**81. August 6, 1709.** *Letter of Quaker Jacob Telner,[[1]](#footnote-1) formerly Mennonite, at London to the United Lamist and Toren Mennonite congregations in Amsterdam for support for six Palatine families (eight had already departed) on their journey to Pennsylvania.*

[recto]

London, August 6, Old Style,[[2]](#footnote-2) 1709

to the

honorable, prudent ministers and deacons

of the United Congregation, the Waterlanders and Flemish.

Very worthy and beloved friends and brothers, with affectionate feelings of my heart I greet and embrace you in that love which makes of many God-fearing hearts one heart and soul and [in that love] which is ready to supply the lack and need of our poor brothers.

Worthy and beloved brothers, the good confidence I have in you is the reason and motive that I address these few lines to you with a friendly request that my lack of prejudice can be explained according to the nature and manner of love.

The situation is as follows (as is not unknown to you brothers): Many thousands of people, old and young, of both sexes, male and female, from the Palatinate and thereabouts have arrived here in England, hoping and trusting to go to Pennsylvania. But the poor people are misled in their delusion that by their own resources they themselves can succeed in going where they please. But they cannot do this. Because of their insolvency they must go where they are directed. Now there are among all this throng some of our brothers and fellow believers, namely, six German Mennonite families. Eight families in number have already departed to Pennsylvania. Moreover the English friends, who are called Quakers, are going to help somewhat the six families who now are also eager to go to Pennsylvania. So may the brothers in Holland be pleased to extend the hand of love and benevolence. For they are poor and needy. Yet I trust and believe about them that they are honorable and God fearing. It would be a great comfort and refreshment for the poor sheep if the rich brothers and sisters would supply their need from their abundance and allow some crumbs to fall from their tables to these poor Lazaruses.[[3]](#footnote-3)

Beloved brothers, in tender compassion I am taken up with these poor sheep, for they are our own flesh. Just as the holy prophet Isaiah, in 58:7, expresses it:[[4]](#footnote-4) “Is it not that you share your bread with the hungry, and bring the poor who are cast out to your own house? And when you see someone naked that you clothe him and that you do not hide yourself from your own flesh? Then shall your light break forth as the dawn, and your health shall spring forth speedily, and your righteousness shall go before your face and the glory of the Lord shall be your rearward.” Worthy and beloved brothers, I consider it unnecessary to move you to love and benevolence with many arguments, which would not be lacking to me, and so I do not mistrust that you have been taught by a higher principle than the words and writings of men.[[5]](#footnote-5)

Beloved brothers, if there are any inward feelings of mercy toward these our brothers (and I hope there are), then let me with my worthy friend and brother, Jacob Jacobsz Verfalje,[[6]](#footnote-6) know whether the brothers are inclined to do something. Or, if not, we would nevertheless like to know that. I have also made this known to the brothers at Haarlem, chiefly Coenraat van Diepenbroek[[7]](#footnote-7) and Henrich Noygen. For the present [I write] not more than my heartfelt love and greetings to the brothers. The longing and plea of my soul to God Almighty for the brothers and sisters in the Lord, as well as for myself, is that our hearts might be filled more and more with the peace and love of God to His praise, honor, and glory. Amen.

Your faithful friend and brother,

Jacob Telner

[verso: address]

To

the honorable, prudent ministers and

deacons of the congregation of the

United Waterlanders and Flemish

at Jan Romper’s Tower.

in Amsterdam

letter of Jacob Telner

August 6, 1709

1. **81** 1 Jacob Telner, a Quaker preacher and merchant from Amsterdam, was widely traveled. *ME* IV, 691; Ruth, *Maintaining the Right Fellowship*, pp. 56, 57, 67, 72, 78, and 88; William I. Hull, *William Penn and the Dutch Quaker Migration to Pennsylvania* (Swarthmore, Pa., 1935), pp. 239-253; Rosalind J. Beiler, “Distributing Aid to Believers in Need: The Religious Foundations of Transatlantic Migration,” *Pennsylvania History* (Summer, 1997), pp. 79, 80, and “Bridging the Gap: Cultural Mediators and the Structure of Transatlantic Communication,” in *Atlantic Communications* edited by Norbert Finzsch (Oxford: Berg, The Krefeld Historical Symposia, 2004), pp. 54-57. Cf. De Hoop Scheffer, “Vriendschapsbetrekkingen,” pp. 5-7; Pennypacker, p. 122-123. [↑](#footnote-ref-1)
2. Protestant Great Britain kept the Old Style calendar until 1752. The rest of Western Europe already used the New Style calendar of Pope Gregory XIII, adopted in 1582 when it dropped ten days. Williams, pp. 477-478. [↑](#footnote-ref-2)
3. Luke 16:21. [↑](#footnote-ref-3)
4. Isa. 58:7-8. [↑](#footnote-ref-4)
5. The meaning of this sentence is a little obscure in the original. [↑](#footnote-ref-5)
6. See Document 75 n. 2. [↑](#footnote-ref-6)
7. Coenraad van Diepenbroek was a Waterlander Mennonite minister from 1690 through his death in 1714. *ME* II, 57; Verheus, pp. 105, 107. [↑](#footnote-ref-7)