all creep from below deck to see the land in the distance. They weep for joy, and pray and sing, thanking and praising God for living through the voyage. The sight of the land makes the people on board the ship, especially the sick and the half-dead, alive again. They have suffered in silence during the voyage and are now shout and rejoice that they have reached land alive. But sadly there is more hardship ahead!

When the ships have landed at Philadelphia after their long voyage, no one is permitted to leave them except those who had the money to pay for passage. Others, who cannot pay, must stay on board the ships until they are purchased. The healthy are favored and purchased first. Those who are sick and miserable must often stay on board the ships docked at the city for two or three weeks before they are purchased. Some of the sick die waiting to be bought.

The sale of human beings in the market on board the ship is carried out in this way: every day Englishmen, Dutchmen, and prosperous Germans . . . come from Philadelphia and other places and go on board the newly arrived ship. Here they bargain with the workers to determine how many years they must work to pay for their passage from Germany to Pennsylvania. When they have come to an agreement adults sign a paper saying that they agree to work for three to six years to pay the debt. The stronger they are the less time they will have to work.

amount due by them, according to their age and strength. But very young people, from ten to fifteen years, must serve till they are twenty-one years old.

Many parents must sell and trade away their children like so many head of cattle...; but as the parents often do not know where and to what people their children are going, it often happens that such parents and children, after leaving the ship, do not see each other again for many years, perhaps no more in all their lives.

It often happens that whole families—husband, wife, and children—are separated by being sold to different purchasers, especially when they have not any part of their passage money.

When a husband or wife has died at sea, when the ship has made more than half of her trip, the survivor must pay or serve, not only for himself or herself but also for the deceased....

When one has served his or her term, he or she is entitled to a new suit of clothes at parting; and if it has been so stipulated, a man gets, in addition, a horse; a woman, a cow.

If someone in this country runs away from his master who has treated him harshly, he cannot get far. Good provision has been made for such cases, so that a runaway is soon recovered. He who detains or returns a deserter receives a good reward.

If such a runaway has been away from his master one day, he must serve for it as a punishment a week, for a week a month, and for a month half a year. But if the master will not keep the runaway after he has got him back, he may sell him for so many years as he would have to serve him yet.

...Therefore, let everyone stay in his own country and support himself and his family honestly. Besides, I say that those who suffer themselves to be persuaded and enticed away by the man-thieves are very foolish if they believe that roasted pigeons will fly into their mouths in America or Pennsylvania without their working for them....

But, young people from ten to fifteen years old, must work until they are twenty-one years old to pay off the debt.

Many parents must sell or trade away their children like so many head of cattle. The parents often do not know where their children are being taken. . . . and usually do not see their children again for many years. Some never see them again.

Often whole families—husband, wife, and children—are separated by being sold to different people, especially when they did not have any part of their passage money.

If a husband or wife died at sea after the ship has sailed half the distance, the survivor has to either pay or serve time working not only for himself or herself but for the family member who died.

When a person has served his or her time working off the debt, he or she is allowed a new suit of clothes if it was agreed to. . . . In addition a man will get a horse and a woman a cow.

Anyone who runs away because of bad treatment he or she will not get far. Laws have been made for such cases and a runaway is soon found and brought back. Anyone who returns someone that tried to run away is given a good reward.

If such a runaway has been away from a master one day, he or she must serve an additional week for punishment. If the runaway escapes for a week, he or she must serve an additional month. If gone for month before being returned, an additional half-year of work is added on to the agreement. If the master decides not to keep the runaway after being returned to him, he may sell him or her for as many years as left in the agreement plus time for running away.

Considering what a person has to go through, let everyone stay in his own country and support himself and his family honestly. Besides, I say you are foolish if you are talked into leaving your homes by promises from these thieves. No one should believe that roasted pigeons will fly into their mouths in America or in Pennsylvania without their working for their food.

Questions

1. Why would people agree to leave their homes to work in Pennsylvania?
2. What service did a person have to perform to pay for the passage over?
3. Why did the author write this pamphlet?
4. How did he describe life in Pennsylvania for the German immigrant?
5. How was the agreement the German worker had to make to pay for his or her passage different from that of an indentured servant in Virginia? How was it different from slavery?

Vocabulary

bind	force; require; obligate
deserter	one who runs away
High German	someone from Southern or Central Germany who came to America earlier and has become somewhat wealthy
stipulated	agreed to; set down
tedious	tiresome; long and boring
wretched	miserable

Source: *Annals of America*, Vol. 2 (Chicago: Encyclopedia Britannica, 1976), pp. 3-6.

Benjamin Franklin on German Immigrants

In a letter written in 1753 to a friend, Benjamin Franklin wrote about his opposition to German immigrants who had come to Pennsylvania. Franklin claims that they had become rich but were not wise.

Primary Source

Those that come hither [German immigrants] are generally of the most ignorant Stupid sort of their own Nation.... Not being used to Liberty, they know not how to make a modest use of it... I remember when they modestly declined intermeddling in our Elections, but now they come in droves, and carry all before them... They begin of late to make all their Bonds and other legal Writings in their own Language...and I suppose in a few years [interpreters] will be also necessary in the Assembly, to tell one half of our Legislators what the other half say; in short unless the stream of their importation could be turned from this to other Colonies...they will soon so out number us, that all the advantages we have will not [be] ...able to preserve our language, and even our Government will become precarious.

Contemporary English

Germans who come to Pennsylvania are generally the most ignorant and stupid people of that country. They are not used to liberty and don't know how to behave in a land that offers freedom. I remember when they did not vote in our elections. But now they come in large numbers and expect to vote on issues they know nothing about. Today they expect legal papers to be written in German. I suppose that in a few years we will have to have interpreters in the colonial assembly so that our lawmakers will understand what they are saying. In short unless they stop coming in large numbers they will outnumber us. Then we will not be able to preserve our own language and may even lose our own government.

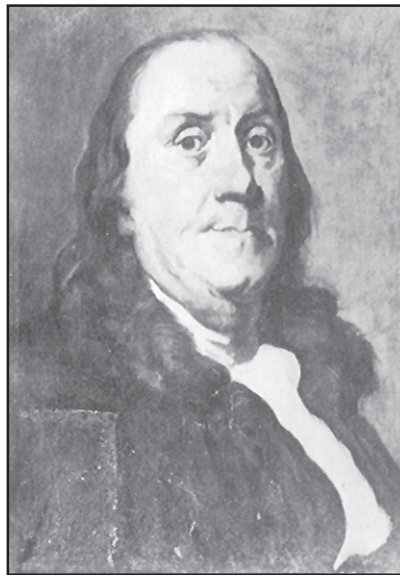
Source: Benjamin Franklin letter to Peter Collinson, May 9, 1753 as cited in J. A. Leo Lemay (ed.), *Reappraising Benjamin Franklin: A Bicentennial Perspective* (Newark: University of Delaware Press, 1993), p. 336.

Questions

1. What is Franklin's opinion of German immigrants?
2. Why do you think he was so concerned about the numbers of Germans who were settling in Pennsylvania?
3. According to Franklin, what is going to happen if they continue to settle in the colony?

Vocabulary

bonds	documents; financial agreements
droves	in large numbers
intermeddling	interfering; meddling in someone else's affairs
modestly	respectfully; politely
precarious	unsafe; shaky; in danger of losing



Benjamin Franklin

Print Resources

Avi. *Night Journeys, Vol. 1*. HarperCollins, 1999.

The year is 1768. Newly orphaned, Peter York has been adopted by a deeply religious Quaker family. He chafes under his new guardian's strictness and vows to break away. He sees his chance when two runaway indentured servants are reported to be fleeing through his community. If he catches one, there will be a reward and freedom. But capturing the runaways leads to consequences and choices Peter cannot foresee.

Giblin, James Cross. *The Amazing Life of Benjamin Franklin*. Scholastic, 2000.

In a concise, readable style, this biography presents a great deal of information about a key figure in American history. Giblin includes the challenges Franklin faced in establishing himself in business, his falling out with his son when they took different sides in the Revolutionary War, and the illnesses he suffered throughout his later years. It balances these challenges with the man's successes in publishing, his inventions, and his diplomatic service.

Kalman, Bobbie. *Colonial Times from A to Z*. Crabtree Publishing, 1997.

A readable text with colorful illustrations that highlight colonial life from curious clothing accessories to the various trades that occupied the people of the 18th century. (Nonfiction)

Kent, Deborah. *In the Middle Colonies*. Benchmark Books, 2000.

Learn about daily life during colonial times in this How We Lived... series entry. Read all three "How We Lived" books to learn how life differed in each colonial region. (Nonfiction)

Maestro, Betsy. *New Americans, The Colonial Times 1620-1689*. Scholastic, 1998.

This is a meticulously illustrated volume that describes the immigration and settlement of Europeans on the land from Maine to the Carolinas. Readers learn of the first thriving seaports, European-Indian relations, and the diverse cultures of the new immigrants. (Nonfiction)

McGill, Alice. *Molly Bannaky*. Houghton Mifflin, 1999.

At the age of seventeen, an English dairymaid was exiled from her country and sentenced to work as an indentured servant in Colonial America as punishment for spilling a bucket of milk. Yet Molly prospered, and with her husband Bannaky, she turned a one-room cabin in the wilderness into a thriving farm. And one day she had the pleasure of writing her new grandson's name in her cherished Bible: Benjamin Banneker.

Merrill, Amy F. *A Day in the Life of a Colonial Dressmaker*. Rosen, 2002.

Learn about the kinds of cloth, the fashions, and the life of a dressmaker in colonial Philadelphia. It is told through the eyes of Bess who worked in the milliner shop of Mrs. MacDonald. (Nonfiction)