

In that year New England Puritans, sojourners on Long Island, had leave of the Dutch to plant the banks of the Raritan and the Minnisink and succeeded in obtaining from the Indians a deed to an extensive territory on Newark Bay, which was afterwards called "the Elizabethtown purchase." At this time, the beginning of the commonwealth was but a cluster of four houses. The place was called Elizabethtown, and became the capital of the province. In 1668, in the colonial assembly convened at Elizabethtown for the first time, the influence of the Puritans transferred the chief features of the New England codes to the statute book of New Jersey.

The province increased in numbers and prosperity. The land was accessible and productive; the temperate climate delightful by its salubrity. There was little danger from the neighboring Indians; the vicinity of the older settlements saved the emigrants from the distresses of a first adventure in the wilderness. In the Elizabethtown code Puritan austerity was so tempered by Dutch indifference that mercy itself could not hardly have dictated a milder system.

The banks of the Delaware were reserved for men who had been taught by the uneducated son of a poor Leicestershire weaver to seek the principle of God in their own hearts. In the Seventeenth century a popular, and therefore, in that age, a religious party, building on a divine principle, demanded freedom of mind, purity of morals and universal enfranchisement. The sect had its birth in a period of intense public activity; when the heart of England was swelling with passions, and the public mind turbulent with factious leaders; when zeal for reform was invading the church, subverting the throne and repealing the privileges of feudalism.

The rise of the people called Quakers is one of the memorable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright. To the masses in that age all reflections on politics and morals presented itself under a theological form. The Quaker doctrine is philosophy, summoned from the cloister, the college, the saloon, and planted among the most despised of people.

The mind of George Fox had the highest systematic sagacity; and his doctrine, developed and rendered illustrious by Barclay and Penn, was distinguished by its unity. The Quaker has but one word, **THE INNER LIGHT**, the voice of God in the soul. That light is a reality, and, therefore, in its freedom the highest revelation of truth; it is kindred with