

similar to one's Indian neighbors." At New London he tells that women still wear hoops, the men wear caps, there is scarcely a wig to be seen in church, and the children go barefoot. At Lyme, dining with a relative of his friend, Rev. Mr. Jewett, all the household dine together, both white and black—sixteen persons in all. The best grass, wheat, and Indian corn, that he had seen anywhere were there. There were only two houses in sight. Religious intolerance existed every where. Wethersfield pleased him most of all the places he had visited. At Newburyport he visited the First Presbyterian Church, where Whitfield is buried, a view of which is given. Mr. Bailey graduated from Harvard in 1755. Among his classmates were John Adams, afterwards President of the United States, the Governors of New Hampshire and Nova Scotia, the Royal Governor of Bermuda, and other men distinguished in history. The heartfelt gratitude to his first friend is ever uppermost,—his benefactions, his efforts to advance Mr. Bailey's interest, and his watchful care, ever sending suitable clothing for Commencement.

New England from the earliest period provided for the education of her sons, but girls had no such privileges. The rudiments of knowledge were thought sufficient for women. They were not allowed in the public schools of Boston until 1760, and then only for six months as an experiment. A facsimile of a letter from John Adams is given. He says that fuel from the pine woods is sooty, but he adds that the conversation is more sooty. At Hampton he appeals through the press for more seemly speech and conduct in church. At Portsmouth he received a gift of money for "his own especial use." We can scarcely believe of the state of life in which he lived. These selections are feeble in comparison with what remains untold.

He has not given the reason for leaving the sect in which he was born. He taught four years before his resolve was made to become a minister of the Church of England. It was necessary to be ordained in England.

In his application for testimonials needed, he was hindered by opposition and discouragements that made his efforts difficult. When these were overcome, as he trusted, he had again to meet and overcome them in England. The voyage to the old land, though on a British frigate, was disagreeable in many ways. He went on board the vessel January 10, 1760; February 16th the joyful cry of "land" was heard. There were many others went to England for ordination also. While there he received kind attentions. The clergy were anxious for information in regard to America, from others also the same desire for reliable information. To one whose surroundings and manner of life