

had no atlases to use, and I believe the imperfect manner in which I learned localities is the reason why I have never been able to think of places in the right direction.

We did an immense amount of memorizing. In grammar we were obliged to recite every word of Murray's large volume over and over for a long time before we were set to make any practical application of it in the analysis or parsing of a sentence. We must repeat of, to, for, by, with, in, into, within, without, over, under, through, above, below, before, behind, beneath, on or upon, among, after, about, against for months before we were permitted to tell what should be done with the smallest preposition of them all.

When, at twelve years of age, I had recited Murray's grammar through perhaps a dozen times without a word of explanation or application, the master, as I was passing by him to my seat, handed me an open book, and, pointing to a passage, said I might study that for a parsing lesson. Alas, it was no open book to me. The sentences which he indicated read: "Dissimulation in youth is the forerunner of perfidy in old age. Its first appearance is a token of growing depravity and future shame." I knew every rule in the grammar, but I did not know how to apply one of them to the first word. I carried the book out at recess, and a more advanced pupil gave me a clue. I put my memory into harness, and soon learned to use the rules of which till then I had had no comprehension.

The master carried in his hand all the time a ruler with a leather strap nailed over the end. If he caught an eye wandering from the book or saw signs of restlessness or heard a whisper, he gave the offender a smart blow, especially if it was his own little motherless boy, to whom he was particularly cruel.

We learned our religion in the old

Quaker meeting-house, where the seats were hard benches and the great beams and rafters had no paint. I think there was no plastering except overhead. The dear old meeting-house was to me an object of great reverence. Our ministers were two women. I remember one spring day when one of them invited a company of the young girls to go with her to clean the meeting-house. We had a jolly time, scrubbing the benches and the floor, and she, our preacher, whitewashed the ceiling and made the affair as pleasant as a picnic.

We were taught to consider ourselves especially privileged in having been born in the Society of Friends. After we had attended meeting on "First-day" morning the afternoon was usually spent in paying or receiving visits. It was not necessary to announce our coming. Whoever stayed at home expected company. No one objected to sewing or knitting on First-day. Unnecessary housework was avoided. It was against our principles to regard one day as holier than another; but this day was regarded as one in which we should put on our best apparel, and of which we should make a day of recreation after a morning meeting.

As I compare the manners and people of that time with those of today, in the same station in life, I think that my grandparents, my uncles and aunts and neighbors were most of them persons of strong mental and moral individuality, and yet narrow-minded in some directions. In this age of associated charities it seems strange that they had no more sympathy with poverty and destitution, no idea of lifting up those lowlier than themselves. Sometimes there was real neglect of cases which now we should feel bound to consider.

At our evening parties, to which we sometimes walked two miles, we had for refreshments fruit or nuts, or both, and often cake and light wine, total