

cause of prejudice. Some matters he was obliged to arbitrarily suppress for the same reason, but in his admirable and painstaking work he aimed at justice for his subject, and succeeded so far as circumstances would permit. But even in his preface to that work, the late Bishop Burgess, who seems by writing that preface to have indorsed Mr. Bartlet's book, naturally enough, perhaps, fails to fully comprehend the character of Mr. Bailey, while William Willis, writing for lawyers, knew so little about Bailey that he calls him eccentric.

It is my wish, in this paper, to deal wholly with matters which have never appeared in print, and yet an introduction of the subject requires some reference to and quotation from the "Frontier Missionary." It will be new to those who have never had the pleasure of reading that book, and may serve to refresh the memories of those who have. I shall emphasize the fact, hinted at in that work, that the bitter opposition to Mr. Bailey was really the Puritan's narrow opposition to the Church of England, his Loyalty to the English King being only a pretext.

Jacob Bailey was born in the town of Rowley, Mass., in 1731. The boy, like the man of later years, although just a little smutted by some social corruption of the times, was greatly superior to his surroundings. Socially, he was very poor, of very poor parents, and hence socially, he was low, very low, for society, so called, generally grades its members by any standard other than that of moral worth, or intellect. He entered Harvard College at the age of 20, and graduated therefrom in 1755, at the foot of his class, because the Puritan Commonwealth of Massachusetts was far from Democratic, and his social position was at the foot. He taught school in several Massachusetts towns, having among his pupils a class of young ladies some years before Puritan Boston thought it prudent to admit girls to her public schools. Born a Congregationalist, he preached for a while as minister of that sect until he came to examine the tenets and discipline of the Church of England. His change to that communion was certainly unselfish, for Episcopacy was then far from popular in Massachusetts. Nor was his field of labor such an one as would have been chosen by a self-seeker. His change of faith, too, was the occasion of some bitterness on the part of many of his acquaintances, of which fact some of his letters of that period give evidence.

In religion, the motley company of humble settlers, such people as make a state possible everywhere, and who were, at the solicitation of

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