

History Making Productions

In Penn's Shadow: 1680-1720

Student Materials

- *Learning Through Media* -

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The New Jerusalem: Vocabulary List

- Theologian – A person who studies God and/or religion
- Non-conformity – Refusal to go along with established rules and practices
- Avant-garde – Holding unusual or experimental ideas
- Recoils – To quickly move away from something that disgusting or frightening
- Opulent – Rich, lavish
- Frivolous – Lacking a serious purpose or value
- Salaciousness – Characterized by lust
- Facet – Aspect
- Rabble-rousers – A person who makes a group of people angry, excited or violent, especially in order to achieve political or social goals
- Manifest – To make real
- Utopian – Relating to a place with ideal conditions
- Proprietor – Owner
- Thwart – Prevent
- Squalor – Dirty, poor conditions
- Decimate – Destroy
- Resonate – To have particular meaning or importance
- Vice – Bad or immoral behavior
- Entrepreneurs – A person who starts a business
- Pietist – Member of at 17th century religious movement that stressed Bible study and personal religious experience
- Despondent – Sad

In Penn's Shadow: 1680-1720

Fill this in as you watch. Sentences in italics are direct quotations from the episode.

I. Background on William Penn

A. What are three things you learn about William Penn in the opening minutes of the episode?

B. Angered by his son's disobedience, _____ Penn sends William on a tour of France and _____. William is not impressed; he *recoils* at the _____ and _____ surrounding the *opulent* palaces—the *frivolous* playground of his own _____.

C. He's seen _____, which burned in 1666. He's seen _____ and the extraordinary inequality of _____, the *salaciousness* of the _____ and the ridiculousness of *pretension*.

D. He imagines all he can do to _____. He sees plainly dressed _____ roaming the countryside, railing against _____ and material _____. Inspired, William joins their *fledgling* movement, the Religious Society of _____ or Quakers.

E. Because of his beliefs and actions, he is put in _____. Eventually, his _____ pays for his release.

F. To pay off a debt to Admiral Penn, King Charles II offers _____ acres of woodland on the _____ side of the Delaware River.

G. Penn had a dream he called the _____ Experiment

II. Plans for Philadelphia

A. At age _____, Penn has secured a _____ for his *utopian* dream. He wants to call it Sylvania, Latin for _____. But the King insists on naming it for his _____, Admiral Penn.

B. Penn isn't the first to get here: there were _____ here, _____, Finns, Native Americans.

C. (Thomas) Holme and Penn envision a new type of city:

- spacious enough to _____ against the *squalor* of European capitals.
- built with enough _____ that _____ couldn't *decimate* it.
- A distinctive town, of _____ blocks and _____ streets.
- There would be no dark alleyways as in _____ or other European cities where *vice* might flourish in the _____.
- Holme comes up with an orderly _____ pattern. There will be a center square where _____ is now.
- The city will go from _____ to _____.
- The principle of _____ —which is what Quakers were really about... is what *resonates* most.

- Penn believes it will be a place that aspires to the Quaker _____ of brotherly love.

III. Relations with the Lenape

In what way was Penn a good partner to the Lenape?

What were challenges in Penn's relations with the Lenape?

IV. Development of the City

When Penn is away in England, Philadelphia settlers go against his expectations by doing the following:

- Crowding close to the _____ River
- Cut _____ alleyways into the alleyways
- By _____ there are _____ taverns in Philadelphia. Some of them operate illegally in makeshift _____ along the _____ of the Delaware, _____ for drunkenness and vice.

V. Slavery

A. In _____, a shipment of _____ enslaved Africans arrived to be auctioned off.

B. By _____ there are _____ of slaves in Philadelphia.

CPastorius and three other immigrants sign the Germantown Quaker Petition Against _____ –the first of its kind in North America.

VII. A City Transformed

A. What did Penn find when he returned to Philadelphia in 1699?:

B. The 1701 Charter of Privileges signed by Penn calls for:

C. A series of _____ leaves Penn debilitated, as Hannah Callowhill Penn steps in to _____ the government of Pennsylvania.

D. In _____ William Penn dies _____, and despondent. Yet he also recognizes that he has set an extraordinary place in motion.

Successes and Failures of Penn's Vision

	Evidence of Success	Evidence of Failure
Clean, green, and orderly		
Morally pure		
Peaceful relations with Native Americans		
Tolerant of religious diversity		

First Protest Against Slavery Germantown, April 18, 1688

This is to ye monthly meeting held at Richard Worrell's.

These are the reasons why we are against the traffik of men-body, as followeth. Is there any that would be done or handled at this manner? Viz., to be sold or made a slave for all the time of his life? How fearful and faint-hearted are many on sea when they see a strange vessel – being afraid it should be a Turk, and they should be taken, and sold for slaves into Turkey. Now what is this better done, as Turks doe? Yea, rather is it worse for them which say they are Christians, for we hear that ye most part of such negers are brought hitherto against their will and consent and that many of them are stolen. Now tho they are black we cannot conceive there is more liberty to have them slaves, as it is to have other white ones. There is a saying that we shall doe to all men like as we will be done ourselves; making no difference of what generation, descent or colour they are. And those who steal or rob men, and those who buy or purchase them, are they not alike? Here is liberty of conscience wch is right and reasonable; here ought to be likewise liberty of ye body, except of evil-doers, wch is an other case. But to bring men hither, or to rob and sell them against their will, we stand against. In Europe there are many oppressed for conscience sake; and here there are those oppossed who are of a black colour. And we who know that men must not commit adultery – some do commit adultery, in others, separating wives from their husbands and giving them to others; and some sell the children of these poor creatures to other men. Ah! Doe consider well this thing, you who doe it, if you would be done at this manner? And if it is done according to Christianity? You surpass Holland and Germany in this thing. This makes an ill report in all those countries of Europe, where they hear off, that ye Quakers doe here handel men as they handle there ye cattle. And for that reason some have no mind or inclination to come hither. And who shall maintain this your cause, or pleid for it? Truly we can not do so, except you shall inform us better hereof, viz., that Christians have liberty to practise these things. Pray, what thing in the world can be done worse towards us, than if men should rob or steal us away, and sell us for slaves to strange countries; separating housbands from their wives and children. Being now this is not done in the manner we would be done at therefore we contradict and are against this traffic of men-body. And we who profess that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible. And such men ought to be delivered out of ye hands of ye robbers, and set free as well as in Europe. Then is Pennsylvania to have a good report, instead it hath now a bad one for this sake in other countries. Especially whereas ye Europeans are desirous to know in what manner ye Quakers doe rule in their province – and most of them doe look upon us with an envious eye. But if this is done well, what shall we say is done evil?

If once these slaves (wch they say are so wicked and stubborn men) should joint themselves – fight for their freedom, – and handel their masters and mastrisses as they did handel them before; will these masters and mastrisses take the sword at hand and warr against these poor slaves, licke, we are able to believe, some will not refuse to doe; or have these negers not as much right to fight for their freedom, as you have to keep them slaves? Now consider well this thing, if it is good or bad? And in case you find it to be good to handel these blacks at that manner, we desire and require you hereby lovingly that you may inform us herein, which at this time never was done, viz., that Christians have such a liberty to do so. To the end we shall be satisfied in this point, and satisfie likewise our good friends and acquaintances in our natif country, to whose it is a terror, or fairful thing that men should be handeld so in Pennsylvania.

This is from our meeting at Germantown, held ye 18 of the 2 month, 1688, to be delivered to the Monthly Meeting at Richard Worrell's.

Garret hendericks

derick up de graeff

Francis daniell Pastorius

First Protest Against Slavery Germantown, April 18, 1688

This is to ye monthly meeting held at Richard Worrell's.

Make a bullet point list of the document's arguments against slavery using your own words. Keep in mind, that some of the words and spellings will be unfamiliar. Use context and prior knowledge to determine their meanings.

1. These are the reasons why we are against the traffik of men-body, as followeth. Is there any that would be done or handled at this manner? Viz., to be sold or made a slave for all the time of his life? How fearful and faint-hearted are many on sea when they see a strange vessel – being afraid it should be a Turk, and they should be taken, and sold for slaves into Turkey. Now what is this better done, as Turks doe? Yea, rather is it worse for them which say they are Christians, for we hear that ye most part of such negers are brought hitherto against their will and consent and that many of them are stolen. Now tho they are black we cannot conceive there is more liberty to have them slaves, as it is to have other white ones.

2. There is a saying that we shall doe to all men like as we will be done ourselves; making no difference of what generation, descent or colour they are. And those who steal or rob men, and those who buy or purchase them, are they not alike? Here is liberty of conscience wch is right and reasonable; here ought to be likewise liberty of ye body, except of evil-doers, wch is an other case. But to bring men hither, or to rob and sell them against their will, we stand against.

3. In Europe there are many oppressed for conscience sake; and here there are those oppossed who are of a black colour. And we who know that men must not commit adultery – some do commit adultery, in others, separating wives from their husbands and giving them to others; and some sell the children of these poor creatures to other men. Ah! Doe consider well this thing, you who doe it, if you would be done at this manner? And if it is done according to Christianity? You surpass Holland and Germany in this thing. This makes an ill report in all those countries of Europe, where they hear off, that ye Quakers doe here handel men as they handle there ye cattle. And for that reason some have no mind or inclination to come hither.

4. And who shall maintain this your cause, or pleid for it? Truly we can not do so, except you shall inform us better hereof, viz., that Christians have liberty to practise these things. Pray, what thing in the world can be done worse towards us, than if men should rob or steal us away, and sell us for slaves to strange countries; separating housbands from their wives and children. Being now this is not done in the manner we would be done at therefore we contradict and are against this traffic of men-body.

5. And we who profess that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible. And such men ought to be delivered out of ye hands of ye robbers, and set free as well as in Europe. Then is Pennsylvania to have a good report, instead it hath now a bad one for this sake in other countries. Especially whereas ye Europeans are desirous to know in what manner ye Quakers doe rule in their province – and most of them doe look upon us with an envious eye. But if this is done well, what shall we say is done evil?

6. If once these slaves (wch they say are so wicked and stubborn men) should joint themselves – fight for their freedom, – and handel their masters and mastrisses as they did handel them before; will these masters and mastrisses take the sword at hand and warr against these poor slaves, licke, we are able to believe, some will not refuse to doe; or have these negers not as much right to fight for their freedom, as you have to keep them slaves?

7. Now consider well this thing, if it is good or bad? And in case you find it to be good to handel these blacks at that manner, we desire and require you hereby lovingly that you may inform us herein, which at this time never was done, viz., that Christians have such a liberty to do so. To the end we shall be satisfied in this point, and satisfie likewise our good friends and acquaintances in our natif country, to whose it is a terror, or fairful thing that men should be handeld so in Pennsylvania.

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Garret hendericks

Francis daniell Pastorius

Abraham up Den graef

KEY PASSAGES

First Protest Against Slavery Germantown, April 18, 1688

Is there any that would be done or handled at this manner?to be sold or made a slave for all the time of his life?There is a saying that we shall doe to all men like as we will be done ourselves; making no difference of what generation, descent or colour they are.

And those who steal or rob men, and those who buy or purchase them, are they not alike?

Here (*in Philadelphia*) is liberty of conscience wch is right and reasonable; here ought to be likewise liberty of ye body, except of evil-doers, wch is an other case. But to bring men hither, or to rob and sell them against their will, we stand against.

In Europe there are many oppressed for conscience sake; and here there are those opposd who are of a black colour.

This makes an ill report in all those countries of Europe, where they hear off, that ye Quakers doe here handel men as they handle there ye cattle. And for that reason some have no mind or inclination to come hither.

What thing in the world can be done worse towards us, than if men should rob or steal us away, and sell us for slaves to strange countries; separating housbands from their wives and children.

And we who profess that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible.

If once these slaves...should joint themselves – fight for their freedom, – and handel their masters and mastrisses as they did handel them before; will these masters and mastrisses take the sword at hand and warr against these poor slaves...

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Key Passages Work Sheet

Summarize each of the following arguments against slavery using your own words. Keep in mind, that some of the words and spellings will be unfamiliar. Use context and prior knowledge to determine their meanings.

1. Is there any that would be done or handled at this manner?to be sold or made a slave for all the time of his life?There is a saying that we shall do to all men like as we will be done ourselves; making no difference of what generation, descent or colour they are.

2. And those who steal or rob men, and those who buy or purchase them, are they not alike?

3. Here (*in Philadelphia*) is liberty of conscience wch is right and reasonable; here ought to be likewise liberty of ye body, except of evil-doers, wch is an other case.

4. In Europe there are many oppressed for conscience sake; and here there are those oppossed who are of a black colour.

5. This makes an ill report in all those countries of Europe, where they hear off, that ye Quakers doe here handel men as they handle there ye cattle. And for that reason some have no mind or inclination to come hither.

6. What thing in the world can be done worse towards us, than if men should rob or steal us away, and sell us for slaves to strange countries; separating husbands from their wives and children.

7. And we who profess that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible.

8. If once these slaves...should joint themselves – fight for their freedom, – and handel their masters and mastrisses as they did handel them before; will these masters and mastrisses take the sword at hand and warr against these poor slaves...

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I. Philadelphia Downtown Map

A. In Holme's inset map at the top of *Map of the Improved Part of Pennsylvania in America*, he shows five squares that are larger than the rest, one in the center and four others, each in a different quadrant of the city. Looking at the *Philadelphia Downtown* map, determine the current names of each of these squares. (Hint: other than the square in the center, they are each labeled in blue.)

Center: _____

Northwest: _____

Southwest: _____ Southeast: _____

Northeast: _____

B. Holmes' map shows all streets in an orderly grid pattern. In the northwest quadrant of the *Philadelphia Downtown* map, however, the Benjamin Franklin Parkway is at an angle that disrupts the grid. Why do you think such a street was built? What kinds of institutions are on or near this street?

C. Notice that the streets running from north to south are numbered. The numbers indicate how many blocks a street is from which body of water?

D. Most of Philadelphia's streets that run from east to west are named for trees. Why do you think that, as a Quaker, William Penn preferred to name streets for trees rather than for people?

E. The original city went from Vine Street in the north to South Street. Which two streets between Vine and South are *not* named for trees?

E. Notice that the words map, Pennsylvania and Schuylkill are misspelled on Holmes' map. How do you explain this error?

II. Philadelphia Region with Counties

A. Most of the counties indicated on Holmes' map remain counties today, though their borders are not precisely the same. Put a check mark next to the counties that you find on both the modern and the 17th century maps.

_____ Bucks _____ Chester _____ Montgomery
 _____ Delaware _____ New Castle _____ Philadelphia

B. List at least five place names (other than the city of Philadelphia or any of the counties) that you find on both the modern and 17th century maps.

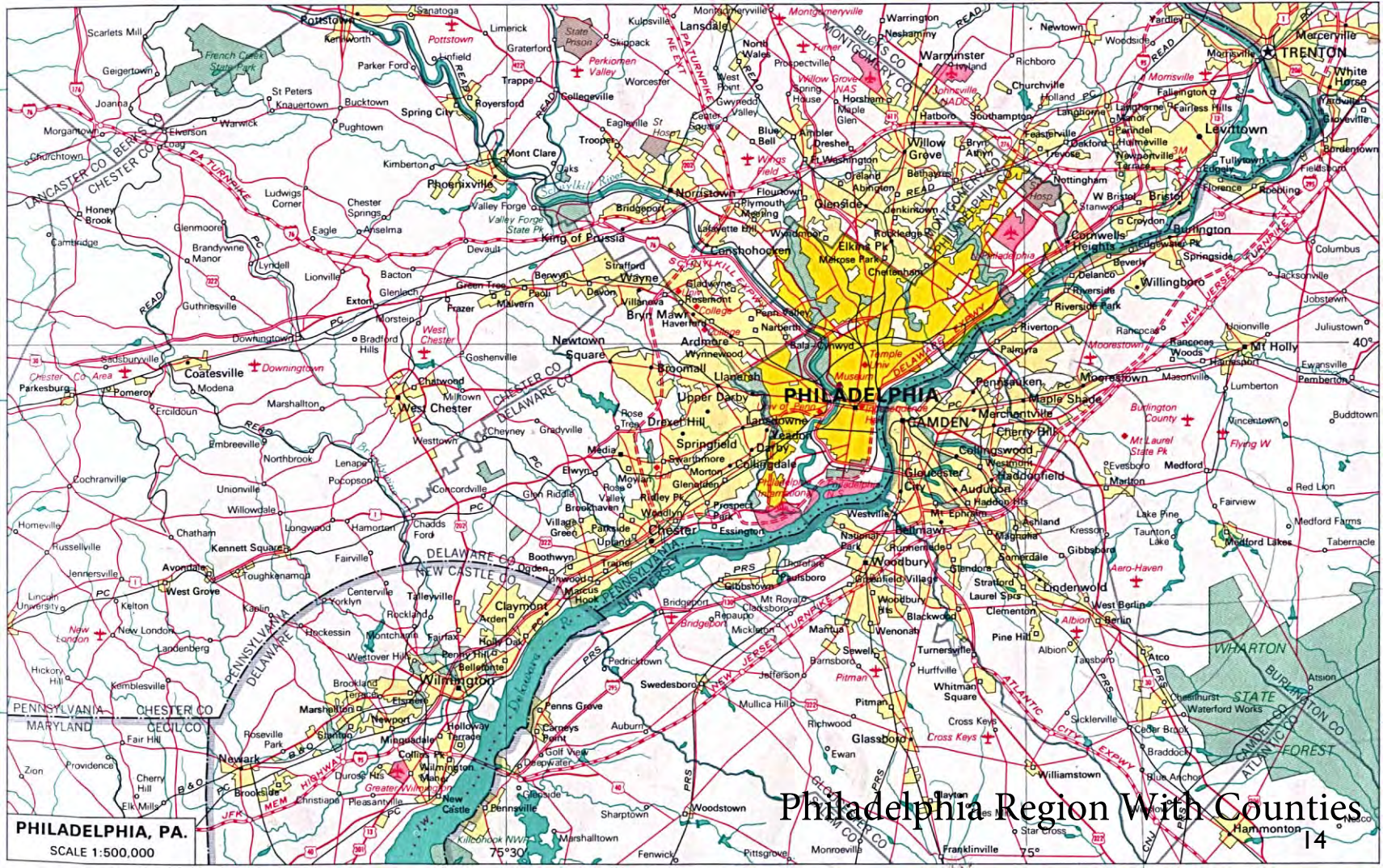
III. Philadelphia Region with City Borders

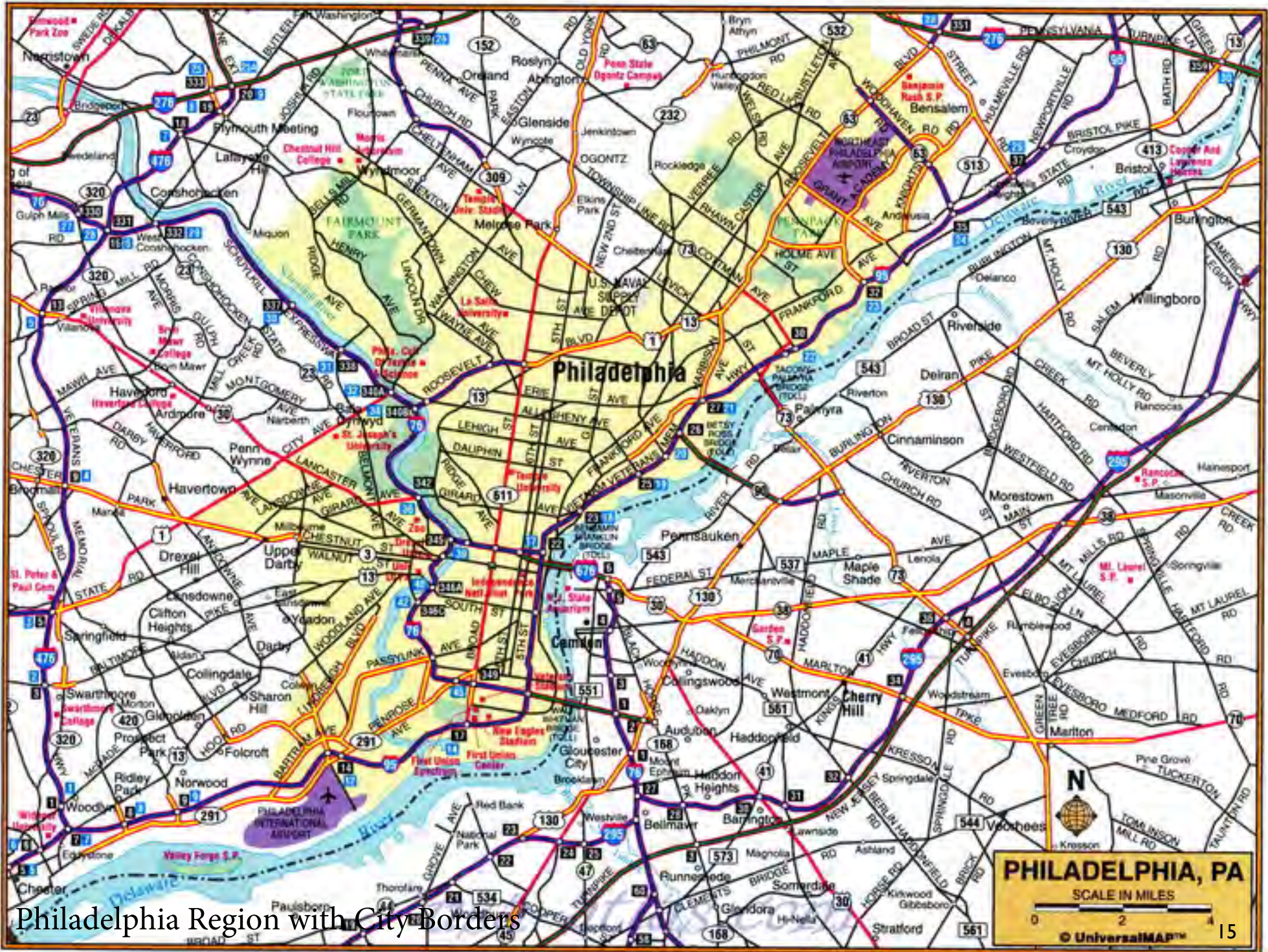
In 1854, the city of Philadelphia was greatly enlarged as the city was consolidated such that city limits extended to the entire Philadelphia County. Using the map below, draw the current city boundaries. Try using the curves of the Schuylkill and Delaware Rivers to guide your work. This will not be easy!



Philadelphia Downtown Map







Philadelphia Region with City Borders

Comparing Maps of the Philadelphia Grid: Ideal vs. Reality

To answer the following questions, you will need to compare Thomas Holme's *Portraiture of the City of Philadelphia* (the plans he laid out with William Penn's approval in 1682) to a map of Philadelphia created in 1776.

1. Holme's plan envisioned a city that spread out symmetrically from the Delaware River to the Schuylkill River. The 1776 map, however, indicates a much greater concentration of development close to the Delaware River and nothing at all beyond Eighth Street. Furthermore, lots are divided into small and large parcels without regard to symmetry. How do you explain these discrepancies?

2. The major thoroughfare dividing Philadelphia into north and south is called High Street on Holme's map, but it is labeled as "High Street or Market Street" in the 1776 map. What might this tell you about the early history of this street?

3. Thomas Holme's labels the Schuylkill River as the Scool Kill River. Why do you think these spellings are so different?

Portraiture of the City of Philadelphia

