

the spirit of God, and, therefore, merits dominion as the guide to virtue; it shines in every man's breast, and, therefore, joins the whole human race in the unity of equal rights. Intellectual freedom, the supremacy of mind, universal enfranchisement—these three points include the whole of Quakerism, as far as it belongs to civil history.

Everywhere in Europe the Quakers were exposed to persecution. Their seriousness was called melancholy enthusiasm; their boldness self-will; their frugality, covetousness; their freedom, infidelity; their conscience, rebellion. In England, the general laws against dissenters, the statute against Papists, and special statutes against themselves, put them at the mercy of every informer. They were hated by the Church and the Presbyterians, by the peers and the king. The code of that day describe them as "an abominable sect;" "their principles as inconsistent with any kind of government." During the Long Parliament, in the time of the protectorate, at the restoration in England, in New England, in the Dutch colony of New Netherlands, everywhere, and for long, wearisome years, they were exposed to perpetual dangers and griefs. They were whipped, crowded into jails among felons, kept in dungeons, foul and gloomy beyond imagination; fined, exiled, sold into colonial bondage. They bore the brunt of the persecution of the dissenters. Imprisoned in winter without fire they perished from frost. Some were victims to the barbarous cruelty of the jailer; twice George Fox narrowly escaped death. The despised people braved every danger to continue their assemblies. Haled out by violence, they returned. When their meeting houses were torn down, they gathered openly on the ruins. They could not be dissolved by armed men; and when their opposers took shovels to throw dirt on them, they stood close together, "willing to have been buried alive, witnessing for the Lord." They were exceeding great sufferers for their profession, and in some cases treated worse than the worst of their race. They were as poor sheep appointed to the slaughter, and as a people killed all day long.

Is it strange that they looked beyond the Atlantic for a refuge? In March, 1674, a few months after the return of George Fox from his pilgrimage to all our colonies from Carolina to Rhode Island, the haughty peer Berkley sold for a thousand pounds the moiety of New Jersey to Quakers, to John Fenwick in trust for Edward Byllinge and his assigns. In 1675, Fenwick, with a large company and several families,