

"Fear God or tyrants," said Wm. Penn, "those are the options." Out of his treaty with the Indians came the most famous of American folk-paintings, Edward Hick's "The Peaceable Kingdom" [1848], on Is.116-9: peace not out of love, but out of fear and love [threats/punishments, promises/rewards]. Prophylactic penitence as sin prevention and therefore repentance elimination! Skinner's positive reinforcement is not enough: we are the creature needing to be driven by fear and drawn by love, in reverse order. In 1693 (note 1, below) Penn wrote: "Let us then try what love will do. ...Force may subdue, but love gains; and he that forgives first wins the laurel."

**LETTER TO THE AMERICAN INDIANS (1681)**

My friends: There is a great God and power that hath made the world and all things therein, to whom you and I and all people owe their being and well-being; and to whom you and I must one day give an account for all that we do in the world. This great God hath written his law in our hearts, by which we are taught and commanded to love and help and do good to one another, and not to do harm and mischief one unto another.

Now this great God hath been pleased to make me concerned in your part of the world, and the king of the country where I live hath given me a great province therein, but I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends; else what would the great God do to us? Who hath made us not to devour and destroy one another, but to live soberly and kindly together in the world.

Now I would have you well observe that I am sensible of the unkindness and injustice that hath been too much exercised toward you by the people of these parts of the world, who have sought themselves and to make great advantages by you rather than to be examples of justice and goodness unto you, which I hear hath been matter of trouble to you, and caused great grudgings and animosities, sometimes to the shedding of blood, which hath made the great God angry.

But I am not such a man, as is well known in my own country. I have great

love and regard toward you, and I desire to win and gain your love and friendship by a kind, just, and peaceable life, and the people I send are of the same mind, and shall in all things behave themselves accordingly, and if in anything any shall offend you or your people you shall have a full and speedy satisfaction for the same by an equal number of just men on both sides, that by no means you may have just occasion of being offended against them.

I shall shortly come to you myself, at what time we may more largely and freely confer and discourse of these matters, in the meantime I have sent my commissioners [see above] to treat with you about land and a firm league of peace. Let me desire you to be kind to them and the people, and receive these presents and tokens which I have sent you as a testimony of my good will to you and my resolution to live justly, peaceably, and friendly with you. — I am your loving friend, W. PENN.

[I consider it right peaceable of me to confess that I picked up this material from Billy Graham (DECISION, Apr/76).]

[Selection 28, PEACE AND NONVIOLENCE:...VOICES IN THE WORLD'S RELIGIONS, ed. by Edward Guinan (Paulist/73).]

[Note that the religious motivation, which is explicit in the letter, is implicit in the treaty. From this, any extrapolations about God-talk in politics?]

**TERMS OF THE GREAT TREATY AT SHACKAMAXON (1682)**

(1) That all William Penn's people or Christians and all the Indians should be brethren, as the children of one father, joined together as with one heart, one head, and one body.

(2) That all paths should be open and free to both Christians and Indians.

(3) That the doors of the Christians' houses should be open to the Indians, and the houses of the Indians open to the Christians, and that they should make each other welcome as their friends.

(4) That the Christians should not believe any false rumors or reports of the Indians, nor the Indians believe any such rumors or reports of the Christians, but should first come as brethren to inquire of each other; and that both Christians and Indians, when they have any such false reports of their brethren, should burn them as in a bottomless pit.

(5) That if the Christians heard any ill-news that may be to the hurt of the Indians, or the Indians hear any such ill-news that may be to the injury of the Christians, they should acquaint each other with it speedily, as true friends and brethren.

(6) That the Indians should do no manner of harm to the Christians, nor to their creatures, nor the Christians do any hurt to the Indians, but each treat the other as brethren.

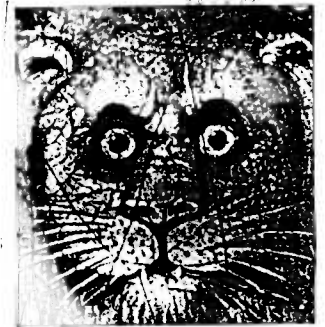
(7) But as there are wicked people in all nations, if either Indians or Christians should do harm to each other, complaint should be made of it by the persons suffering, that right might be done, and when satisfaction is made, the injury or wrong should be forgot.

(8) That the Indians should in all things assist the Christians, and the Christians assist the Indians against all wicked people that would disturb them.

(9) And last, that both Christians and

**A Man of Peace: Wm. Penn**

*Detail from the painting*



Indians should acquaint their children with this league and firm chain of friendship made between them, and that it should always be made stronger, and be kept bright and clean without rust or spot, between our children and children's children while the creeks and rivers run, and while the sun, moon and stars endure.

(1) Written during a period when William Penn was accused of disloyalty to Britain, and his governorship of Pennsylvania was temporarily forfeited. He was subsequently vindicated of all charges. This section is taken by permission from 'The Fruits of Solitude and Other Writings,' by William Penn, J. M. Dent & Sons Ltd., London, and E. P. Dutton & Co. Inc., New York, 1942

(2) Addressed to three associates, William Crispin, John Bezar, and Nathaniel Allen, whom Penn commissioned to go to America on his behalf and settle the new colony of Pennsylvania. This section is taken from 'Instructions Given by William Penn, in the Year 1681, to His Commissioners for Settling the Colony,' in 'Memoirs of the Historical Society of Pennsylvania,' Vol. II, Part I, Carey, Lea & Carey, Philadelphia, 1827

(3) Written before Penn left England, and addressed to the chiefs of the Delaware, Conestogo, Shawanese, Susquehanna, Iroquois and other tribes of Pennsylvania. This section is taken from 'The Fruits of Solitude and Other Writings'

(4) The words of the original treaty under the elm tree between Penn and the Indians have been lost, but its terms were recalled by Governor Gordon at a similar treaty at Conestogo in 1728. The Indians themselves never forgot them, nor did they ever fail to venerate the name of William Penn. This section is taken from 'A Memoir on the History of the Celebrated Treaty Made by William Penn with the Indians,' in 'Memoirs of the Historical Society of Pennsylvania,' Vol. III, Part 2, M'Carty & Davis, Philadelphia, 1836