

ness of this analysis, it must be admitted that the institutional features and the vital testimonies of the Religious Society of Friends are in very close resemblance to the Primitive Church.

In the next instalment attention will be given to the conditions under which Christianity grew, and some of the corruptions which crept into its life and form.

### A QUAKER IN THE LITERATURE CLASS.

{The following interesting article is a report from memory of a lecture by Prof. Katherine Lee Bates, of Wellesley College, made by a member of the Class of '99.—ED.}

This afternoon came our usual American literature lecture. I will give it to you as well as I remember it, for as usual I took no notes. The subject was John Woolman. In the first place Miss Bates said there was a three-fold element in early America. First, the Puritan, which stood for religion and for popular government, its centers the church and the school-house, its typical institution the town meeting. In a little later times the northeast became the battle-field of freedom, and furnished the statesmen. The South, Virginia for instance, gave the generals, the staunch, chivalric spirits of America. The Southern element stood for culture and refinement. The third element was that of the Quakers, the sweetest spirit in all America. Their name stood for kindness to Indian and Negro, for love of peace, and for attention to the promptings of the Holy Ghost. Penn's City of Brotherly Love was the capital of the Quaker Faith, and yet the gentle Friends were scattered all over the colonies, even in Massachusetts, where they were hated almost as fiercely as the "witches" and just as cruelly persecuted. Ben Franklin, driven away by the narrowness of the Puritan rule, found a refuge among this gentle people, and different as he was from them in many essential

points, gave them his warmest sympathy in their movement against slavery. The first fruit of American literature, rightly so called, was the autobiography of a New Jersey Quaker, John Woolman's Journal. This is truly a treasure—the first in American literature. John Woolman himself has been said to be in all Christendom the man who came in character and life the nearest to the Saviour. His sweetness and simplicity, and his perfect carrying out of his own doctrines, make him a unique figure. What gives its greatest beauty to his journal is that his moral character seems to have been transferred to the little book. At one time in London he had a vision, in which he saw himself absorbing the wrongs and sorrows of humanity; and this was really a true reflection of his character. He took upon himself all men's griefs and cares, alleviating where he could, and sympathizing always.

He was born in 1720 in New Jersey. He is described as a sweet-faced little lad, going along the country roads to school. The journal tells how one day he sat down by the road-side, and turned in his Bible to a certain chapter of Revelations, and this act indicates his character all through life. He turns naturally to the mystical and symbolic; to that which represents beauty, love and faith. From a child, and all through life he loved not only all humanity, but the brute creation as well. As a young man he describes himself as plunged in struggle, back-sliding always following after and preceding repentance. At twenty-one he held a small clerkship in a store. Later he had a position in a lawyer's office. At twenty-three he began to have scruples as to the lawfulness of slaveholding, and twice refused to draw up a will for a friend who owned slaves. At this time he joined the ranks of the abolition party, and inaugurated a crusade against slavery, which only closed with his life. He uttered his message of freedom at the Yearly Meeting of