

WILLIAM PENN'S  
JOURNAL OF HIS TRAVELS

IN  
HOLLAND AND GERMANY,

IN 1677,

IN THE SERVICE OF THE GOSPEL;

CONTAINING

SEVERAL LETTERS AND ADDRESSES WRITTEN WHILE THERE  
TO PERSONS OF EMINENCE AND QUALITY.

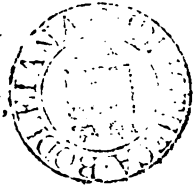
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*127.*



It is upon me to visit J. de Labadie's people, that they may know Him in themselves, in whom their salvation standeth: for these simple people are to be pitied. From thence, I think to visit Leeuwarden, Groningen, Embden, Bremen, Herwerden, Wesel, Emrick, Cleve, Utrecht, and so to return to Amsterdam; the Lord enabling me by his power.

"This ariseth in my heart to thee,—Give not thy bread to dogs; spend not thy portion; feed not the serpent, neither hearken to him: abide with Jesus, and he will abide with thee, that thou mayst grow in wisdom and in righteousness, through the cross that crucifieth thee to the world, and the world to thee. So, in the love which overcometh the world, that is divine and from above, and leadeth all thither that receive it into their hearts, I take my leave of thee, with thy companions, and all the rest of that city known to us, remaining

"Thy faithful Friend,

and the Lord's day-labourer,

"W. PENN."

"Harlingen,

11th of the 7th month, 1677."

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## CHAPTER VII.

*William Penn and John Claus take boat for Leeuwarden—Visit at Wiewart—Lippenhausen—Groningen—Delfzyl.*

NEXT morning, the 12th of the 7th month, about the 4th hour, I took boat for Leeuwarden; John

Claus, who had been at Fredericstadt with George Fox, went with me. G. F., H. T., and T. R., with P. H., returned that day towards Amsterdam.

At Leeuwarden we came about nine, and began the meeting about ten; which we enjoyed with peace and refreshment, several being there, as in other places, that were never at a meeting before.

The meeting being 'done, and having refreshed ourselves with food, we took waggon for Wiewart, the mansion-house of the family of the Somerdykes, where J. de Labadie's company resideth; it being strong upon my spirit to give them a visit. We got thither about five; and as we were walking over a field to the house, we met a young man of that company, who conducted us in. I asked for Ivon the pastor, and Anna Maria Schurmans. Ivon presently came, with his co-pastor: they received us very civilly; however, they seemed shy of letting me speak with Anna Maria Schurmans, objecting her weakness, age, taking physic, &c.: but, putting them in mind, how unhandsomely I was used at Herwerden, six years ago, by J. de Labadie, their father, who, though I came a great journey to visit him and his people, suffered me not to speak with them; they presently complied, and went in to let her know, that such a person desired to speak with her, and quickly returned, desiring me to come in. But, foreseeing my time would be too short for my message, the sun being near setting, and having two English miles of unknown way to our lodging, on foot, I desired them, that they would give me an opportunity the next morning, which they readily complied with. So I took my leave of them, who in a friendly manner brought us a little on our way. That night a great weight was upon my

spirit, and especially the next morning; yet my faith was in the power of God, and I had a plain sight, that I should have a good service among them,—however, I should clear my conscience, and my peace should rest with me.

The next morning I returned to them, and John Claus along with me. So soon as we came, we were brought into Anna Maria Schurmans' chamber; where also was with her one of the three Somerdykes.

This Anna Maria Schurmans aforesaid, is an ancient maid, above sixty years of age; of great note and fame for learning, in languages and philosophy, and hath obtained a considerable place among the most learned men of this age. The Somerdykes are daughters to a nobleman of the Hague; people of great breeding and inheritances. These, with several other persons, being affected with the zealous declamation of J. de Labadie, against the dead and formal churches of the world, and awakened to seek after a more spiritual fellowship and society, separated themselves from the common Calvinist churches, and followed him in the way of a refined independency.

They are a serious, plain people, and are come nearer to Friends, as to silence in meetings, women speaking, preaching by the Spirit, plainness in garb, and furniture in their houses. With these two, we had the company of the two pastors, and a doctor of physic. After some silence, I proposed this question to them, what was it, that induced them to separate from the common way, they formerly lived in? I desired them that they would be pleased to be plain and open with me, as to the ground of their separation; for I

came not to cavil, but in a Christian spirit to be informed.

Upon this Ivon, the chief pastor, gave us the history of J. de Labadie's education; how he was bred among the Jesuits, and deserted them, and embraced the Protestant religion; and finally, of his great dissatisfaction with the Protestant churches of France; and that if God would not give them a purer church, they three would sit down by themselves; resolving never more to mix themselves among the Babylonish assemblies of the world: adding several solemn appeals, concerning the simplicity and integrity of their hearts in these things.

Ivon having done, Anna Maria Schurmans began in this manner, "I find myself constrained to add a short testimony." She told us of her former life, of her pleasure in learning, and her love to the religion she was brought up in; but confessed she knew not God or Christ truly all that while. And though from a child God had visited her at times, yet she never felt such a powerful stroke, as by the ministry of J. de Labadie. She saw her learning to be vanity, and her religion like a body of death; she resolved to despise the shame, desert her former way of living and acquaintance, and to join herself with this little family, that was retired out of the world; among whom she desired to be found a living sacrifice, offered up entirely to the Lord. She spoke in a very serious and broken sense, not without some trembling. These are but short hints of what she said.

After she had done, one of the Somerdykes began, in a very reverent and weighty frame of mind, and in a sense that very well suited her contempt of the

world. She told us how often she had mourned from her young years, because she did not know the Lord, as she desired; often saying within herself, "If God would make known to me his way, I would trample upon all the pride and glory of the world." She earnestly expressed the frequent anguish of spirit she had, because of the deadness and formality of the Christians she was bred among; saying to herself, "O the pride, O the lusts, O the vain pleasures in which Christians live! Can this be the way to heaven? Is this the way to glory? Are these followers of Christ? O no! O God! where is thy little flock? Where is thy little family, that will live entirely to thee,—that will follow thee? Make me one of that number." "And," continued she, "when the servant of the Lord, J. de Labadie, came into Holland, I, among others, had a curiosity to hear him; and, with several, was deeply affected by him. He spoke the very thoughts of my heart: methought my heart was pricked when I heard him; and I resolved, by the grace of God, to abandon all the glory and pride of this world, to be one of those, that should sit down with him in a separation from the vain and dead worships of this world. I count myself happy that I ever met with him, and these pastors, who seek not themselves but the Lord. And we are a family that live together in love,—of one soul, and one spirit, entirely given up to serve the Lord; and this is the greatest joy in the world."

After her, du Lignon, the other pastor, gave us also an account of his inducement to embrace J. de Labadie, but not so lively.

After him the doctor of physic, that had been

bred for a priest, but voluntarily refused that calling, expressed himself after this manner: "I can also bear my testimony in the presence of God, that though I lived in as much reputation at the university, as any of my colleagues or companions, and was well reputed for sobriety and honesty; yet I never felt such a living sense of God, as when I heard the servant of the Lord, J. de Labadie:" adding, "The first day I heard him, I was so struck and affected, that I can truly say, through the good grace of God, and the conduct of the Holy Spirit, it was to me as the day of my salvation; he did so livingly touch my heart with a sense of the true Christian worship: upon which, I forsook the university, and resolved to be one of this family; and this I can say in the fear of the Lord."

P. Ivon concluded, "This is what we have to say concerning the work of God amongst us."

All this while, I minded not so much their words, as I felt and had unity with a measure of divine sense that was upon them. Certainly, the Lord hath been amongst them; yea, I had a living sense in my heart, that somewhat of the breath of life had breathed upon them; and though they were in great mixtures, yet, that God's love was towards them.

After some silence, I began on this wise:—"I come not to judge you, but to visit you; not to quarrel or dispute, but to speak of the things of God's kingdom; and I have no prejudice, but great love and regard in my heart towards you: wherefore, hear me with Christian patience and tenderness.

"I do confess and believe, that God hath touched your hearts with his divine finger, and that *his*

work is amongst you: that it was *his* Spirit, that gave you a sight of the vanity and folly of this world, and that hath made you sensible of the dead religions that are in it. It is *this sense* I love and honour; and I am so far from undervaluing or opposing this tender sense I feel upon you, that *this it is* I am come to visit, and you for the love of it. And as for the reproaches that may attend you on the score of your separation, with all the reports that therefore go concerning you, they are what I respect you for, being well acquainted with the nature and practice of this world towards those that retire out of it.

“Now since I have, with patience, and I can truly say with great satisfaction, heard your account of your experiences, give me the like Christian freedom to tell you mine; to the end, you may have some sense of the work of God in me: for those who are come to any measure of a divine sense, they are as looking-glasses to each other, seeing themselves in each other, as face answereth face in a glass.”

Here I began to let them know, how and when the Lord first appeared unto me, which was about the twelfth year of my age, anno 1656. How, at times, betwixt that and the fifteenth, the Lord visited me; and the divine impressions he gave me of himself: of my persecution at Oxford, and how the Lord sustained me in the midst of that bellish darkness and debauchery: of my being banished the college, the bitter usage I underwent, when I returned to my father; whipping, beating, and turning out of doors in 1662: of the Lord's dealings with me in France, and in the time of the great plague in London. In fine, the deep sense



he gave me of the vanity of this world, of the irreligiousness of the religions of it. Then, of my mournful and bitter cries to him, that he would show me his own way of life and salvation, and my resolutions to follow him, whatever reproaches or sufferings should attend me; and that, with great reverence and brokenness of spirit. How, after all this, the glory of the world overtook me, and I was even ready to give up myself unto it, seeing as yet no such thing as the primitive spirit and church on the earth: and being ready to faint concerning my hope of the restitution of all things, it was at this time that the Lord visited me with a certain sound and testimony of his eternal word, through one of those the world calls a Quaker, namely, Thomas Loe. I related to them the bitter mockings and scorings that fell upon me, the displeasure of my parents, the invectiveness and cruelty of the priests, the strangeness of all my companions: what a sign and wonder they made of me; but, above all, that great cross of resisting and watching against my own inward vain affections and thoughts.

Here, I had a fine opportunity to speak of the mystery of iniquity and ungodliness in the root and ground, and to give them an account of the power and presence of God which attended us in our public testimonies and sufferings: after an indirect manner censuring their weaknesses, by declaring and commending the contrary practices among Friends, too large to be here related. And notwithstanding all my sufferings and trials by magistrates, parents, companions; and above all, from the priests of the false religions in the world, the Lord hath preserved me to this day, and hath

given me an hundred-fold in this world, as well as the assurance of life everlasting: informing them of the tenderness of my father to me before and at his death; and how, through patience and long-suffering, all opposition was conquered. Then I began my exhortation unto them, which was on this wise.

That since God had given me and them a divine sense of him, our eye should be to him, and not to man; that we might come more into a silence of ourselves, and a growth into that heavenly sense. That *this* was the work of the true ministry, not to keep people to themselves, ever teaching them, but to turn them to God, *the new covenant teacher*, and to Christ *the great gospel minister*. Thus John did; and thought it no dishonour, that they left him to go to Christ. "Behold the Lamb of God," said he, "that taketh away the sins of the world!" And even John's disciples left *him* to follow *Christ*. Nay, John testifies of himself, that he was to *decrease*, and Christ was to *increase*. Wherefore, I pressed them to have their eye to Christ who taketh away the sin; who is from heaven, heavenly; to see that he increase in them. Yea, that henceforward they should *know no man after the flesh; no, not Christ himself*. That their knowledge of, and regard for and fellowship one with another, should stand *in the revelation of the Son of God in them*; which is God's great prophet, by whom God speaketh in these latter days. And if their ministers be true ministers, they will count it their glory *to give way to Christ*, and that they decrease, and Christ increase; that the instrument giveth way to him that useth it, the servant to the Lord. Which, though it seemeth to detract from

the ministers, yet it was, and is the glory of a true minister, that God and Christ should be *all in all*, and that his will should be fulfilled. For I told them the day of the Lord God was come, and all people must *look to him* for salvation: that all people must now come to keep God's great sabbath, to rest from mere man, and the spirit of man, and all men's thoughts, words, and works; and that if they were true believers, they were, at least, entering into their rest.

I closely recommended it to them, that they might not be of those that begin *in the Spirit*, and end *in the flesh*; for, that those that should do so, and thereby break God's sabbath-day, would be stoned to death, by the stone which is cut out of the mountain without hands; yea, *that* should fall upon them as a millstone, and grind them to powder. Therefore, *let Christ have his honour*; let *him* preach and speak among you, and *in you*, and you *in him*, and *by him only*, to sigh, groan, pray, preach, sing, and not otherwise, lest death come over you: for thereby, the apostasy came in, by their going *before* Christ, instead of Christ going *before* them.

And wait in the light and spirit of judgment that hath visited you, that all may be wrought out that is not born of God; so will you come to be born of the incorruptible seed of the Word of God, that liveth and abideth for ever: that you may be a holy priesthood, that offers up a living sacrifice with God's heavenly fire, that God may have his honour in you all and through you all by Jesus Christ. And turning myself towards the Somerdykes, with a serious and tender spirit, I thus expressed myself: "That *you* should be pilgrims in the inheritance of your Father, I have a deep

and reverent sense of: O that you might dwell with him for ever, and exalt him that hath so visited you, with whom are the rewards of eternal blessedness!"

So, I left the blessing and peace of Jesus among them, departing in the love and peace of God: and I must needs say, they were, beyond expectation, tender and respectful to us; all of them coming with us to the outer door, but the ancient Anna Maria Schurmans, who is not able to walk; giving us their hands, in a friendly manner, expressing their great satisfaction in our visit. And being come to the porch, and meeting several persons of the family, I was moved to turn about and exhort them, in the presence of the rest, To keep to Christ, that had given them a sense of the spirit of this world, and had raised desires in them to be delivered from it; and to know no man after the flesh, but to have their fellowship in Christ, union and communion with God, and one with another: that all their worship and performances might stand in him, that he might be all in all. Desiring, that the Lord might keep them in his fear all the days of their appointed time, that so they might serve him in their generation, in his own universal Spirit, to his glory, who is blessed for ever!

The Lord comforted my soul in this service: yea, all that is within me magnified his holy name, because of his blessed presence that was with us! O let my soul trust in the Lord, and confide in him for ever! O let me dwell and abide with him that is faithful and true, and blessed for evermore!

The two pastors and the doctor came with us a field's length, where we took waggon; and the chiefest of them took occasion to ask me, If the

Truth rose not first amongst a poor, illiterate, and simple sort of people! I told him, Yes, *that* was our comfort, and that we owed it not to the learning of this world: "*Then,*" said he, "*let not the learning of this world be used to defend that which the Spirit of God hath brought forth; for scholars now coming among you, will be apt to mix school-learning amongst your simpler and purer language, and thereby obscure the brightness of the testimony.*" I told him, it was good for us all to have a care of our own spirits, words, and works, confessing what he said had weight in it; telling him, it was our care to write and speak according to the divine sense, and not human invention. So, in a very sober and serious manner we parted, being about the 12th hour at noon.

This night about ten we got to Lippenhausen, where there is a little meeting of Friends, being about twenty-five English miles.

The next morning, the 14th, we had a blessed meeting among Friends; many of the world came in, were very serious and well affected; one whereof was a magistrate of the place. The Lord pleads his own cause, and crowns his own testimony with his own power. There is like to be a fine gathering in that place. After dinner we took waggon for the city of Groningen, where we arrived at eight at night, being about twenty-five English miles.

The next morning we had a meeting among Friends of that city, whither resorted both collegians and Calvinist students, who behaved themselves soberly: the Lord's power was over all, and his testimony stands. When meeting was ended, they went out; and as I was concluding an exhortation to Friends, there came in a flock of students to

have had some conference with us: but having set the time of our leaving the city, we recommended them to the universal love of God, promising them some books of our principles; with which they expressed themselves satisfied, and civilly parted from us. After dinner we took boat for Delfzyl, and came there about six at night.

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## CHAPTER VIII.

*Epistle to Friends in England concerning the Separatists—Embden—Visit to Dr. Andrews, President of the Council of State, respecting the persecution of Friends—Lier—Bremen—Interviews there—Herwerden, the court of the Princess Elizabeth—Interview with the Graef or Earl of Donau—William Penn and companion go forward to Wesel.*

THE next morning about seven, being the 16th of the 7th month, we took boat for Embden, which is about three leagues. On board of that vessel, it came upon me to write a letter to Friends in England, concerning the Separatists,\* and their spirit of separation, which hath several times been opened unto me, and had remained some days upon my spirit. The letter follows.

\* This alludes to Wilkinson, Story, Rogers, and their followers, who had raised a schism in the Society on the subject of church discipline.