

Methodists, as persons of other denominations took advantage of the donor's liberality, and sent their children where they were sure to receive a moral and religious training.

In the selection of teachers Mr. Jackson required that they should be members of the church, "apt to teach," and class-leaders. The first female teacher came from Dublin, highly recommended. Mrs. Booker was a young widow, about thirty, of good address and prepossessing appearance. Like that of the Methodists of the day, her dress was neat and plain, especially the bonnet, which was of the Quaker style. The male teacher was a Mr. James Smith, about forty-five years of age. In personal appearance below the medium height, of slight make, handsome, sharp features, hair combed back. He wore a brown surtout coat, black knee-breeches and leggings, and carried a carved-headed walking-cane. His family consisted of a wife and five children, three boys and two girls, of whom we shall speak hereafter. The six widows, who occupied the left wing of the building, were provided with all the necessaries of life, and uniformly dressed in dark clothing, with the conventional "Methodist bonnets."

Such was the "school on the hill." At the age of ten, the writer entered it as a pupil, and soon became familiar with its usages, part of which consisted of religious exercises at the opening and closing of each session. The instruction was of the ordinary kind—reading, writing, and arithmetic. Our principal lesson book was the New Testament. We soon found out that the master was very peculiar in his manner. We were exhorted to use the old Saxon or Scripture words, *Yea, Nay* and *Verily*. The church members considered Mr. Smith a little eccentric, and as he was always reproving sin and sinners, he was called by the outsiders,

"SAINTY SMITH."

The chapel, situate in the lower part of the town, was open several evenings of the week for preaching, prayer and class-meetings, and at the appointed hour the little company, consisting of Father Smith and family, Mrs. Booker, and the six widows, might be seen wending their way to the "Jacksonite Chapel," as it was called. When the congregation entered the men filed to the right, and women to the left, and were separated in the auditorium by a *low railing*\*. Cushioned pews were unknown in Methodist chapels in those days, but benches were well filled, and especially the "penitent bench" at revivals. Near the front sat the leaders and Mr. Jackson, then followed the rows of earnest worshippers; at the appointed hour the preacher ascended the high, old-fashioned box pulpit,

\* The Irish received Christianity from the East, and the dividing of the sex was an Eastern custom.