

Filadelfia, Storia della città William Penn, *Fruits of Solitude*

Prima dell'arrivo degli europei nel luogo, oggi occupato da Philadelphia, sorgeva un nucleo abitato da nativi della tribù dei Delaware (o Lenape), nota come *Shackamaxon*. I primi colonizzatori, guidati dal missionario svedese Johannes Campanius, giunsero nella zona nel 1646: nel 1669 l'area era nota come *Nuova Svezia* ma negli anni immediatamente successivi passò rapidamente sotto il controllo britannico. Quando nel 1681 William Penn fondò Filadelfia (in greco antico, *Città dell'amore fraterno*) lo fece con un preciso piano urbanistico, sperando che la capitale della sua nuova colonia (la Pennsylvania) fondata su principi di libertà e tolleranza religiosa servisse da modello concreto di questa filosofia. A livello pratico, il progetto seguito da Penn lasciava ampi spazi fra le costruzioni, allo scopo di controllare meglio gli incendi e le epidemie (che all'epoca erano i più gravi problemi delle grandi città come Londra).

Penn ebbe successo, e nella seconda metà del XVIII secolo Philadelphia era diventata la seconda città d'America (dopo Città del Messico) e dell'Impero britannico (dopo Londra).



Dichiarazione d'indipendenza degli USA

Philadelphia fu uno dei centri più importanti della Rivoluzione Americana e la Dichiarazione d'indipendenza degli Stati Uniti (4 luglio 1776), nonché la Costituzione degli Stati Uniti (1787) furono firmate nella *Independence Hall*.



Independence Hall

Nel 1790, a seguito di un accordo fra un gruppo di rappresentanti degli Stati del Sud ed Alexander Hamilton (potente Segretario del Tesoro del governo federale) che prevedeva la costruzione nel Sud della nuova capitale di (Washington), la sede del governo federale fu spostata dalla *Federal Hall* di New York alla *Congress Hall* di Philadelphia, che divenne così capitale (provvisoria) degli Stati Uniti, titolo che perse nel 1800 con l'inaugurazione del nuovo Campidoglio di Washington DC.

Philadelphia divenne successivamente uno dei centri principali dell'industria ferroviaria, ospitando ad esempio la *Baldwin Locomotive Works*, il principale costruttore mondiale di locomotive a vapore.

Nel 1876, in occasione dei 100 anni della Dichiarazione di Indipendenza, Philadelphia ospitò un'esposizione universale, così come nel 1926, in occasione dei 150 anni. Tuttavia nel 1976 il centro delle celebrazioni per i 200 anni di indipendenza non fu Philadelphia bensì New York.

Penn, William. Some Fruits of Solitude

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born Oct. 14, 1644, London, Eng.
died July 30, 1718, Buckinghamshire

English Quaker leader and founder of Pennsylvania.

Expelled from Oxford for his Puritan beliefs, he was sent to manage the family estates in Ireland, where he joined the Society of Friends in 1667. He was imprisoned four times for stating his Quaker beliefs in print and in speech; one of his trials resulted in the precedent-setting Bushell's Case, which established the independence of juries. In *The Great Case of Liberty of Conscience* (1670), Penn advocated religious toleration and envisioned a colony based on religious and political freedom. On his father's death, he inherited his estates and his influence with Charles II, who granted him a vast province on the Delaware River in payment for debts owed his father. In 1682 he drafted a Frame of Government that established freedom of worship in the settlement. Upon his arrival later that year, he negotiated a series of treaties with the local Indians. In 1684 he traveled to England to defend his interests against claims by neighbouring Maryland. With the accession of his friend the duke of York as James II, he secured the release of imprisoned Quakers. He returned to Pennsylvania in 1699, where he wrote the Charter of Privileges, which allowed the assembly greater autonomy. The years after his return to England in 1701 were clouded by debt and illness.

TEMPERANCE

59. To this a spare Diet contributes much. Eat therefore to live, and do not live to eat. That's like a Man, but this below a Beast.

60. Have wholesome, but not costly Food, and be rather cleanly than dainty in ordering it.

61. The Receipts of Cookery are swell'd to a Volume, but a good Stomach excels them all; to which nothing contributes more than Industry and Temperance.

62. It is a cruel Folly to offer up to Ostentation so many Lives of Creatures, as make up the State of our Treats; as it is a prodigal one to spend more in Sawce than in Meat.

63. The Proverb says, That enough is as good as a Feast: But it is certainly better, if Superfluity be a Fault, which never fails to be at Festivals.

64. If thou rise with an Appetite, thou art sure never to sit down without one.

65. Rarely drink but when thou art dry; nor then, between Meals, if it can be avoided.

66. The smaller⁴ the Drink, the clearer the Head, and the cooler the Blood; which are great Benefits in Temper and Business.

67. Strong Liquors are good at some Times, and in small Proportions; being better for Physick than Food, for Cordials than common Use.

68. The most common things are the most useful; which shews both the Wisdom and Goodness of the great Lord of the Family of the World.

69. What therefore he has made rare, don't thou use too commonly: Lest thou shouldest invert the Use and Order of things; become Wanton and Voluptuous; and thy Blessings prove a Curse.

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70. Let nothing be lost, said our saviour. But that is lost that is misused.

71. Neither urge another to that thou wouldst be unwilling to do thy self, nor do thy self what looks to thee unseemly, and intemperate in another.

72. All Excess is ill: But Drunkenness is of the worst Sort. It spoils Health, dismounts the Mind, and unmans Men: It reveals Secrets, is Quarrelsome, Lascivious, Impudent, Dangerous and Mad. In fine, he that is drunk is not a Man: Because he is so long void of Reason, that distinguishes a Man from a Beast.