

Stow Journal, v. 2

July 19, 1840 to November 14, 1840

Extract from

July 19 1840 to
Nov 14 1840

An end list of pupils at Lexington
in the order of entrance

See the end list of books in the
Normal School Library

Lydia Ann Stow.
Normal School.
Lexington.

Journal.
Commenced July 19th 1840.

Sabbath Morn,

"How calm comes on this holy day,
Morning unfolds the eastern sky,
And upward takes her lofty way
Triumphant to her throne on high."

Rev Mr. Thurston preached at the Unitarian Church today.
The Morning text was, "Wherefore by their fruits ye shall
know them" Matthew 7th Chap 20th verse.

Afternoon text, "For by grace we are saved through faith —"
Ephesians 2nd Chap 8th verse.

Miss Swift left us soon after the afternoon services. I wish
she was still a member of our little circle.

Monday, July 20th.

When I arose this morning, found it quite cold. Cold indeed if we contrast the weather today with that of last week, when the thermometer stood at 92 and 90. Miss Davis read a part of the second chapter of St John. This week we take the pleasantest course of study, at least it is so to me. "Combe's Constitution of Man" was one of the morning exercises. This lesson was considering, "the calamities arising from the infringements of the Physical Laws." In this chapter, Combe is viewing man as governed partly by instinct, and partly by reason and intellect in adhering to the laws of gravitation, or rather the evils arising from this law. In regard to these laws, Man is contrasted with the lower animals that are directed by instinct. Mental Philosophy we commenced the third part upon the "Intellectual Operations." Abercrombie uses operations of the mind in preference to faculties or functions. In this lesson there is a brief definition of Memory, Recollection, Abstraction, Imagination, Judgement. There were abstracts read of the first three chapters of Bingham's Mental Excitement. I have passed two hours in the Model School as visitor. I think there is quite good order, school improved under the present Superintendent. I think Miss Co. will be purely "Normal" in teaching. Study Hours interrupted in the evening by the smartfulness of one of the G. S.

Tuesday, July 21st.

Miss Grabe read a portion of the Scriptures at the opening of the school, which portion contained this "When said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days? He P. made these comments upon it. The Jews in saying that it ^{was} forty six in building, must have alluded to the alterations and improvements made subsequently to the building of the temple, or else they perverted the truth, that the charge against Jesus might be more aggravating. Probably the former. History agrees that this temple, the Jewish Temple, not the temple built by Solomon, was nine years in building. Journals this week No. 1000 approves. says some are very well. Our teacher said he did not wish us to study on the Sabbath. Would prefer you would not write letters or composition of any kind. Sentiments. Miss Harrington gave this, We should always prefer our duty to our pleasure. Miss Pennell, Near I this day, for small or great, My own pursuits forego, To lighten by a feather's weight, The mass of human woe? Miss Iveson, The Chinese have a saying, that one unwhispered word dropped from the mouth, cannot be brought back by with a coach and six horses. Miss Bondick, Do not give too much

advice to children, you may water the young plant with so abundant a stream as entirely to wash it away.

We commenced the second section of the fifth chapter of Combe upon "the evils that arise to mankind, from the infringement of the organic laws." Quite interesting lesson.

We learned from Mental Philosophy the influence of attention and association as affecting the memory, also the different kinds of memory which some persons possess.

Came a two abstracts of Brigham's Mental Excitement were read. We had an explanation of the various kinds of Metaphors, and the manner of applying them in the lesson in Rhetoric. We are upon Scriptural Geography. After tea, Miss Jackson, Rogers and myself went to get some cherries. We were out in a delightful shower. - Study Room free from communication but the time was devoted to writing a letter.

Wednesday July 22nd.

Devoted an hour to study as usual. Entered school at eight and engaged in the Devotional Exercises. After this one of the young ladies gave these lines -

"Count that day lost, whose low declining sun
Views from thy hand no worthy action done."
Mr. Pierce said since he last met us, he had listened to a very interesting account of the destruction of the ship Elijah C. Train, which was built in Medford not but a short time since. It was constructed of the best materials that could be procured, every thing was complete,

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and there was a prospect of a prosperous voyage when it launched forth on the mighty deep. It rode on till it reached the Bahama Isles, where it suddenly was overtaken by an under current, and carried out of its course, and dashed upon a rock. Another current came, and instantly precipitated it between two rocks, from whence it was impossible to move it. Here was the "beautiful ship", and it is impossible to investigate the disappointment of captain who was previously noted for skill and faithfulness as a mariner. This is to show you the difference between taking one more step, and not taking it. Speaking one more word, and not speaking it. If this "beautiful ship" had been stopped just one minute before, probably all would have been safe.

Mr. P. repeated these words - "Man!
Thou pendulum betwixt a smile and tear." - and he added that pendulum, set in vibration by man's own passions.

Attended to a review of the four first chapters that we have been over in Combe's Constitution.

Also had a kind of general review of what we have been over in Mental Philosophy embracing the three ways (together with their mode of action) in which we derive all our knowledge. They are Sensation & Perception, Consciousness & Reflection, 3rd Testimony.

Abstracts of a part of the 7th & 8th chapters in Brigham's Excitement were read. This closes the book we have studied it, and reviewed by written abstracts. This has been a very useful study to me.

This author has clearly proved that ^{are} these dangers arising from too early mental cultivation. Session closed before 12 for the remainder of the day, as Mr P. was proposing to visit Mrs Rogers school in Billerica. Miss Hannah Rogers went with him. She was overjoyed at the thought of going with her teacher.

This afternoon Misses Powell, Sperrill, Spiller and myself passed the afternoon with Mrs Julia Ann Smith. Spent most of the time in procuring berries & Alimentiveness!

Passed the time very pleasantly. It would be pleasant to think of had it not been for one thing, that is, did not return to keep study hour having lost something we went back some way to find it. I did not enter the sitting room to prevent others from observing the hour.

Mr Peirce found it was vacation at Eliza's school. This is a great disappointment, as he has so much to occupy his time and can so seldom leave.

Thursday, July 23^d

This sentiment was given by Miss Froke.

"The way to be qualified for a future situation, is to fill with reputation that in which you are." Combe, the interesting lesson, we attended to first: it was a continuation of the subject that we were upon yesterday, "Calamities arising from infringement of the organic laws." Combe says the first step to be taken towards establishing the regular exercise of the brain, is to educate the mental powers in youth. 2^d step is to place the individual in circumstances which

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demand the fulfillment of important duties, and treated of the happiness that would follow by calling the various organs into activity. Some questions were asked upon the parts of Mental Philosophy that we have previously seen over. Did not have time to recite the new lesson. Rhetoric was upon "Literary Taste" or to be definite. The use & application of the Metaphor. I did not find it as interesting as usual.

Visited by Mr Putnam and two ladies also Mrs Locke from East Lexington. The janice were from Session closed at two P. M. Miss Woodman and myself went to visit Misses Stodder's & Damon's schools. Did not have much opportunity to see Miss D's school, as she had dismissed most of her school. Miss D's school was quite small, but if this is a specimen of her school as it usually is, I should despair if I was in her place. If I am to have such a school, may my first day of teaching be my last.

Evening Hours faithfully kept. Not all of it devoted to the school business.
Friday July 24th

Found it had been raining this morning when I awoke. This was quite congenial to my feelings, as we so seldom have such weather "nowadays."

Before the school had opened there was a knock at the door and Mr Fillingham and Mr Hudson entered. They being seated, our teacher called upon Miss Season to read a part of the 3^d chapter of Luke. Then we engaged in Singing and Prayer. Mr P. said as we

have prayed that this day shall bear witness for good, may the
decline of it find it so. Mr. P. gave us this hymn.

"O Him the Maker we behold not, calm

He veils himself in everlasting laws,
Which, I not O Him, the Scepter ^{tip} seems exclaims
Wherefore O God? The world itself is a God.
And never did a Christian's adoration

So praise him as this Scepter's blasphemy"

Sentiment. "While we are all ready to acknowledge the importance
and advantage of self-control, how few of us take the trouble to
acquire or practice it." Could be interesting as usual. Abecron was
also. Rhetoric gave examples of the different kinds of Allusions
Historical, Scriptural, &c. An example of the latter, the author
gave an account of James, the Royal Poet. James is evidently
worthy of being enrolled in that little constellation of remote, but
never fading luminaries, who shine in the highest firmament
of literature, and who, like morning stars, sang together at the bright-
dawning of British Poetry. We recited the last lesson in Ancient
Geography. Mr. P. said he hoped we had derived some good from
this study, though it did not excite as much interest as some.

The visitor left at recess. I should like to know if Mr. J.
has been engaged in the Normal School at Barre since he visited
us last. How does that school progress? Do they use similar text-
books to ours? After recess Mr. P. informed the school, that Mr.

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Hudson that visited us this morning was from Westminster. A member
of the Board of Education. He is not only a member, but a worker.
He was an important spike in the wheel in directing and super-
vising the Normal Establishments. It seems to have been the author
of a number of pieces, written in the Common School Journal
upon the importance of common schools to the attention of pro-
fessional men. O dear! I was sleepy in study hours.
Saturday July 25th.

Miss Davis read the first of the 4th chapter
of St. John. Principal remarked upon these words. God is a spirit,
and they that worship him must worship him in spirit and truth.
It is not the way or form of the devotion that will render it
acceptable. In vain do they worship God, who have iniquity in
their hearts. The Scripture is everywhere protest against offering up
mere lip service, as 'man looketh on the outward appearance, but God
looketh on the heart.' God cannot be deceived and will not be
mocked. What should we think of a person who outwardly man-
ifested a feeling of interest and attachment in us, but if that heart
was laid open it would be a contradiction. Would we do any other
way than turn from him in a disdain? Transfer this to the Creator.
What in sincerity to worship God when there is iniquity in the
heart. Let it not be with us a mere lip service.

Mr. Pierce then gave his lecture, which is the last upon the subject
of physical education. It was upon respiration and the manner in

which it is often impeded. It is highly practical. At the close of the lecture Mr Pease said if there is any subject that I ever spoke to about that deeply concerns ^{you} it is this that I have now been upon. Mr P. also observed before the session closed that there had been some queries made by the young ladies upon the subject of Transcendentalism. but as I am but little acquainted with the subject. I thought it might be interesting to them, to hear a lecture or kind of conversation upon it, I have therefore invited Mr Abbott, whom I expect will be here on Tuesday next. I also expect Mr May will visit us on Monday, I have received a letter from him saying he should be very happy to come & converse with the young ladies upon the subject which you have recently attended to in Moral Philosophy. He feels much interested in Normal establishments, especially the one that goes into operation the first of September, at South Bridge water in Plymouth County. I think you may anticipate a feast. (I do). He closed by saying Bless'd looks, Prompt Lessons, Faithful Hours, Happy Hearts. May all these be realized for the gratification of our teacher as well as for our own peace & joy.

Evening. Our Society met but "one saint" were thin. Had quite a pleasant evening with the company of Misses Damon & Stoddard. I suppose it's the last visit they will make together very soon.

Sunday, July 26th

Society morning-

I heard the same Preacher that I did last Sunday in the fore part of the day. The text was "Thy kingdom come" Matthew 6th chap 10th verse. Afternoon Misses A Locke & Rogers and myself went to the East Village to hear Rev Mr May of Scituate. It was highly interesting and can readily be applied to practice. Some of the sentiments I intend to write at some future time.

Monday, July 27th

Rev Mr May came into school when it was called to order. Miss Harris read a part of the chapter, containing Christ's conversation with the woman of Samaria. After the reading, Mr P. made some remarks, said there were many advantages to be derived from it. A good selection to teach the art of reading. The moral and religious instruction of this portion, as well as the example presented of the poor woman. Our Saviour noticed the despised character of this woman. From this we may derive an important lesson; how apt are the world to pass by those who are humble and insulated. Here we see how great effects result from small causes, through the influence of this woman many Samaritans were drawn to hear our Saviour. This affords an important lesson to teachers. It may be through their instrumentality, that many children who are sunk in the depths of poverty and sin, will be reclaimed and be ^{made} happy in themselves.

and lead others in the path of usefulness. Mr May said he should like to illustrate this point by an anecdote, which was related him by a gentleman, of a boy who resided in the State of Connecticut. A minister visited a school, among the scholars he noticed one boy, who was exceedingly uninteresting in his appearance but from his answers he discovered the boy had some intelligence. The minister feeling interested in him, asked him to come to his house and see him. The boy accordingly went; the minister talked some with him and lent him a book to read. When the boy had read the book he returned it and gave such a good account of what he had read, that the minister became more deeply interested in him, and told him he might have free access to his library. Finally, the boy went to live with him. After he ^{had} been here some time, the minister said to him, you ought to receive an education. The boy said, why, he had no means. The minister wrote to Mr Abel Coburn then residing in that State of the circumstances of the boy. Mr A. readily offered to give him assistance. The boy went and was prepared to enter the Academy at Exeter. So much engaged was he, that he went on foot from his home in Conn, to Exeter. By the assistance of friends he afterward entered Harvard University. Made great proficiency in his studies, and soon ranked among the first in his class. Became minister over one of the first societies in ^{Baltimore} ~~Exeter~~, and is now one of the most distinguished men in the Commonwealth. He holds one of the highest offices

in the State. — This is Jared Sparks. Previous to entering College Sparks made a visit to his base mother, finding himself very much in want of a suit of clothes he entered a store and related the circumstances of his case, that he was very much in need of clothes but then had no means to pay for them. but if he ever was able he should. The store keeper agreed to let him take the clothes. He went away and was gone four years, returned and entered this store, said he had come to pay the debt he owed him. but I — had altered so much that the merchant did not recognize him. I will pay the money I owe you said he, but the debt of gratitude I can never pay. — Mr Pince said this ought to make us wiser and better. I wish ^{with} you my pupils to be situated in the best places that earth can afford, instructing those who are well disciplined at home, who are lovely and attractive in their appearance; but much more do I wish to see ^{you} engaged with those who are gathered from the highways and byways, and are sunk in depths of poverty and sin. To raise up these is far more ^{enobling} ~~enobling~~. Mr May then offered a prayer — Several sentiments were given. This is the week for Mathematics; may it be more successful than it has been in times past. The second division in Arithmetic were called to the Board, while performing, Mr May said he objected to having much apparatus in the Normal School. It will be better to continue and invent apparatus here, as you who out from here as teachers, will be better able to do; and as very few of our public schools are furnished

with any kind of apparatus. Attended to recitations in Astronomy, Geometry and Algebra. Session closed at half past ^{twelve}, at two came together, and listened to some remarks from Mr May, upon peace and non-resistance, which also involved an answer to a question, which came up a short time since in Moral Philosophy, that is, "If a person has no right to retaliate an injury, how can he consistently commit that right to the General Government?" Commenced by saying the hope has been indulged that the time is coming when wars will cease, and men will live together like brethren. The Scriptures foretell this, and there is strong evidence to believe its truth. I will lay down three truths on which non-resistance chiefly rests. 1st it is said, war is resorted to for the preservation of life. Violence has been resorted to in all ages, but what has been the result. Look through the world. Burke has estimated, that twenty thousand million human beings have perished by the sword. Instead of decreasing, it has increased the loss of life.

2nd principle to be considered. Which is to be the most pitied, the Doer or the sufferer of wrong? This is too little thought of. We see a man attacked in the street and knocked down, we pity the sufferer but seldom does our sympathy arise to the doer. Would our Saviour have come into the world if there had been only sufferers? He came to lead men from the path of sin to holiness. As much as we should pity the sufferer, and like the Good Samaritan pour oil and wine into his wounds, yet could we find the robber, how much more should the feeling of sympathy be excited. It is better to suffer wrong than, to inflict

wrong. I hope it may never fall to your lot, for it is a horrible occurrence, to have two boys, one who has really injured another, and perhaps deeply affected the feelings. Your sympathy should be raised for the one who committed the deed, should teach the injured to return good for evil and to be patient; to bear the injuries that he receives. The other you should teach to govern himself, to overcome his passions. The man who has not self-repression, is wanting in the greatest of all possessions. There is something in the human heart that can be touched, and made to vibrate. There is always something that may be appealed to if we knew how; then how important it becomes for us to know ourselves. This principle is beautifully illustrated in the instance of Saul and David, mentioned in the Old Testament. You may make great use of this example in teaching.

"You must overcome evil with good, hatred with love. It is an eternal law of our nature that like begets like, anger begets anger." This was illustrated by the case of Capt Pillsbury, Keeper of State's Prison in Wethersfield, Conn. Capt P. had great power over prisoners before he came to this Prison. A man by the name of Jenkins was brought to him, who had been confined in Danbury Mines 17 years. His countenance was that of a Friend, rather than a human being. The keeper told Capt P. that Jenkins was almost a devil incarnate, but dont you go to trying any of your new fangled notions, for we have tried everything. Have you tried kindness, said Capt P.? They were obliged to reply in the negative. Those who had the care of the prison were surprised to see

Capt. P. manifest so much courage, as to enter the cell where Jenkins was. But Capt. P. had a love that casteth out fear. One day when Capt. P. was passing Jenkins cell, he noticed he was contriving something by which to make his escape. The penalty, of such an act, was solitary confinement. He said to Jenkins follow me; when he had got out of hearing he turned to J. and said, why have you done this? What have I done that deserves this at your hand? All the time Jenkins remained unmoved. Capt. P. said, I cannot do it, go back I forgive you. These words had such an affect upon him that he was obliged to be assisted back to his cell. Jenkins was no more trouble after this. If you want a man to behave like a man, you must treat him like a man.

Another example in the case of Pinel, a physician of France. Pinel went to an Insane Hospital, and wished to have it established on the principles of peace. He said it was a mistake to think these men could not be kept in subjection, unless they were in confinement. Pinel was asked to be shown to the most unmanageable inmate, he was accordingly conducted to a cell where the victim confined, had killed two of his keepers. He was loaded from head to foot with chains. Pinel frequently talked with him, and finally won his confidence. Pinel sent for a blacksmith and had his chains knocked off and was afterward appointed Overseer of one of the wards. This shows what may be done, even in insanity, by appealing to the better feelings. Anecdote of Archbishop Sharpe, he was overtaken when riding by a man who demanded his purse. The Archbishop spoke very kindly, told him who he was, and if he would come to his

Palace he would give him what he wished. Again, Rowland Hill of England was one of the most distinguished Methodist Preachers of his time. As he was riding alone one day, he was attacked by a robber, who called for his money. Rowland said what has being hit you to this? What is your business? The man replied he wanted no money but take care of horses. Then Hill said, you shall come and take care of mine. He went. They lived together more like brothers than master and servant. It was sometimes a matter of remark that one should ride on the coach and the other on the box. At the ^{death} of the coachman Hill preached a sermon, and made known these circumstances, which was agreed by both to be kept a secret until the death of one of the parties. Mr. Pearce then gave an anecdote of a clergyman residing in New Orleans. He was invited by one of his parishioners to take a ride out of town. He was considered as one the best members of the parish. After they had rode out of town some way, the parishioner said to the minister, now I am going to take revenge. In a discourse you delivered last Summer you plainly implicated my character, and now I am going to kill you. The minister asked of him one favor, to allow me to make one more prayer. The request was granted, kneeling down he offered a prayer for his murderer. It was not for his wife, and children that the prayer ascended, but alone for his avenger. When he arose, he found the murderer suffused with tears. His wicked designs had left his heart; and he repented. — Mr. May said, there is a spark of divinity in the breast of every man that may be fanned

into a flame. Teachers are very apt to feel more kindly towards those pupils who are pleasant and good natured, than to those who are ill tempered, sulky, and obstinate. But our sympathy should be awakened for the latter: the whole school will be much affected by the treatment of these individuals. In our great satisfaction Mr Stetson entered during recess. Mr Pease observed our blessings come in showers. Mr May recapitulated some of the topics he had ^{been} treating upon. Mr Stetson said a season must begin by training the minds of children, their hearts must be guided, their higher and better sentiments must be cultivated. Mr May then said there was no such thing known in Turkey as theft, there the houses are left perfectly free, without bolts or bars.

Mr S. If we kept in mind that all sin is against God, we should be restrained from doing wrong; we should show ^{no} resentment and passion. We should consider the unhappy condition of the wrong doers. They are afflicted with a moral disease if they do wrong willfully. If a child is guilty of telling a falsehood, he is affected with a disturbance of the moral powers. Mr May. On all cases when I meet a wrong doer, I would meet him with the spirit of love. If all would do this, how much would the earth be regenerated. If one would exert all ^{his} influence in this way and should live fifty years, consider how much good would that one have accomplished.

The question has often been brought up with considerable force, why was the feeling of resentment implanted in our nature, if we were not to exercise it? We are led to mistake by applying a wrong meaning to terms. The command is to love your enemies. Regard them with benevolence, wish well to them,

but we cannot feel complacency towards them? you cannot feel towards them that pleasurable regard as towards a friend. What shall be done in extreme cases? In that hour I think we shall receive needed aid, God will alleviate our souls. No one is to be educated for extreme cases. Can you conceive of Jesus acting with any other than the spirit of kindness? Is there any one here who would not shrink from the thought of our own Saviour, with a fist upraised against an offending man? We must be strong in well doing. The true law to be recognized is, that we love our neighbor as ourselves.

Mr Stetson. Private individuals may resolve to live upon the principles of peace and not be ready to resort to these principles in all cases of government. Some of the last remarks I have taken from another journal.

Mr Pease said if we do any good in the cause of humanity it must be upon the principles now advanced. This is like an oasis in the desert. As it is pleasant to have something in anticipation I will say Mr Stetson has kindly offered to come again before the term closes and converse with you upon some of the views of Locke upon the understanding.

Tuesday, July 28th

Miss Newell read from the Scriptures, a part of the 4th chap of St. John. Having engaged in the other parts of the Devotional Exercises, our teacher made a few remarks. He said he was glad to hear Mr May speak in favor of keeping Journals.

Next to receiving a letter from an intelligent friend, is to watch the pleasing expressions, that play upon the countenance of one who is reading such. Mr Alcott, the expected gentleman, now entered.

The class in Geometry assembled at the Board to demonstrate their queries. In Geometry were pretty successful. The other recitation for the first division was in Algebra. About eleven Mr Alcott commenced his remarks upon the subject of Transcendentalism.

He said it had reference to a class of faculties in the soul, which transcend, which are more spiritual, and more intuitive and inward than others. It is above, transcends reason. He felt much interested, though I do not fully understand the subject, it has so many abstractions. I do not see how Tran— differs materially from conscience. At the close,

Mr A said he had but entered upon the subject, that he should be happy to come and talk with us again at some future time. He turned to another subject for a few moments, or rather to answer this question, if we are made like God, why we do not create like him? He said he believed we create our bodies. Went on to give his views upon eating animal food and tendency degree it has upon the moral powers. Gave us a few hints in regard to preservation of health which were very good. I wish I could ^{hear} him talk more upon all these topics.

Session closed at half past four. Misses Parwell, Sparrell, Robinson, Barwick and myself went up Hobson Road burying, after tea—
Wednesday, July 29th

The narrative, of our Saviour's healing the impotent man, was read by Miss S. Johnson. Mr Pease ^{said} remarked there was some variety of opinion among commentators, whether the Pool here spoken of, was a natural, or a supernatural phenomenon. When sacrifices were offered, the blood of the animals was cast into this pool, and by some it has been thought that the water possessed some medicinal quality, that those who had any infirmity, were healed by going into the pool.

Our teacher observed that the exercises of the two past days had been different from the common course. He said he hoped his design in asking these gentlemen to come and talk with us, would not be misconstrued when I ask a gentleman to address you. I do not stop to inquire to what sect or party he belongs. If there is anything peculiar in his doctrines, I should like to have you know what they are, but I do not wish you to receive these merely because you hear them. I give explanations and ask others to, upon subjects, so that you may understand, but do not wish these you to imitate them—

The first division began their exercises by a recitation in Astronomy—the part we are upon now is not very interesting, except to those who have a knowledge of Geometry and Trigonometry—The other lessons have been in Geometry, Algebra, Arithmetic Botany and Moral Philosophy. The last was upon "the duty of officers of a government." Considered the

separately of Legislative, Judicial and Executive officers. Wayland thinks of the officers of each department cannot execute the laws which the government imposes, consistently with conscience it is their duty to resign, their office. I did not mention, as I should have done, when I commenced this entry, that our much esteemed friend, Miss Almira Locke left us this morning, came in to bid us all good bye. We have parted with one that I call a true friend, and would that one might come in and fill her place. I hope it may be my good fortune to visit her school for I think in it may be recognized the true principles of Normality.

Thursday, July 30th

Mr and Mrs Brown of East Lexington were in school when I entered and passed the forenoon. A part of the 5th chap of Matthew was read. Mr Peirce said if our Saviour had come into the world, and proclaimed no other truth than that contained in the 29th verse, "They that have done good shall come forth unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," it would be of more value than all that has ever been said by any other teacher. If these words were all that we could understand in Holy Scriptures, it would be sufficient to commend it to our attention. It is not this sect, or party or creed that will come forth to the resurrection of life, but they that have done good.

This morning's mail brought a letter to the young ladies of the Normal School. It was opened and found to be a circular from the Ladies of Chesham, calling upon those who felt interested, to lend their aid in contributing to a Fair, which is to be held in Boston, some time in the course of the

ensuing month. The object is, to raise a fund to assist in the completion of Bunker Hill Monument. In our Astronomy we learned the three great laws that Kepler discovered. 1st The orbits of all the planets are ellipses, the sun occupying the common focus. 2nd The radius vector of any planet describes areas proportional to the times. 3rd The squares of the periodical times are as the cubes of the major axis of the orbit.

Kepler is here styled the "legislator of the skies." Mr Peirce told us we must not forget to whom we ^{are} indebted for many astronomical discoveries, and observations. "The course of study similar to yesterday. Moral Philosophy was interesting upon the duties of citizens."

Went to the burying with Misses Rogers and O'Connor. When we returned found that our absent sister had Misses Deane and Swift had written to us.

Friday, July 31st

This is the last day of the second month of Summer, and how soon shall we say the third has gone. The ^{evening} past month, I fear will glide by even swifter than the present has. Miss Catharine Nelson reads from the Scriptures. This passage was contained in it: "Search the Scriptures." Mr Peirce said these words refer to the writings of the old testament, as the new did not exist at that time. Sentiment from our teacher. The tendency of all education in the child, should be to give a preponderance of the human, over the animal powers.

Reviewed in Astronomy, Geometry and Algebra. The class in Algebra performed at the Board. We have got as far as the 40th sections today.

Lesson was the 39th "Extraction of the Roots of Numerical Quantities of any Degree" We were pretty successful. Mr Peirce asked us in the arithmetic class if we wished to test the knowledge of scholars, if it would be right to put such questions as these "Is the Great Desert in Europe or Asia?" "Is London in South America or United States?" Most thought as did our teacher it was not right unless there was some understanding of the ^{fact} before hand. Visited by Pres M Gilbert and Mr Jackson of Newton.

Mr Peirce is sick - Enough of pain and care is written on his brow, to excite the sympathy of all his pupils. May vacation soon come, that he may get recruited before he enters again on his duties again. Session closed at two. Spent the afternoon in journalizing - - -
Saturday, August 14th

It is quite raining this morning, so our number is small only now and then a seat filled. Mr Peirce remarked upon these words that were read, "Gather up the fragments, that nothing be lost." This may be applied in many ways. Gather up the fragments of time and property. No one thinks of squandering away a fortune or wasting or mispending a year but it will allow fragments of both to be wasted. A moral lesson to be derived from this. Let us not neglect the little duties of life, let us gather up the broken fragments of friendship and acquaintance. Sentiment - "Without application, the finest talents are worthless; and with it the humblest are valuable." Our teacher said this truth was exemplified in the character of all great and distinguished men. Some remarks made upon the Model School. Improvements that may be

made in the order of classes when reciting - The first division attended to Reading Selections. Then to a lesson in Abbott's Teacher upon Religious Instruction. Abbott says, there are certain points in religion which all communities agree in, and these principles the teacher can entrust to pupils. But in no case can a teacher exceed, or exercise influence, beyond that given by the founders or employers of the school or institution. In this connection Mr Peirce spoke of the Girard College at Philadelphia, which is now building, when completed it will be one of the most splendid buildings in the United States. It is to be built of American Marble. Girard gave the fund on condition that no minister or professor of religion, should ever enter the walls of the building, or even tread upon the grounds. - Mr P. made some remarks upon this portion of the Teacher, among other things, he said it was not those preachers who were the most eloquent in the pulpit, that exert the most good but those who lead holy lives and daily exhibit true holiness of principle. Teachers may find difficulty in communities where there is variety of sentiment, but where there is the right spirit on the part of teachers, I think there will be but a very little difficulty. I would say to all teachers, were I to address them, let the same mind be in you, that was in Christ Jesus. - Our lesson in Morals that was omitted yesterday we recited. An interesting lesson on "the law of benevolence". Study Hours have been observed the past week with two exceptions, and those cases were not wholly my fault, for it is impossible always to restrain wrathfulness when some other's so much excite it.

Saturday Evening — Our Reading Society was held. Most of the members were present but some wish to have their names erased and no longer meet with us. May they return as it is almost the only time that all ^{are} together, I think. It is worthy of being sustained if properly conducted. Had a business meeting this evening to choose officers. Miss S. A. Snow was appointed to the office of President. Miss H. P. Rogers Vice President. Miss C. M. Pennell Secretary. Misses E. Howe and J. S. Nelson Recorders. Miss B. Gorin Supervisor.

Sunday, August 2nd.

Rev. Mr. Price preached at the Unitarian Church.

Morning Text. Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. 2 of Corinthians 5th chap 17th verse. Afternoon. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Galatians 6th chap 7th verse. We have had a number refreshing showers.

Monday, August 3rd.

Most lovely morning, all nature seems to rejoice in the rains of the past night. Mr. P. reminded upon the 20th & 21st verses of the 6th chap of St. John. This shows, said he, one of the many instances of our Saviour's speaking to the hearts of those whom he addressed, rather than to the words they uttered. We knew the predominant feelings of their hearts. — The following sentiment from our teacher. Schiller has said that Transcendentalism, instead of making abstruse things plain, renders plain

things abstruse. I am now to begin on the last week of the fourth term and may it really seem such, from the progress which I make. It is said, every day should be an improvement upon the preceding. We begin upon Combe the interesting lesson. He has brought, in what we have learned today, numerous examples to show that a transgression of the organic laws will always be followed by disease. Our lesson in Mental Philosophy was upon Local Association, and gave numerous instances to show its effects. The other exercises for the first division were Arithmetic, Rhetoric; Moral Philosophy & Political Economy. Afternoon rather rainy. Spent the first part of it in writing.

Tuesday, August 4th.

A part of the sixth chapter of John was read by Miss Jewell. Mr. Peirce observed that there was no principle of our Saviour's life more prominent than his benevolence. He was not self looking out for self, but for something beyond — — — — — Sentiments. "One may as well try to make a black crow white, as to have a person become learned without application."

Remarks from the desk upon various subjects. I have never thought the young ladies were unwilling to go to the board, but thought it it often arose from a feeling of incompetency, and perhaps it really is so. The school at Barre is not so large as this, containing 18 pupils. They have recently had a vacation, the average number last term was 23. I was happy to hear from Mr. Hudson, that those teachers, who went out from there to teach last winter, were 15 percent better than the gener-

Wednesday, August 5th

I was ^{awakened} ~~awoke~~ early this morning by the fast falling rain beating against my window: it was accompanied by thunder and lightning. Some of the young ladies estimated the cloud to be three miles distant from us. Entered school at eight. Found all our number present, save one, Miss Woodman. We listened to Miss M. Viles reading from the Scripture. Heard this good sentiment from our teacher. Leigh Richmond said, Never repeat ^{anything} to the disadvantage of another, when impious duty does not demand it. Another - Never look sad, Nothing is so bad.

As getting familiar with sorrow. Our teacher observed we might expect to see Rev. Mr. Stetson the last of this week. A written abstract of the lesson in Combe was read, in which was given the remarks of many medical authors upon the transmission of mental talents and dispositions by hereditary descent. In Mental Philosophy part of our lesson consisted in a review of the chapter upon "Memory". Today's lesson in Rhetoric finishes the chapter upon "Literary Taste". Moral Philosophy treated of the importance of intellectual cultivation to promote the happiness of individuals, also a chapter upon "benevolence to the wicked". Our teacher said at the close of school, this was one of the least successful ^{days} we have had for some time, in point of order. Not very creditable, nor pleasing. I am sure. Another pain to be added to me ^{is} the toil day after day for our improvement.

Thursday August 6th

A fine morning either for study or for exercise. Methinks as I cast my eye up to Concord Hill, would that I had prepared my lessons so "I could go there." But no, I must remember the student's rule. "Duty before pleasure". Miss S. E. Spurrell read from the scriptures. We then united in singing a hymn in the tune "Coronation" and then engaged in Prayer. Our teacher repeated the words of John Howard. It is in vain for us to attempt to punish the wicked, unless we make an effort to reclaim them. Combe was a continuation of the subject we were upon yesterday "Transmission of hereditary diseases." Had an important lesson in Abercrombie, upon the ways in which attention and memory may be improved both in young and adult persons.

Had a review of some of the principles we have been over in Arithmetic, among which, was having multiplication by casting out the nines. I believe all at thought in the class that this mode of proof was confined to the figure nine. But one of the young ladies suggested that the same might be done by other figures. Though Mr. Pease said he was not certain but there was some property that the 9, had that others had not; that remains to be proved. Did not succeed as well in the last of this exercise as our teacher wished. At the close of school our teacher said there had been an improvement upon yesterday in the order of the room. This has not been a very marked day. My study hour was somewhat interrupted, on account of the violence of the rain and partly from

one of the young ladies fainting. A little while before we retired one of the young ladies saw a great light in the west, she made known this to others, and soon the western windows of the Normal House were filled with spectators, gazing upon the west, as what they determined to be a great fire. After watching it sometime we repaired to our rooms. During this I saw one after another trembling and shaking from fear, some hardly dared to rest themselves in the attic. The Normalites are deficient in one thing that is Cautionness. What kind of teachers will some make? I think in some cases, if the organ of cautionness does not enlarge before they are called to teach the pupils will have to take the place of teacher.

Friday, August 7th

The portion of Scripture read was from the 60th verse, to the end of the 6th chap of St. John. Our teacher remarked that this part of our Saviour's life had ever seemed to him the most interesting. During a Hymn beginning with these words,

"How sweet, how heavenly, is the sight,

When those who love the Lord,

In one another's peace delight,

And so fulfil his word."

Then united in Prayer — — — Our teacher said one cause of lateness in the morning was wanting to consult the Mail, that came in about the time school commences, and then stopping to read or finish reading some letter. But I never let such trifles prevent me from being

in my seat at the time, and never suffered any bad effects from so doing but on the contrary derived good. It is also a good method to teach self denial. Attended to a recitation in Combs's Constitution. Soon after Mr. Stetson entered quite to the pleasure of all — as we we anticipate so much from his conversation on Transcendentalism.

Mr. Stetson began the conversation by saying, I have been invited to come and converse with you, but can only speak in a desultory manner, as I do not feel myself much acquainted ^{with} the subject. The word Transcendentalism is used in a very loose sense, and is regarded as a term of reproach. The Transcendentalist is usually thought to be one who has wild, visionary, vague notions of things, but these persons do not know what is meant by this phrase. It is like a man calling a name that he does not understand. It is always wrong, unphilosophical to apply terms of which we feel ignorant. We must go back to the legitimate meaning of the word. The philosophy that has been embraced for the last century is Locke's; he is regarded as the Father of Philosophy of our time. He supposed all knowledge to be obtained through the senses, which is a blunder. Locke has done much to give light upon this subject. Then adverted to the ideal theory, and expounded the difference between subjective and objective reality. That I know that you exist in my mind is a subjective reality. But is there not an objective. Suppose you saw an apparition, a ghost I ^{would} not doubt but you saw it, this is an objective reality, not subjective. Both existences are found in the natural world — In

instance, I have a belief in the existence of God, that he pervades all, uphold all, and governs all; this is a subjective reality. Is there an objective reality? Yes. Mr. Peirce then asked if there was any connection between objective and subjective reality; can one exist with the other? Mr. S. replied that they did, as in Haverly. Peirce then said Edward is an objective reality, but Haverly is a subjective reality, for he was created by God. Locke undertakes to account for the phenomenon of mind; the origin of our knowledge, says all knowledge comes through sensation and reflection, and that the latter is only turning back upon what we have thus gained through the senses. Locke was a Christian reformer & believer. ^{in fact} Some philosophers have carried out the system farther, and come to Atheism. The senses only give us a knowledge of the external world, but give us no knowledge of spiritual existence. I look at this book and believe that it exists, that is here. Why do I believe it? Because I cannot help it. It is a principle of our nature so to do, and in this way we obtain an idea of objective existence. I know the sun shines but cannot prove it to you, only by appealing to your consciences. We all have an idea of justice a feeling of Presence, and all nations have some idea of the Divinity. All have some opinion of right, but the senses do not tell this. The senses do not tell this; here then we take the Transcendentalist's step. Transcendentalism recognizes an intuitive knowledge of the soul; transcendent of the reason. The philosophy of spirit recognizes spiritual faculties, previous to culture. The soul has fundamental principles

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and instincts that seek for knowledge, but they do not give us knowledge; just in the same manner that our animal appetites and passions lead us to a desire for food, but do not supply us with food, only the means of obtaining it. The human soul has an original faculty by which it is fitted to come into communion with God. If I call this inspiration I must explain the word. It is something that cannot be acquired by education. We speak of the inspiration of the Poet, the Sculptor, the artist. I look upon a beautiful painting or a piece of well executed Sculpture, but I am conscious that I could not execute like this, if I were to spend my whole life upon it. I have not that divine inspiration. Yet this inspiration is found in all to some extent. We all have a feeling of the beautiful when we gaze upon these. All have the poetic element, all can receive but cannot create. If we did not possess something of the poetic feeling, which infused the mind of Shakespeare and Milton, why should we take such delight in reading these works? We understand the Poet and Artist, and how should we, did we not have with them some sympathy of thought. Does not this power come from God? This power is inferior to the prophetic inspiration. — God communicates wisdom to his children through one inspired by him, with knowledge which no man can possess. Such was the inspiration possessed by Jeremiah, Moses, Joshua & Elijah.
Mr. Peirce — Does prophetic inspiration differ in kind as well as in degree, from the poetic, or only in degree? Mr. Stetson — It differs in

in importance certainly, as it tends to develop the religious emotions. I am inclined to think it differs in kind. It was found in the highest degree in the Blessed Jews. He was the Son of God manifest in the flesh. He was the light of Jewish hope, the great Messianic idea. They looked forward to a descendant of the house of David, to restore their kingdom. They had an imperfect idea of him which was not fulfilled. He came as a spiritual Teacher. There was the prophetic idea most highly realized. He was a spiritual teacher who came to speak for God. But if he speak to me and my faculties are locked up (not to make a pun of the word lock) and speak as never men^{like} what do I receive? He speaks to something in me, that did not come through the senses. Why do I receive it? Because I have something of the divine within me which makes me feel that he is a spiritual Teacher. If I had not this I could understand no more than the horse does through his senses. We must be possessed of something that transcends the senses. I must have some of the divine nature. God has made man in his own image. It is only by allowing ~~by allowing~~ this, that we can hear God's voice in the whirlwind, in the storm, in the whispering trees, and in the still small voice of conscience; or see Him in the shining sun and stars. Be the miracles which Jesus worked, we are told that he is sent by God, to do the works of the Father, but we must know that benevolence is an attribute of the Father before these miracles will

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prove to us that he is a teacher sent from God. Let us suppose a person arrives at Washington to bring credentials to the President, and purports to be from the Island of Batheria. But the President does not know where this Island is; the maps are searched but no such place can be found. The person replies if it does not exist he will eat fire. But they do not know that the inhabitants of Batheria eat fire, and how is it to be proved and how is to be proved that he came from Batheria? One of the fundamental objects of thought is the infinite. The acknowledging of the finite, acknowledges the infinite; we cannot have the idea of imperfect without perfect, neither of mortal without immortal. Transcendentalism recognizes inborn faculties which comprehend spiritual things, as the senses comprehend the external world. Thus I believe there are objective, spiritual realities. I believe there is a throne of God as much as I believe there are pillars in your church. Conscience you have always felt, some call it mere prejudice. But how came that prejudice first to exist? I have a confidence in my own mind of the existence of God. Here is a subjective reality. But whence arises this subjective reality? There is an objective reality. The soul with all its faculties cannot go on by itself. It is dependent on God for assistance. Religion is a subjective reality but when religion exists in the mind as an object of thought then it is objective reality. Peace, and we met again with the company of Mr. Nelson.

Mr Peirce observed he would not take up the time talking as Mr Stetson had arrived, for he feared the young ladies would be almost ready to take up stones against him.

Mr Stetson resumed his talk. The application of this system would require volumes. This Philosophy on the authority of our consciousness, asserts there is in man inherent faculties capable of apprehending the truth and goodness. Though an action may be complicated, so it is difficult to see all the motives, yet when we do see, there is a principle in it which leads us to approbation. The notion of cause and effect. This is a law of our being. It is not the result of experience, but is an inherent belief. Let a child burn its finger for the first time, it will immediately feel the sensation of pain, and thus be led to avoid fire ever afterwards, for it is an instinctive principle in our nature that leads us thus to shun the fire. Paley says design proves a designer. A watch proves a designer; this reminds me of an anecdote of an Irishman who was passing along the street and observed a watch he took up a stone & crushed it. A friend came along and he said to him I have seen & killed a "fish head". Mr Peirce asked what would be the condition of that being entirely deprived of its five senses?

Mr Stetson answered that person is not yet born, will that answer the question? It has not come into the condition in which God has placed human souls to be educated. This could not be done as there are no outward manifestations. Let us see what the body is. It is made up of instruments for the soul to work with, and is also our prison

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house. This is the condition of a boy encased in a Brazen Ball. Now destroy these instruments and the communication is cut off, and that soul must wait till after death breaks down prison walls.

Mr Peirce said he intended to ask if the soul would still have ideas and carry on its operations.

Mr Stetson replied, that question he should neither assert or deny, for I know that the soul has elevated ideas of God. I do not think the soul capable of developing itself without God. Though it may have ideas, its power of manifesting them is cut off.

Mr Stetson then asked if the young ladies would not make some remarks. It does not require Book Learning but common sense and it should be added that this is the Philosophy of Transcendentalism. It stands to reason that it is so, as the countrymen would say, but the philosopher would say my consciousness reproduces its True Makers are Transcendentalists. This doctrine was prevalent among old English writers as Jeremiah Taylor, Hooker & Baxter.

One of the Young Ladies asked if these doctrine was opposed to Phrenology? Mr Stetson said he did not know that it was.

— If I was asked if I was a Transcendentalist by one who uses the word in the common acceptation I should unhesitatingly answer in the negative.

Mr C. Is there any necessary connection between Transcendentalism & German

Theological Speculations?

Mr Stetson. A Christian needs not to be a Philosopher. Thus saith the Lord, is sufficient to quicken his faith to action.

I have listened to the above conversation with much interest as every thing in which Mr Stetson engages is rendered entertaining as well as instructive.

Study hour was passed in my chamber with Miss Rogers not without commensuration for we read our lesson in Abbott aloud. Saturday August 5th.

We devoted the morning to an exercise from Abbott's Teacher, and the forenoon to a discussion and lecture. The subject, of the former, was upon the gentlemen who have visited us as well as their conversations. Before it commenced Misses Deew and Swift arrived, much to our pleasure. The remarks of our teacher are as follows—

Young Ladies,— As this is the last opportunity I may have of addressing you, I wish to say a few things, which though small in themselves, are of vital importance. They have no other connection than that they all relate to the business of teaching, and no other claim to your attention than the nature of the subject. Before I may have another opportunity of addressing some may be separated from you. I wish to say to you a few plain things. Receive them very kindly, in the spirit in which they are given. You are intending to become teachers, and wish to make good teachers.

to make favorable impressions upon the public. This will require great effort. Sit down and count the cost, least we shall begin to build and shall not be able to finish, as the Scripture saith. Look well to your qualifications. Consider your trials, labors & responsibilities. It is not too late, even now, to reconsider & review. When you entered the school you declared it to be your intention to teach; but you may now see reasons to think differently. You have made no pledge or promise. There is no reason why we should adhere to an old determination, when that is not practicable. It is a great attainment to know one's self. It is the work of a life. He who undertakes to teach, undertakes to build a spiritual building. Let him be sure that he is able to finish it. He undertakes to engage in a spiritual warfare. Let him be confident that he can conquer the ten thousand foe, that will assail him. Let a teacher consider what are her motives, views & qualifications. What motives influence her. Is it worldly ambition, honor, care or wealth. All these are far below what should actuate a teacher, who would be most successful. Disappointment will be in reserve for her. You grow rich by teaching; some only obtain a moderate competency. What month will the teacher receive, either as teacher of a district school or an academy. She must look for honor in the details of her own conscience. There is no greater mistake than in supposing a teacher's life to be one of ease. If there is any calling where indolence may be indulged, it certainly will not be found in teaching. This is the cost of

of much time labor & strength. I would recommend the lover of ease, any where sooner, than within the walls of the school room. The teacher must be willing to toil. Her voice will be easy, and her burden light, if she hath counted the cost. She will find her reward in her own soul, in the improvement of her pupils. When the heart might seem ready to faint & despair, there is within to cheer & console her. It is important that the teacher possess a large share of benevolence, a feeling ^{of interest} in humanity, down to its lowest conditions. Some persons associate keeping school with a pleasant, comfortable schoolroom, filled with pleasant well-dressed children; but we want those who can take an interest in teaching those, who have never been trained in the path of virtue, but are sunk in the depths of sin & poverty. She must find ^{her} delight in watering the young buds of humanity. This is the spirit that animated our lovely Jesus. He left us an example to imitate, Oh, give them more of this spirit which thinks of the neglected and despised. The teacher must be possessed of active conscientiousness - a high sense of right. She must not be satisfied with working six hours. She should be satisfied with nothing short than what she can do. She must think that she is educating fathers and mothers who are members of society; and also those immortal souls who are to influence future generations. This will induce her to weigh well every plan and experiment; to run into no excess, indulgence or extravagance, which may impair her health or cloud her understanding. This disposition

reflects a new color upon her occupation. It makes her particular about small matters. I always tremble to see those who neglect small matters. We are most likely to fail, not by great faults, but by little indiscretions, neglects, follies of which we take no notice. I see no reason why any one here should realize anything but entire success. But if you fail, it will be from neglect of little things. Besides these, patience, firmness and perseverance are necessary. Some are deficient in decision & confidence. They have many just views, but they pursue nothing far enough to have any good result. Care is not taken to have their laws carried into execution, and failures are the consequence. Suppose an agriculturist should commence a series of experiments, and carry them on for half the season, and then change for some other. There is but one result - it must be a failure. I am no enemy to improvement, but rather a friend. It is no compliment to one to say he has gone on in the same way for years, has not altered his course. There must have been improvements, and he has not kept pace with the age. I wish to discourage a scheming, vacillating state of mind. It arises from a love of novelty, or variety or from a loss of interest in the whole subject. I make the best calculation on such persons when the tug of war comes. Order and business are matters of much importance. You need thorough acquaintance with the Common Branches. Your success will depend on the manner in which these principles are carried out. Look for these qualifications in yourselves, in your friends who are proposing to teach. We will suppose that you find yourselves tomorrow in

the school room surrounded by 50 scholars. Have you your plans? Do you know what you would do first? I will give you a few plain suggestions. It is highly important to begin well. Everything depends upon a good beginning. Will you have order? and how will you secure it? You must not wait till you get into the school room to decide this. Will you have study and recess, or will you have all times and seasons alike? Teachers who leave to scholars to whisper only as much as is absolutely necessary, give them a much more difficult question to decide, than those who oblige the scholars to refrain from communication. Do you intend to be obeyed as one having authority, or will you be lightly esteemed? Come to a decision on these points. I hope you will follow my plan or one that is better.

In the first place bring your school to order. Let every scholar know his class, and his place. Let every scholar know his class &c.

If you cannot screw your spirit up to this, I will say to you as Luther said to Erasmus "The Lord hath not called you to this work."

Many think that these things are of no importance, but this is a mistake. The school receives its tinge and coloring from these things. When order and peace reign, you feel it the moment you enter the school room. If you are systematic you will see your work before you, it will save you much labor & expense of time. To what what motives you shall appeal, I will not now consider. Be fully persuaded in your own minds, and whatever you fix upon, do not abandon it, until you have fully tried it. Prepare your schoolroom before the hour

arrives. This will save you hours of time. Make yourselves acquainted with every member of the school. Some teachers will sleep all winter and not know what one half of their scholars are about. Some see only great things, others see everything. There has been difference of success in the schoolroom below, which I trace to this. Store your minds with instructive, biographical sketches. judiciously intersperse them with your instructions. There is not much advantage in sending complaints to parents about their children. Never trouble the parents if possible. (This lecture is copied from another journal.)

Passed the afternoon very pleasantly. Spent a part of the afternoon in writing in my journal, and a part in company with Miss Dew and Swift who left before evening.

Evening. Our reading society met under very pleasant circumstances for again our teacher and lady met with us. The meeting being called to order, and a portion of the Holy Scripture read, the young ladies united in singing these words, in the tune

"The time of our watching and waiting is over
 And now thou art with us as ever before,
 Our warm hearts may meet thee,
 Our glad voices greet thee
 So happy are we thou art with us once more.

Now with new vigor our hearts to sustain,
 We will constantly seek thine approval to gain,

And thus we will prove thee,
How fondly we love thee
So happy are we thou art with us again."

Mr. Peice then read a letter of Mr. Bradbury's, who wrote from London while attending the World's Convention, so called.

The subject was the doings of the Convention, together with some little account of some places he had visited; all of which was quite interesting. Thus passed the evening I hope all enjoyed as much as I did.

Sunday, August 9th

With what pleasure do our little band anticipate vacation. One and another are saying, this is the last Sabbath we shall be here before that joyful period arrives. May the happy expectations be realized.

Attended Church all day and listened to Mr. Peice.

Monday, August 10th

This passage was contained in the portion read, "Judge not from appearance, but judge righteous judgement." Mr. Peice said we should not form our opinion too hastily, but examine all sides before we decide. We have attended to recitations in Combs's Constitution, Review of some parts of Astronomy, and Moral Philosophy. After school most of the Normal Listeners accepted an invitation from Mr. Chandler to take a ride to get berries. We all mounted into our covered Baggage Waggons, and rode off a merry party indeed. I fear

sometimes too merry for the best. We stopped and picked a few berries and came home around through East Lexington. Did not reach the Normal House until after study hours should have begun, but an hour was passed free from communication. I was sleepy and what is the cause of this, I wish I knew.

Tuesday August 11th

Only one day before vacation. Hope the day will be a successful one. Mr. P. remarked after the Scriptures were read, that a part was sometimes put for the whole, as we sometimes see that a member of the body, is put instead of the whole body.

Our teacher spoke again of study hours. There is to be a new arrangement another term. Journals are much as they were last week, though I think not quite as good. During the past term there have been 57 absences from Church, and 107 absences from School.

There is one point that I neglected to notice particularly in my lecture, that is, the moral education. Whatever else you may neglect to not neglect this part. Mr. Peice then gave this very appropriate sentiment, We should rejoice in this life with trembling. Boast not thyself of tomorrow. I do not give these, to put a damp over your expectations, but that you may be on the watch against too high anticipations. Our lessons have not been the best that they could be; the mind I fear has been somewhat absorbed in other things, and picturing other scenes, than lessons and the school room.

Have been visited by Mr. Stetson of this town, also Mr. Peice.

Mr Peirce proposed at the close of the session to take the school on the excursion to Horn Pond in Woburn. We prepared to go at two P. M. Most of our number were present. Had a very pleasant ride there. We walked around the grounds which are most delightfully situated and laid out with walks. Mr P. took a sand with us on the Pond, which added much to the variety as well as pleasure. The scenes I there witnessed, and the emotions I felt, will long be remembered after I leave these walls. When our teacher took his leave of us, he said if he lived till the next Saturday he should be fifty years old, and of the many days that I have spent this has been the... How charming these words are. Evening passed in making preparations to return to that Blessed Spot, Home.

Wednesday August 12th

A bright morning has dawned upon us and how many happy hearts are beating. The stage arrives and is soon filled and on its way. - The Misses Pennell and Harris and Hyman & myself called upon Mrs Stodder; she invited us to accompany her to Mr Parker's Exhibition; we accordingly accepted. Spent between two and three hours here. I heard nothing in which I thought the pupils so proficient, as in Reading. This was excellent. At half past three the Misses Pennell and myself were seated in the cars for Dedham. Reached home with great delight. Found my friends all enjoying the greatest of earthly blessing. Health.

Rebecca and Eliza passed the night with me, and remained till the next afternoon when they left for Waverham. Thursday August 21st

Our family passed the day at Squantum there were about forty of us. This was a happy meeting of friends. We went out in a boat; it was very good fortune to take two sails. We passed the time in walking upon the shore, and watching the blue waves roll in, and in engaging in conversation upon events that have transpired since we met, &c. &c. All seemed to be happy, as I believe they really passed the day; we reached our homes in without suspecting anything to mar our enjoyment. My Sister, Cousin & myself returned with our friends to Dorchester and passed a week in visiting. Returned home the following Wednesday, in company with four of our friends. We enjoyed our walk, though were somewhat fatigued.

Wednesday, September 9th

Four weeks have passed by, and our vacation has closed. Oh vacation! what joys thou hast afforded. There has nothing occurred to blight my happiness, it all seems to have been bright sunshine. It was with some reluctings, that I bade adieu yesterday morn to my much loved friends. I parted from those who are dear, not to go forth and meet strangers, but to join those with whom I have passed & still hope to pass many pleasant

hours. Once more we meet our teacher after a long absence. Again are we summoned by the bell to assemble within the walls of the schoolroom to listen to him who has so often dispensed to us instruction. The 7th chapter of John was read. Our teacher expressed gratification at meeting so many of his pupils again, and hopes that this term that we are now commencing, will be a season of interest, satisfaction and improvement. Our numbers are rather thin only 8 boarders have arrived at the Normal House these together with five others making 13 constitute our little band. The forenoon was passed in assigning lessons, and making preparations to begin our studies, which Mr P. says is best to do moderately after a vacation. The session closed early to afford time for social intercourse and to make what arrangements we wish.

Met in the afternoon an hour or two, and devoted most of the time in reading. After school we visited Mr Merriam's Orchard, and had a feast of Peaches.

Thursday, Sept 13th

There is a great deal of passing this morning down the west side of the Normal House. Probably people are going to attend the Great Convention, which we occasionally hear spoken of. A part of the 7th chapter of St John was read by Miss Stow after which we engaged in singing and prayer. The exercises for the first division were in Astronomy, Geometry & Algebra. An hour's intermission and we assembled at one P. M. to attend to a recitation in Nat

Philosophy upon the subject of Opticks. The lesson gave a slight mention of transparent, semi-transparent and opaque bodies. Also spoke of the different ^{degrees} of light which reach us after passing through different mediums as air, water, glass. Only one fortieth or one fiftieth of the light is interrupted in coming from the sun to the earth when the sun shines perpendicularly. Water and glass absorb many more rays of light as they pass through. The other exercise for the 1st division was Political Economy. We have been blessed with a heavy shower. I never saw it rain faster than it did for a few moments. After the shower we beheld a beautiful rainbow in the east.

Friday, September 14th

Our number has increased by two since Wednesday. May the number so much enlarge by Monday that we shall not see one vacancy. We have had the same studies as yesterday, Astronomy, Geometry, Algebra and Nat Philosophy. Most of the recitations have been well performed by most. After tea, Hannah and myself called upon Mr & Mrs Pierce and upon the Misses Merriam.

Saturday Sept 15th Miss Ineson read from the 40th verse through to the 8th chapter of John. Mr Pierce said Galilee was held in less repute than other parts of Judea as it was farther from the Capital. This explains the 52nd verse, "They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee cometh no

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prophet: If it had not been for one, he could say the performance this morn in Geometry, Astronomy and Algebra had been pretty good. This forenoon was far from being a happy one to me. I hope another week I shall do something that will be a little more creditable to myself than what I have yet done. Ah! Algebra.

Towards Evening Miss Bowdler and myself took a walk up Burlington Road. We found the way most delightful; so pleasant that we pursued our walk till we found we were within two miles and half of Burlington when we turned and retraced our steps. Misses Ferrin and Nelson came in to see us this evening. They are no longer numbered among the inmates of the Normal House, as they have removed to Mr Muzzey's. Passed the evening in social intercourse.

Sunday, Sept 13th

And where was I methinks a week from this day: where I should like to be now, but not so, I must content myself here as I have done, very happily most of the time for a year past. All of us attended Church and heard Mr Damon. His morning text is found in the 4th chapter of John and 32nd verse. "But he said unto them, I have meat to eat that ye know not of." Afternoon text 1 of Peter 2nd chapter 9th verse. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath

called you out of darkness into his marvellous light." Evening. Some of the young Ladies attended a Lecture at the Baptist Church. Misses Spurrill, Harris & Burdick and myself passed the time in pleasant conversation.

Monday, Sept 14th

Miss Spurrill read the first twelve passages of the 8th chapter of St John, containing the accusation of the woman who was found in adultery. Mr Peirce said he supposed that Jesus did not intend to pass sentence upon her: he did not come to be a divider or to pass judgement, or condemnation. It is in this light that we should view the reply of our Saviour, and not suppose that he approved the deed committed.

Remarks upon times and seasons. It is necessary in every institution where numbers are concerned, to have order and system; they who make efforts to secure this, do something that is honorable, and something which will advance the interests of the institution. At present, school will commence as usual at 8 o'clock in the morning. Afternoon session will commence at one & continue until half past three. In regard to those out of school, I wish you call your several places of residence as well as those in Boarding House to observe the hours from 7 to 9, with a recess of 15 minutes. Also devote one half hour before breakfast to reviewing the lessons previously studied. In this

way I think you will seldom fail in preparation.

After these remarks we attended to recitations. I am very glad that we are to take up the second week's course of study, it is by far the most interesting to me. Our lesson in Combe's Constitution, was considering the evils that arise in the ordinary relations of life, from infringing the organic laws.

Mr P. observed that the performance was good though we sometimes had better. Mental Philosophy was upon the influence that disease has in affecting attention and memory.

An hour at noon. Afternoon attended to Rhetoric which treated upon "Skill in the use of language."

About six o'clock the Misses Penrell arrived, it was quite a pleasant meeting. At 7 study hours commenced, and I can confidently say they were faithfully kept.

Tuesday, Sept. 15th.

Delightful morning to walk, study or to engage in almost any pursuit. Miss Harris read from the Scriptures. This verse was contained in the portion "He that followeth me, shall not walk in darkness, but shall have the light of life." Mr Peirce said there is, my pupils, deep and important truth contained in these words. How gladly should I listen like to an exposition of this, from the lips of a pious and excellent man. I think no one can follow this in darkness. If there is darkness without, there will be

light from within, it will gleam forth from all objects around. Mental Philosophy was a continuation of the subject, that we were upon yesterday. Several cases were cited to show the manner in which disease affected the memory.

After the lesson Mr P. gave some instances of this kind that "came under his own observation." Combe's Constitution was the other lesson for the 1st division.

Afternoon, attended to Rhetoric, which embraced some of the rules, which should direct us when the opinions of good authors are at variance with each other.

We were visited by Mr Davis of this town and

Study Hours faithfully observed.

Wednesday, Sept. 16th.

Even more pleasant than yesterday morn. Mr Peirce commented upon the 29th verse of the 8th Chapter of St John. "And he that sent me is with me: the Father hath not left me alone; for I always do those things that please him." I cannot refrain from calling your attention to this great truth, that we are ^{not} alone if we do the things of the Father, and this too, whether we are poor despised or neglected. If we have the consciousness of doing right, we have found "the pearl of great price." "The one thing needful." The principal topic dwelt upon in our lesson in Combe's Constitution, was that it is a law from our

Creator that old age is subject to death and these places supplied by the young and vigorous.

Mental Philosophy was upon "Abstraction."

About one o'clock Misses Ireson, Locke and myself set out for Lincoln to visit Miss Smith's school. About two, after a long and warm, though pleasant walk, we reached the School House.

We entered and found quite a good number of scholars, viz 30 all seemed to feel very pleasant and happy. The disposition of their teacher, is such as will diffuse a like spirit. I wish I could think that I should always possess as much patience.

After school we accompanied Miss Smith to her home which is about a mile distant; when we reached there, quite unexpectedly, we found Mr & Mrs Peirce. They left soon after we got there. We went into the garden and had an abundance of peaches & grapes.

Contrary to our intentions, we did not leave in season to reach the Normal House until study hours had been begun sometime. We came so fast and far that we were almost unfitted for studying much. I had hoped there would be nothing, this week, to prevent my observing the evening hours faithfully. May this teach me a lesson, so that I may avoid the like, should I be again placed in similar circumstances.

It is a great surprise to see
how much we are able to accomplish.

Thursday, Sept. 17th.

Our teacher read from the Scriptures.

He observed after reading that it is a striking fact, that the people should be at enmity with our Saviour, because he told them the truth. Probably had he been a prophet it would not have been so.

An interesting lesson in Combe upon "the calamities that arise upon the infringement of the moral law."

Mental Philosophy treated upon "Imagination." From this, we learned the advantages of indulging this power of the mind. One great good is, that it cultivates our sympathies and leads us to follow the Golden Rule, *do unto others as we would they should do unto us*. Also we learned the evils that would result from cultivating too much of this spirit in the young.

After school I spent most of the time in writing a letter to Mary. Mrs. Peirce called upon us this evening.

Study Hours observed.

Friday Sept 18th.

Arose before half past five and kept the half hour before breakfast. Entered school at eight. Mr Peirce spoke of writing composition. "I think it would be better for the first division to write often." It is said those that talk well, will talk often. The more we habituate ourselves to writing, the more facility we shall acquire in it. O! what shall

shall I do if we are obliged to write oftener than once a fortnight? Composition I almost despise.

Combe was upon the happiness that flows from studying and obeying the moral and intellectual law. Miss Wyman wrote an abstract of yesterday's lesson, and Miss Stow one of today's. Mr Pease made some remarks in connection with the recitation. How long, said he, will it be before light will be shed and diffused upon this subject. People will devote their time to gain wealth, to furnish their apartments, and to gratify their Abimentaners; they will have their dishes served up with that which is not only expensive, but which seriously injures the stomach. Because people do not immediately see the advantages that will arise from obedience to the natural laws, they will not trouble themselves to pursue and investigate them.

Napoleon was once advised by one of his generals to give up a project he had undertaken. What do you want to do this for, I can't see, said he. Napoleon replied to him, at the same time pointing upward, Don't you see that star up there. Look up there said he: do you see it. The general said no. Napoleon answered well, I do. This is precisely the case with the world, some of whom see through, and derive advantage from, the infraction of the natural laws. Others neither know, or investigate these laws for themselves. The lesson in Mental Philosophy was rather a difficult one upon Reason and Judgment.

After an hour's intermission we assembled at one. The 1st division attended to a recitation in Rhetoric upon the "Composition of Sentences". Mr Pease was obliged to speak of the want of order that he saw in the schoolroom. This year will add another "pain and cure" to our teacher. Disorder among those who are intending to teach is discouragement. Visited by Mrs Spurrell and Miss Alexander. After school Miss Borthorpe and myself made quite a pleasant call upon Mr and Mrs Pease.

Study Hours observed.

Saturday Sept 19th

Spent a half an hour before breakfast to studying. The rain this morning probably will account for the many absences. Mr Pease read the 9th chapter of St John after which the class in Combe recited an abstract was called for of yesterday's lesson but it was not given very smoothly. It was however given by the assistance of three. Mr P. heard an abstract, which he considered very good, of a Speech of Lord Palmeston. The subject of which I did not understand. Our teacher remarked that abstraction was the highest of the mental endowments and it is one most difficult to attain. The 1st division read from Worcester's Fourth Book. Mr P. read a piece upon Perseverance which was very good. One sentiment that run through the whole was this Try, Try, Try again.

The whole school engaged in an exercise in Orthography which included both Common & Proper Names. I am not much skilled in writing the latter. There was not time for our Discussion. Had an exercise in Botany upon the "Distribution of Seeds". Mrs Peirce showed us the Cucumber Plant, which much resembles the common cultivated plant by this name. There is too much Tautology in the first part of this entry. I see now it is too late: but perhaps better so than not at all. Afternoon, I am engaged in writing in my chamber in company with Isabella. There is composition which is the most to be dreaded. I must begin now and do the best I can; which is always poor. *Something more here, good handwriting.*

Sunday, Sept 25th

Rev Mr Rice preached two discourses from the following text, "By the grace of God that bringeth salvation, health appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Titus 2nd chap. 11, 12, 13 verses.

Monday Sept 27th

One half hour devoted to study before breakfast. The school room looks desolate enough this morning, for six of our number are absent, either from indisposition, or to attend upon the others. What amount of suffering is daily endured, from an infringement of the organic laws, and among us too, who are daily studying what these laws are, and how they should be observed. Mr Peirce spoke of some new works, which he wished us to take up this term. These are Combe's Moral Philosophy, Chemistry, Palmer's Teacher's Manual. This is the week for Mathematics. I did not make a very good beginning for the week, as I was unprepared in Astronomy. Miss Harris and myself were all the class in Geometry; we succeeded very well. Afternoon. The first and second divisions have attended to reading. Visited by Mr Bradburn of Nantucket, and Mrs Peirce. Session closed at three, to meet again on Wednesday, as tomorrow, the County Education Convention meets in this town. At six o'clock Misses Newell, C. Connor and Chamberlain arrived; the latter is a new scholar, who has been a member of the Normal School at Barre. Our expectations were quite raised, when we saw Margaret; for we thought she had returned to join us again in our labors. Miss Newell's health has not permitted her returning before. Evening. Most of the young ladies at the

Normal House passed at Mr Muzzey's, in company with Miss
Howe, Ferrin, Nelson and Steadler. Miss S. came tonight. I spent
the time very pleasantly, in dancing, talking &c.

Tuesday Sept 23rd

There is no school today for the reason I assigned yesterday.
All in the boarding house are able to attend the Convention, which com-
mences at 10 o'clock A.M. We accordingly assemble at the Baptist Church
at this hour. After a little delay, as usual at such times, the meeting
was called to order by Esquire Hoar of Concord, President of the Ass-
ociation. Rev Mr Peterson then made a Prayer. The President arose
and said it was best to proceed to the appointment of officers, he
declined the acceptance of his office for another year, and went on
with some remarks, in which he spoke of the high esteem which he
held the the object of this Convention, and the little attention, that
the public pay to the improvement and advancement of our Common
Schools. — A Committee of three were appointed to elect
officers for the coming year. These were Rev Mr Frost, Messrs
Bathaway and Tidd. While conferring, the proceedings of the
last meeting, held at Waltham, were read by Mr C. A. Wellington.
Dr Edish Barthett was chosen President. Hon. W. W. Thompson
of Charlestown Rev Mr _____ of Cambridge & Rev Mr Edson of
Lowell Vice Presidents. Rev A. B. Cor. Sec. C. A. Wellington Rec Sec.
The following questions were submitted, by a Committee, for the

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consideration of the Association.

- 1st Ought a pupil to be compelled to get his lessons under
all circumstances?
 - 2nd What are the proper qualifications for teachers?
 - 3^d Utility of school libraries and apparatus?
 - 4th What can be done to excite more interest on the part
of parents?
 - 5th Shall large and small scholars be separated in attending
school?
 - 6th Duty of parents in regard to the education of their children?
- These were accepted. — The first question was taken up —
Mr Peterson spoke and said, the general question in regard to the
efficacy of punishment, had never been settled, if it had been,
this question would not have arisen. It is said by Englishmen
that you cannot make thorough classic scholars, without inflict-
ing punishment, and they have recourse to the most severe
flogging. A similar course adopted in this country, would almost
raise an insurrection. It is a question in my mind, whether a
scholar had better ever learn to read and write, if they are to
receive the impression that the teacher is a taskmaster over him.
Far better would it for the teacher to say to his scholars I shall
never punish you. I come to give you the best thing that I
have. I offer you the richest of Heaven's blessings, which I
hold in my right hand, but I do not bring in my left a rod,

to compel you to receive them. The more I talk, the more am I convinced of this wrong.

Mr P then spoke. I think, said he, there is a medium in this as in all other cases. I believe it important that the young should be trained up strictly. I would do as much as possible by moral means but this will not be sufficient in all cases. Look at our country we have to multiply our laws and how can we expect those who are younger to do unless they are sometimes subject to punishment. I think children should be compelled to get up in the morning, compelled to go to school, and compelled to study after they get there, unless this is done, I think we shall have neither men or women.

Mr Frost. I think there are some, who have much firmness and decision, can succeed without appealing to punishment. It is best to get along as much as possible without; but rather than to have a school run into disorder, it would be better to have recourse to punishment.

Mr Burton. The necessity of punishment has arisen from imperfect management. If the right course is pursued, I think a teacher will not need to resort to punishment. Take a young child where he is, you can find a soft ~~place~~ ^{spot}, begin and go on from here. Young men never compel to study; if they do not wish to do it, let them sit down and do nothing.

Mr Peirce expressed some surprise that at this age such a question

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should be agitated. If a banquet was served up, and S. B. & C invited in to partake of it, I should not compel them to eat of it, if it was not ~~and~~ agreeable to their palate. I should think it the duty of the cooks to serve it up, and make it more tempting. So with the child, if it refuses intellectual food, and should not the teacher study, to qualify herself to render it pleasant and attractive?

Mr Frost arose and said, these two cases were not parallel, for the child might not need the food. There was not time for a reply to this question, as the Convention then adjourned until two, P. M.

Assembled again at the appointed time, and the discussion of the question of the morning continued.

Mr Peirce said he would render the two cases analogous, that he instituted in the morning, by supposing the child to be hungry and to need food.

Mr Frost mentioned a case of a boy who had great aversion to Mathematics, and neglected his lessons; but he was compelled to study them, and is now one of the most consummate scholars I ever knew.

Mr Bradburn. I am not surprised that this question should be agitated, for I remember that a few years since, the children in the Western part of New York, were actually compelled to become converted to Christianity. I was delighted to hear my friend on the right;

(alluding to Mr. Carse), who looks at all cases with so much decision. I think there was some analogy between the two cases he cited.

I can say from experience, and I have had considerable flogging, that I never respected those who inflicted it, and I should have respected my own father more, reversing his enmity as I trust I now do, had he never whipped me. While on the other hand, those who have used moral persuasion with me I reverence.

I am convinced by experience, observation and reflection, that no good can be done by whipping. I have no doubt if the Normal Schools that are established, be encouraged there will be in time in our schools, those teachers who will govern without appealing to this almost barbarous means.

Mr. Mann then arose to call the attention of the members of the Association to a report, relating to the irregularity of attendance in our schools. He said \$470,000 were annually appropriated to the support of our schools. Of all the children that attend, 1/3 are absent the whole time, thus \$150,000 are yearly wasted. Can anything be done to remedy this evil? Much teachers can do by interesting the scholars, and rendering the school attractive. Something may be done by pride, by means of keeping a register of absence, and attempting to awaken in the child's mind, the idea that for every blank, there is a corresponding blank in the child's head.

Mr. Mann then spoke of the value of the Documents, containing

the School Returns from all the towns in Commonwealth.

We then listened to an eloquent lecture, from the Secretary of the Board of Education, upon this subject. Previous study in the education of children, indispensably necessary to parents and teachers. Soon after this, the Convention adjourned to meet again at Boston the 2nd of January 1841. I wish I could have an abstract of this lecture to fill these pages, but I cannot do justice to the style and language should I attempt to write from my notes.

Study Hours commenced at seven; part of the evening I passed in writing a letter home, and the remainder to school duties.

Wednesday Sept 23^d

Still some absence from business. Several remarks were made upon various subjects from the desk. Mr. S says, so far, our course has been interrupted and broken, from this, we learn the importance of a physical return after a vacation. Seeing so many vacancies tends to paralyze our efforts, and check our progress. Hope you will not neglect physical exercise. Don't take up the hard apple and eat it, though it may be sweet in the mouth, yet the fruits are bitter. Be definite in lessons, our progress depends upon the preparation of individual lessons as does the character upon individual acts, motives & feelings.

We have attended to our Mathematical studies this forenoon and Botany. Afternoon spent in writing, sweeping school room, &c. &c. Mrs. Spiller arrived tonight: the absent ones have all returned.

excepting Miss Woodman.

Thursday, Sept 24th

Miss Burdick and I did not enter school until after the Introductory exercises, but remained with Margaret till the stage came. Mr Peirce returned our Journals, and made individual remarks as he handed them to us. Our class in Algebra have got as far as the "Binomial Theorem". Mr Peirce gave this definition to it. A binomial theorem demonstrates the principles of a binomial, the increase & decrease of its roots, coefficients and exponents. "This part of our Algebra is less interesting than the other portions, or it may be, because I do not fully understand it. I believe this day has passed without much to mark it.

Friday Sept 24th

This is sometimes called an unlucky day. It has not been very lucky or unlucky with me.

Saturday, Sept 25th

The school attended to reading from the Scriptures. In this exercise, Mr P. pointed out some individual, as well general defects that prevail among us, in this kind of reading. 1st The Scriptures are read too fast: though with spirit and energy yet, let it not be done hastily. 2^d evil, is emphasising the preposition preceding the noun or pronoun, that closes the sentence. — We all engaged in a lesson from Abbott's Teacher, which was upon "Religious Influence": here the author gave some cautions in regard to the treatment of religious topics in school,

which are very good & highly practical. Our discussion was upon this subject, "ought Pupils to be compelled to get their lessons under all circumstances"? It was less interesting in its character, than any discussion we have lately had.

Botany lesson was a recapitulation of some parts of the plant as well as the tree, which we have not before studied.

Evening. This is the first time our Reading Society has held a regular meeting since vacation. We read one of the Institute lectures, delivered by Dr Bartlett, upon "the Head and the Heart". We had the pleasure of Mrs Peirce's company.

Sunday Sept 26th

I have been to church all day and heard Mr Peirce.

His morning text was, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again, the foundation of repentance from dead works, and of faith toward God." Hebrews 10th chapter 1st verse. This discourse was considered under three heads.

The importance of Religious Reading, Self Examination and Prayer. The first mentioned subject occupied the principal part of the discourse. Afternoon text found in the first 21 verses of the 14th chapter of St Matthew.

Monday, Sept 27th

Mr Peirce gave us this sentiment. "He who does good when opportunity requires, does well, but he who goes about seeking opportunity, does better." Mr Peirce read a short piece of poetry from the "Teacher's Manual"

"Pleasure, we all agree, is man's chief good;
Our only contest, what deserves the name.
Give pleasure's name to nought, but what has passed
The authentic seal of reason, which defies
The tooth of time; when past, a pleasure still.
Dearer on trial, lovelier for its age
And doubly to be prized, as it promotes
Our future, while it forms our present, joy.
Some joy the future overcast, and some
Throw all their beams that way, and gild the tomb.
Some joy endear sterility; some give
Abhorred annihilation dreadful charms.
Are rival joys contending for thy choice?
Consult thy whole existence, and be safe;
That oracle will put all doubt to flight."

Combe's Constitution was upon the evils that arise from an infringement of the Moral Law, among the manufacturing class of people, and also the beneficial results which may accrue from the discovery of steam engines, and other facilities for improvement in the arts. Mental Philosophy was a continuation of the chapter upon Reason. A part of this lesson was considering, "the use of reason in the investigation of truth." For a third study in the forenoon, we have taken up the "Teacher's Manual." The part we had today contained the preface, together with the plan of the work and

the Introductory." If I may judge of the whole work from this lesson, I think I shall like it much.
For the second afternoon recitation we have "Combe's Moral Science." For today we learned the Preface. Our teacher thinks much may often be learned from this part of a book.
Visited by Mrs. Gannett and Mrs. Roberts of Bangor.
Study Hour observed.

Tuesday Sept. 29th

Miss Locke read from the Scriptures.
Mr. Perce again read us a selection, which is the following:
"I care not, Fortune, what you me deny;
You cannot rob me of free Nature's grace;
You cannot shut the windows of the sky,
Through which Aurora shows her brightening face;
You cannot bar my constant feet to trace
The woods and lawns, by living streams, at eve;
Let health my nerves and finer fibers brace,
And I then joy to the great Children leave,
Of fancy, reason, virtue, nought can me bereave."

Mental Philosophy we learned some of the author's views, upon the results that follow from the uniformity of character, and uniformity of sequences or operations. The lesson in Combe was quite interesting as usual. The portion we had in the Teacher's Manual today, considered the child from birth, to the time its school educa-

commenced, as under the sole guidance of the great teacher, Nature; and in contrast the education of those children whose parents are under the dominion of fashion. Fashion says the author, that insatiable Moloch, is not content with the consecration, by its devotee, of his own soul, purse and person. It demands, that his child shall pass through the fire. Moloch, an idol of the Ammonites; according to some writers a symbol of the sun. His image was an iron statue, with a human body, the head of an ox, and extended arms. The statue was heated by a fire placed in the lower part, and children were placed, as offerings, in the arms of the horrid being, whose they perished, while the priests drowned their eyes with the noise of their musical instruments."

We had a fine lesson in Moral Science. Many of the beliefs that various writers have entertained in regard to the existence and non-existence of the most important mental faculties in man. The opinion advanced by Mandeville appears the most mystical which is that the moral virtues are mere sacrifices of self-interest made for the sake of public approbation. This term was used in the lesson the Gordian Knot of Ethics. The following account I find given of the Gordian Knot. "Gordius, a peasant who raised to the throne of Phrygia. An insurrection having broken out, the inhabitants consulted the oracle concerning a new king. It designated him, whom, on their return, they should meet mounted on a chariot, going to the temple of Jupiter. This was Gordius, who, to evince

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his gratitude, consecrated his chariot to Jupiter, and fastened the pole with so ingenious a knot, that the oracle promised the dominion of the world to him who should untie it. He built the capital of Gordium. When Alexander came to Gordium, and saw the impossibility of untying the knot, he cut it "with his sword." The Mail today brought ^{me} a letter from Misses Drew and Swift. Louisa's friends called to see her this afternoon and informed her that her brother had come to Roxbury from Bangor. She is desirous to see him; has obtained Mr. Peirce's permission to go home tomorrow and pass a few days. She says she is going home for "good": this is true taken in one sense, but I hope not so in the other—

Wednesday, Sept. 30th

The Scriptures were read by Miss J. A. Smith. Mr. Peirce observed that this verse was seemingly a paradox, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12-25. Is this not true? Is not this true, that he who loveth vice and allows his animal propensities to predominate, will lose his life; while those who hate this life and keep the animal feelings in subjection to the moral, will find eternal life. We cannot serve two masters.

Louisa left us this morn— Mr. Peirce read a few verses of poetry from the "Teacher's Manual." Please turn over

The World.

"Talk who will of the world as a desert of thall
Yet, there is bloom on the waste,
Though the chalice of life hath its acid & gall
There are honey drops, too, for the taste.

We murmur and droop, should a sorrow-cloud stay,
And note all the shades of our lot;
But the bright scintillations that brighten our way,
Are basked in, enjoyed, and forgot.

Those who look on mortality's ocean aright
Will not moan o'er each billow that rolls,
But dwell on the glories, the beauties, the might,
As much as the shipwrecks and shoals.

How thankful is he, who remembers alone
All the bitter, the dear, and the dark!
Though the raven may scare, with its wo-boding tone,
Do we ne'er hear the song of the lark?

We may utter farewell, when 'tis torture to part,
But, in meeting the dear one again,
Have we never rejoiced, with that wildness of heart.

Which outbalances ages of pain?

Who hath not had moments so laden with bliss,
When the soul, in its fulness of love,
Would waver, if bidden to choose between this
And the Paradise promised above?

Though the eye may be dimmed with its grief-drop aniles,
And the whitened lip sigh forth its fear,
Yet pensive, indeed, is that face, where the smile
Is not oftener seen than the tear."

Combe, "was ^{from} the effect of the moral law on National prosperity.
It spoke of the result to England, from following the
animal propensities; the effect is plainly seen in the case
of the American war. England desired to act according to the
dictates of the lower propensities, while her opponent was under
the influence of the moral sentiments. Here the author contrasts
the prosperity of the two nations. The former only tended by acting
in obedience to ~~the~~ Acquisitionness & Destructionness, to increase the
faction that then existed; and the latter, had under the force of the
Moral Sentiments and Intellect, become prosperous & happy.
Mental Philosophy was upon the action of the "Will." Mr. Poirce
talked upon some of the views entertained by the author.
Botany class met at 1/2 past eleven. We had a tolerable lesson.

Afternoon. Passed a part of it in the Model School listening to Mr Peirce's instruction. He intends to go in every Wednesday afternoon for the purpose of teaching the school, and knowing the state of it. The school seemed very orderly and quiet, this is the first and best thing, towards success.

In Study hour I reached forward and took a book, that another was using, so I suppose I interrupted that one's study hour.

It does not do me nearly so much good to study in the evening as it does in the morning. Query what shall I do, that will assist me to abstract my mind? The difficulty

probably arising from the mind's being exhausted by the labors of the day. Thursday, Oct 14th

It seems pleasant to see the sky overcast and the rain falling. I love a rainy day.

Mr Peirce remarked upon the 48th verse of the 12th chapter of St John. "For they loved the praise of men, more than the praise of God." In how many cases these words will apply; when do we manifest more ^{openly} pleasure to please God than man? Even all our worldly actions are not from a desire to please men, but they spring from selfishness. If we should enumerate all the acts that are done with a love to man rather than God, there would be more than most are aware of. It is in our small matter, to act according to the dictates of an approving conscience under all circumstances; to relinquish the love and opinion of men, for truth and righteousness. This will cost ^{a struggle}.

Mr P. read these verses, which is a continuation of those of yesterday
There are times when the storm-gust may rattle around,
There are spots where the poison-shrub grows,
Yet are there not hours when mought else can be found
But the south wind, the sunshine, and rose?

O haplessly rare is the portion that's ours,
And strange is the path that we take,
If there spring not beside us a few precious flowers,
To soften the thorn and the brake.

The wail of regret, the rude clashing of strife,
The soul's harmony often may mar;
But I think we must own, in the discords of life,
'Tis ourselves that oft waken the jar.

Earth is not all fair yet it is not all gloom;
And the voice of the grateful will tell,
That He who allotted Pain, Death, and the Tomb,
Gave Hope, Health, and the Bridal as well.

Should fate do its worst, and my spirit, oppressed,
O'er its own shattered happiness pine,

Let me witness the joy in another's glad breast,
And some pleasure must be mine.

Then say not the world is a desert of thral,
There is bloom, there is light on the waste,
Though the chalice of life hath its acid and gall,
There are honey-drops, too, for the taste."

Mr. Pierce gave this sentiment, "If every volume were reduced to its quintessence of sense and worth, many a folio would be reduced to the size of a penny paper."

Our lesson in Combe was upon the evils that have arisen to England from national transgressions, and also speaks of the Reform that has commenced, as we see in the case of the abolition of Slavery. Combe refers to this atrocious sin in the United States, "In the march of christian improvement this country is far once in the rear. Negro Slavery, says the author, continues to deface the moral brightness of legislative page, and suffering must flow from these transgressions, if God really governs the world." These thoughts I think are most excellent.

Mental Philosophy was considering the first truths or intuitive principles of belief. In connection with one of our morning lessons, this maxim occurred, "Honesty is the best policy." Mr. P. said he did not like this term. Policy seems to refer to affairs of wealth and worldly prosperity.

The recitation in the Teacher's Manual was upon physical education and intellectual. The mode of discipline &c. At the intermission at noon, Miss Rogers read a letter that she received from Miss Almira Locke. It contained an interesting account of her travels after she left Lexington. She visited the White Mountains and ascended Mount Washington. She spoke of having been in the Willy House, that so providentially escaped the avalanche a few years since. Dear good girl would that she were with us. The Rhetoric treated of "Style."

Moral Science we did not recite. Mr. Pierce made a few very good remarks upon the lesson.

How happy was I a year ago from this date. It was the day before the first vacation commenced. The delights I felt then, will never be forgotten. How appropriate are these words of Mrs. Hemans—
"Our home! what images are brought before us by that one word!
The meeting of cordial smiles, and the gathering round the evening hearth, and the interchange of thoughts in kindly words, & the glance of eyes to which our hearts lie open as the day; there is the true City of Refuge; where are we to turn when it is shut from us or changed? Who ever thought his home could change? And yet those calm, and deep, and still delights over which the world seems to have no breath of power, they too are like the beautiful summer clouds, tranquil as if fixed to sleep forever in the pure azure of the skies yet all the while melting from us, though imperceptibly (passing away)."

In Study hour this Friday Oct 2nd ^{by speaking to the carpenter} more I interrupted Study hour

The storm of yesterday continues - Miss Kimball read a portion of the 12 chap of John. Mr Pierce said of the 48 verse ("He that rejecteth me & receiveth not my words, hath one that judgeth him.") that these words cannot escape any one, they settle in judgement upon every man. Mr Pierce read a selection from Combe's Constitution, and then offered this sentiment, "Any method of instruction injurious to morality, especially if it be attended with evils of an intellectual nature, the enlightened educator will reject, as opposed to the great purpose of education."

Miss Pennell's sentiment "When one perfect being has taught another, then shall we know the limits of education."

Mental Philosophy was the morning recitation, upon the various mental processes of the mind, in which reason is our principal guide in judging of the manner of their performance. It was not recited as smoothly as it is sometimes.

After this I went into the Model School as visitor. This little seminary is evidently fast improving in an intellectual point of view, as well as in other respects. I think this day has been as profitable as it has pleasant to me. I should like to visit here an hour or two, at least, each week. Miss Rogers feels very much interested in the success of the school, and I think will not, or rather need not be disappointed - Louisa returned tonight as she intended.

This evening was not passed without conversation, as we read the lesson

Saturday Oct 3rd

It thinks we are having what is termed the Equinoctial Storm. Miss C. Nelson read from the 13 chapter of John, where it speaks of Jesus washing the feet of his disciples. Mr Pierce then remarked that actions are more expressive than words - our Saviour taught by example as well as precept. These acts of our Master - are they not given us to teach humiliation and condescension? It is easy to theorize and talk about outward things, but when the hour of trial comes, we adapt our feelings to the circumstances, rather than circumstances to the proper state of feeling.

Sentiment given by our teacher, Hunt says, in the education of a child, effort should be made to give predominance to the spiritual, over the animal feelings.

2nd by Miss C. M. Pennell "If we would not have the ray creep on the ground, we must erect an object which it can embrace, & by embracing ascend, & if we would detach the heart from embracing the dust, we must give it a higher and nobler object"

3rd "We do not pass from belief to doubt, nor from doubt to disbelief without long and severe struggle"

Mr Pierce said he would read us a piece upon flowers which is, Flowers

Who would wish to live without flowers? Where would the poet fly for his images of beauty if they were to perish forever? Are they not the emblems of holiness and innocence - the living types of

The church is a made

all that is pleasing and graceful? We compare young lips to the rose, and the white brow to the radiant lily; the winning eye gathers its glow from the violet, and the sweet voice is like a breeze kissing its way through the flowers. We hang delicate blossoms on the silken ringslets of the young bride, and strew her path with the fragrant bells, when she leaves the church. We place them around the marble face of the dead in the narrow coffin, and they become symbols of our affections—pleasures remembered and hopes faded, wishes flown and scenes cherished, the ones ^{that} they can never return. Still, we look to the far-off spring in other valleys; to the eternal summer beyond the grave, when the flowers which have faded shall again bloom in starry fields, where no rude winter can intrude.

They come upon us in spring like the recollections of a dream, which hovered above us in sleep, peopled with shadowy beauties, and bore purple delights, fancy bordered. Sweet flowers! that bring before our eyes scenes of childhood—faces remembered in youth when love was a stranger to himself! The mossy bank by the wayside, where we so often sat drinking in the beauty of the primroses with our eyes; the sheltered glen, darkly green, filled with the perfume of violets that shone in their intense blue, like another sky spread upon the earth; the laughter of merry voices, the sweet song of the warbler.—The downcast eye, the spreading blush, the kiss ashamed at its own sound—are all brought back to the memory by a flower: Mullis Beauties.

Mr. Pierce then called our attention to some remarks, as he said, was a substitute for a lecture. This subject you have discussed, and have also heard some views upon it at the late Convention. I would object to all compulsion, save it be moral compulsion, to induce a child to learn his lesson. We say we ought to do so, that a sense of duty demands it— This is all proper. But to inflict bodily pain seems absurd.— I think the time will come when this punishment will seem as absurd, as the exploded dogmas of the old schools, as Aristotle's theory, "that Nature abhorred a vacuum." I believe that God has made the human mind, and also the external world, and has adapted the capacities of the mind to it. To make scholars learn, we must present the sweets of knowledge, we must study in our own, and God's nature, and thus find the avenues which will lay open to the young mind the love of knowledge.— My first objection to compulsion, is that it degrades our profession. It has never risen to that rank which it deserves. One reason is the measures that teachers have adopted to accomplish their object. It has indeed been rendered odious, from the free use of the rod; & what is more odious than inducing a child to drink of the fountains of Wisdom, by making the skin smart? I will mention a case of a Deaf & Dumb boy of Nantucket, who rendered himself very interesting by describing the occupation of different persons, by means of signs. The way he made known the school teacher, was by putting out one hand and striking

it with the other. What an odious idea that this child should connect such associations with ~~the~~ school and teacher.

If teachers will have recourse to punishing, their profession must indeed be lowly esteemed. My second objection, is that after you have resorted to this method, you are cut off from appealing to the higher and better nature. Having once punished a child for omitting a lesson, he ever after carries the idea that he must learn them, because if he does not he will be punished. This feeling haunts him wherever he goes. The life of that scholar is not that free, ennobling, soul-aspiring one, that

The other objections have been discussed at the late Convention. These two that I have mentioned have some weight with me; how they may seem to you I cannot say.

Again, if you resort to compulsion, you frequently produce in the mind of the scholar a dislike for knowledge, and awaken a slavish fear. From the scholar this association extends both to teacher and pupils.

Resorting to compulsory measures, shuts up the soul and arouses the animal feelings. Let the scholars feel that you respect humanity even in the little child. May the time soon come when in the nursery and at the fireside, schools shall be talked of as a desirable place, where there is a feast spread for both the intellectual and spiritual natures to partake of.

May the time come when the child shall look forward with joyful

anticipations to his school days, and then may he come to the teacher as a benefactor, & regard him as one who will do him good here, and wherever he is. Let this spirit predominate, & we shall find our schools will present a different aspect. The question will come, what shall be done in those cases where scholars will not learn, where they utterly refuse. I will in reply you repeat the words of a pious and good man, "You have no right to feed that child, in a manner different from that in which God intended it to be fed."

I would say if such a case should occur it would be best to turn the individual away. It will be better to do this, than sacrifice a general principle to secure an individual good.

The school then engaged in reading from the Scriptures and an exercise from Whitt's Teacher. The latter was giving a description of the author's manner of proceeding in the "Mt. Vernon School." The most striking feature in this school, as it seems to me, is the uniform order and system that prevailed.

Afternoon passed in making entries in this Journal.

Evening. Our Reading Circle met, and enjoyed the pleasure of Mr & Mrs Peirce's company. First we read a piece entitled "Be instant in Prayer" written by the late Mr Coffin of Nantucket, a brother of Mrs Peirce. These thoughts were very good. Mr Peirce after the reading, ^{described to us the state} ~~gave us an account~~ of Mr Coffin's mind when on his death bed; particularly spoke of the activity of mind that he possessed

to the last, even after the hand of death was laid on him—

These remarks I trust will long live in memory, for they were deeply interesting. Mr Peirce read two or three pieces from the Common School Journal.

Sunday Oct. 4th

Heard two most excellent sermons from Rev Mr Doggett of Bridgewater. Morning text, found in 1 of Corinthians, 1 chapter 13 verse. "Is Christ divided?" The topic of discourse, was considering the points in religious belief, which are subject of so much controversy among different denominations of Christians. These were dwelt upon, as of minor importance in obtaining salvation, or a Christian character. These are not essential, to lead a virtuous life. (Very, very good views). Afternoon text, "So the last shall be first, and the first last." Matthew 20. chapter. 16 verse. The application of these words were viz— Those things as riches, worldly honor and distinctions, the disputed doctrines of religion and all that ^{engross} so much of the time and thoughts in this life, are first now, will be last when the hour of death comes; also those things, which we now neglect in regard to the future life, will then be first. (How true, how practical is this).

But one hour of the evening devoted to study.

Monday Oct 5th

The half hour before breakfast passed in studying Miss _____ read from the 13th chapter of St John.

Mr Peirce remarked that it was customary among the Jews to recline after eating, and this would account for what is said in the 23^d verse. "There was leaning on Jesus' bosom, one of his disciples, whom Jesus loved," and it was in this way, that our Saviour could make known to one, who was to betray him, without informing the others. It is often said that Judas, though a traitor, partook of the last supper; but it appears that he went out before the ordinance of the last supper, was instituted. As Judas was not a partaker of the communion, nothing can be said ^{in favor} of those, who partake only in form.

Sentiment given by Mr Peirce. "Religion is the aromatic principle, which preserves science from corruption."

Miss Stoddard's sentiment, "If when the sword is in the hand of power, generosity is the scabbard of heroes how much more should mercy be that of woman."

Miss Chamberlain. "He should be considered our best friend, who is most ready to tell us of our errors in a friendly manner."

Miss Howe. "Where the rose grows, there does the thorn flourish; and the jewelled shield ever betokens the keen weapon."

Mr Peirce said he supposed we felt interested in schools, especially those, which are similar in character with our own. The gentleman that preached yesterday, is from the town where the third Normal School had recently been established. It commenced under very favorable circumstances with thirty pupils. There is no Model School as yet, but probably soon will be, as it is regarded by all as a necessary appendage to the establishment.

The class in Geometry had quite a good performance. Mr Peirce examined us in many of the first principles of this science we were not found as ready in these as it is desired.

In Astronomy we are upon the Moon. In Algebra we are still upon that abstruse part, viz the exposition of the principles of the Binomial Theorem. I hope much more light will be shed upon the subject to my mind, before this week draws to a close.

My only lesson in the afternoon is in Natural Philosophy. The recitation is upon Reflection; its effects upon Mirrors the Atmosphere, &c.

The organ of Thoughtfulness was very active. this evening it is a thing almost impossible with me to be so absorbed, as not to be interrupted when some around me, are engaged in subjects so foreign to study hours.

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Tuesday Oct 6th

I arose in season to taste the beauties of the morning; but it was only a taste, for I did not proceed far ere I was obliged to retrace my steps, so as to be at my post when study hour should arrive.

Sentiment given by our teacher after the Scripture was read, "By this shall all men know that ye are my disciples, if ye have love one to another." Again, "As the heart panteth for the water brooks, so as the captive for the free air of Heaven, so does the ardent spirit for the mingling of thought with thought, for the full & deep communion of kindred natures."

Mr Peirce answered or rather replied to some propositions
1st Why is the Cow attracted by anything red?
2nd What is the Sweet Bread?

3^d Permisson asked to attend the Cattle Show. As to the first Mr P. said he was not convinced of the fact. This is not confined to the cow neither to color of red. High colors excite the combativeness of the animal. There is a part of the system called Sweet Bread which is behind the stomach. Haysen in his Physiologist says it is a gland which secretes a fluid. In regard to attending the Cattle Show, I would say it seems as if we were rather moving out of the sphere of Normalites.

Remarks upon various subjects. Try to look upon your studies, as a means of promoting your improvement and usefulness, and not as a task. Instil the same principle into the minds of your pupils that you may teach.

As to journals and themes, there are some very successful efforts. Think some have seized upon the suggestion and written upon the lessons: do more of this.

Points of order. Am glad to see so much success in the observance of study hours. Mr. Peirce was obliged to express his disapprobation at the order of the schoolroom. If we were scholars some years younger, there would not seem to be so much disgrace attending this. For is it not disgraceful?

In Geometry we began the 4th section, upon "the properties of the circle" and extended to the 8th Query.

The lesson in Optics was upon the "Reflection of Convex Surfaces." School closed at the usual hour.

One of our Normal Sisters Miss R. M. Pennell is and has been for a few days sorely afflicted with her eyes. They are so weak she is unable to study or do anything. In a pitiable condition indeed.

The hour before study hour Miss Harris and myself, passed with the Misses Meriam; in very agreeable conversation. In Study Hour I communicated to one of the young ladies by a motion -

(What for?)

Wednesday Oct 7th

Enjoyed with Miss Spiller & Bowthorpe a walk (this slowly morning) up on Concord Hill.

Miss Kimball read from the 1st to the 15 verse of the 14 chap of St John. Mr Peirce remarked that this chapter introduced us to a most interesting portion of the biography of our Lord. It contains the longest conversation, that our Saviour ever held with his disciples; the style is most affectionate. The whole is clothed in the most beautiful language.

I recommend this conversation to the perusal of my pupils, as worthy of much consideration and thought. It is a good portion to practise upon in reading. I am sure I would walk farther to hear this conversation read in the best style, than to listen to an eloquent oration. Sentiment by our Teacher; "The Christian Pupil has a principle of internal emulation: she seeks to equal a model of excellence in her own breast."

Miss Rogers. "If the man's best faults were written on his forehead, it would cause him to draw his hat over his face." Mr Peirce then read a short piece entitled "Invention". The first general business was Orthography for the whole school. During this, our Teacher made several suggestions in regard to teaching this art, making pens. &c. Spoke of

the plan recommended by Palmer, as being a good one which is, to teach scholars to make the letters as they learn them, when they first begin to read. —

Some questions were given in Arithmetic to be performed by the first division, after this we attended to Parsing the third section in the Algebra, a lesson that has been assigned for a long time. The other exercises were in Astronomy & Botany. Hannah's Brothers are here; it makes her ^(very cheerful) Afternoon. Misses Apperell, Harris, & Burdick left about one o'clock for Lincoln, to visit Miss Smith's School.

Had a pleasant all upon Mrs. Davis this eve. when I returned - found Mr. Pease had called upon the Young Ladies. Only two of them were in. Not all the evening devoted strictly to school studies. Nine o'clock arrives, all are wondering where the girls are, who went Lincoln. They come not this night.

Thursday Oct 8th

Having engaged in the Devotional Exercises we listened to the following Apothegms. First from Mr. P.; "Methods says Galgran, are the masters of masters."

Miss C. McPennell. "Nothing penetrates so sweetly and deeply into the soul as the influence of example."

Miss Newell, "Only to think well, and not to do well, amounts to more than to dream well."

Miss Bonthorpe "Virtue alone outbuilds the Pyramid. Her monuments shall last while Egypt's fail"
I found a piece which I read entitled, "Receipt for Losses of Spirits."

Mr Pease read a piece upon "Intemperance in the Domestic Life." We had 3 queries to solve in Geometry. I wanted Language as I generally do in these recitations. If I but had this, I should look forward to teaching with much greater assurance of success, if I possessed Language. I should like to write Composition better than I now do, at least I should hope so. —

The lesson in Astronomy was a continuation of the subject, "Phases of the Moon"; it also embraced the Harvest moon. Mr. P. made some explanations upon the cause of this phenomenon of the Harvest Moon, and which made the subject very clear to my mind. This appearance of the moon, arises from its orbit being sometimes inclined more to the horizon than at other times. It was formerly supposed, Harvest Moon was a peculiar intervention of Providence, sent at the time of the ingathering of the Harvest, (and from whence the term Harvest is derived), to prolong the day to the husbandman, for soon after the sun sets in the west the moon rises in the east. This phenomenon takes place every month, as the moon revolves in its orbit in that time. This is very imperfectly expressed.

We have come in Algebra to the application of some of the principles in the Binomial Theorem; which I like much. The lesson in Nat Philosophy was upon "Reflection from Concave Mirrors." As the figures were not drafted we did not recite all the lesson, but attended to the manner in which parallel, converging and diverging rays are reflected, when they fall upon convex & concave mirrors. When parallel rays fall upon a convex mirror, they are reflected diverging; converging rays are rendered less converging or parallel; diverging rays are reflected more diverging. When parallel rays fall upon concave mirrors, they are rendered converging; converging rays are made ^{more} converging; diverging rays less diverging.

We have had a gentleman passing the day with us by the name of Mr Robinson.

Sarah, Louisa & Susan returned this morning; after school I listened to a rehearsal of their adventures yesterday. They passed the afternoon in walking around Lincoln rather than in Miss School for they lost their way.

Study Hour Observed.

Friday Oct 9th

Sentiment given by Miss Stoddard.

"Many a shaft at random sent,

Hands make, the archer little meant,

Many a word at random spoken,

May heal or wound a heart that's broken."

Miss Giske's; "Keep your Christian character unstained and unimpaired by its exposure to the influence of worldly views; if you have no such character to guard — get it — get it now!"
The following read by Miss Jackson.

"I was in one of those high shells
Where genius breathes in sculptured stone,
And shaded light in softness falls
On pencilled beauty. They were gone
Whose hearts of fire and hands of skill,
Had wrought such power, but they spoke
To me in every feature still,
And fresh lips breathed, and dark eyes woke,
And crimsoned cheeks flushed glowingly
With life and motion, I had dealt
With Mary, at the tree.

Where Jesus suffered, I had felt
The warm blood rushing to my brow,
At the stern buffet of the frow,
Had seen the Son of glory bow,
And die for sins the world knew,
And I had wept —
I thought that all must feel like me;

And when there came a stranger, bright and beautiful,
With lips of love, and eyes of flame,
And tone, and look, most sweetly blent
To make her presence eloquent.

O! then I look'd for tears—

We stood before the scene on Calvary;
I saw the piercing spear, the blood,
The gall, the writhing of agony;

I saw his quivering lips in prayer,

"Father, forgive them" — all were there

I turned in bitterness of soul,

And spake of Jesus. I had thought

Her feelings would refuse control,

In woman's heart I knew was fraught

With gushing sympathies.

She gazed a moment on in carelessness,

Then coldly curled her lip,

And praised the high priest's garments.

Could it be,

Dear Lord, that smile was meant for thee?

Oh! what is woman — what her smile —

Her looks of love — her eyes of light —

What is she, if her lips revile

The lovely Jesus, some may write

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His name upon her marble brow,

And hinger in her curls of jet —

The light spring flower may scarcely bow

Beneath her feet — and yet, and yet,

Without that meeker grace shall be

A lighter thing than Vanity." Willis

Mr. Pierce then remarked that much interest is manifested in the public on the subject of Girls. There are various other ways in which Education is carried on, beside the means employed in the school room. These are but few of the means of education. Everything in the world around exerts some influence either upon the physical, intellectual or moral condition, and this is education. You may make Girls the subject of your next theme. Some ways were pointed out in which we might take up the subject. In its moral effects and also their tendency in pecuniary point of view.

Mr. Pierce was asked to explain the distinction between Whig and Loco Foco. He commenced a remark by saying he must be excused from replying to this question, as it would open us into an extensive field, and more, if we had time this is not the place to do it. The origin of the word Whig I do not know. It was applied to those who were opposed to the ruling power in the reign of King James. Loco Foco is a term of reproach. The origin of it, was at

was somewhat a motley meeting in New York. One of the parties were opposed to the measures taken, and extinguished the lights. The other party, either through accident or design had, *Seco* Wax Matches, which they used to relight the candles. Hence they were denominated *Seco Focos*.

You will hear the subject more fully discussed at the lecture this evening; which some of you have expressed a desire to attend. I shall leave this matter to the young ladies to decide. I shall not influence you but take the neutral ground. How far Woman may go is a question that has never been settled. If you should go to Turkey and then to Belgium, you would find this matter viewed in very different lights. When will this world ever come near to be what it was designed to be!

Today in Astronomy we are upon the Irregularities of the Moon. Mr Caird said from the inequality in the moon's motion, he did not wonder the term Moon-headed, was applied to those who have no stability of character.

Nothing special has occurred in our course today. In the evening, a number of the young ladies, attended a political lecture given by Mr Wantoul. We, that remained at home devoted a portion of two hours to study; a part to reading ^{the first} ~~part~~ of Mr May's discourse upon the death of Dr Estlin and the remainder we spent in conversation.

Saturday Oct 10th

Miss Rogers read from the 15th chapter of St John. Remarks from our Teacher, Many precious declarations are contained in this portion. We know not the value of this last conversation of Saviour with his disciples. It is very affecting & full of instruction. We pray that God may be glorified, & that everything may be done to his glory. Do those who use this declaration strive to do good, to increase the happiness of those around them, and doing all in their power to advance themselves in virtue & excellence? I think many consider this portion as addressed only to Christ's disciples, and that it does not apply to us. This is not so, it is full of instruction for all. Consider how would such a spirit as our Saviour's meet the present state of the world, its pride, its fondness for fashion; would it not seem as irrelevant, when compared with the time that these conversations were given?

Apothegm by Miss Studen - "As water is to a thirsty soul so is a letter from a far distant country."

Mr Peirce spoke of some points of order and neatness that he thought might be improved. Among other things in your teaching be particular in small matters, in points of order. To do these in your schools you must practise them here. After which he read from a piece

entitled, "The first & last Ticket"; here were portrayed in glowing colors, the ruin and misery that follow the steps of the Gambler. When he had finished reading he said, My Dear Pupils I hope you will never give your hand or heart to one, who ever puts to his lips the intoxicating cup.

Our lecture today was the many lessons that may be learned from observing the works of Nature particularly in the Autumn of the year. As some of the young ladies have received some encouragement to have the lecture to copy, I will defer writing anything further now for I much prefer the whole to the broken parts which I otherwise should theme.

The lesson in Abbott's Deacons was not so fruitful in matter for conversation as usual. Mr P. in connection with this exercise spoke of the practice as being a good ^{one} for scholars: to keep a daily record of their conduct and lessons; to be inspected by the teacher. We have had an exercise in reading from the Scriptures. Have attended to some rules in the Dictionary. Lastly a lesson in Botany.

At the close of the session Mr P. recommended to us to enjoy this beautiful day, not allow it to pass without exercising. It is healthful both to body & soul. I am sure I would delight to pass the whole afternoon in rambling in the woods, but I am constrained to remain and write in this journal. After tea I took rather a short walk with Misses Spurr & Prudich.

Miss Spurr returned to Medford this afternoon, and Hannah went sent with her evening. At seven our Sewing Circle met. Mr & Mrs Peirce came in on returning from a walk to Waltham. Mr P. said they had walked nearly ten miles.

We commenced reading a new book which our Teacher lent us; it is "My Prisons by Silvio Pellico." We did not read much from it. A part of the time Mr Peirce read some very interesting letters which were written by Mrs Adams the mother of John Quincy Adams.

I like variety in many things, but I cannot say it is pleasing in penmanship, at least, to the extent that I sometimes carry it. Here course, there fine, here dark, there light &c, &c.

Sunday Oct 11th

From a combination of causes but few of our number attend Church. The minister was a stranger, whose name I have not ascertained. His morning text was, "I will arise and go to my father." Luke 15th, 48th. Afternoon text, "Then the disciples went away unto their own home." John 20th 10th. In this discourse we were told what constitutes a good home. Susan and myself went to church in the afternoon sometime before it began. So not to lose time we opened

the Hymn Book and learned, or nearly these verses,
Pass a few swiftly fleeting years,
And all that now in bodies live,
Shall quit, like me, this vale of tears,
To their righteous sentence to receive.

But all, before they hence remove,
Shall mansion for themselves prepare
In that eternal world above
And, O my Lord! shall I be there?

Monday Oct 12th

Our ranks are thin this morning. Louisa is sick and Sarah is going to stay with her. Sarah & Hannah have not returned from Woodford. I hope we that are left, will do well our parts, and not allow the exercises to suffer in our hands.

After the opening of the school, Mr Peirce said he would speak of Abbott's views, in regard to posture in Devotional Exercises. I agree with that author, in thinking reclining the best. All have a principle of reverence, which is called into activity by Devotion, and all would seem to engage with one spirit, if there was a uniformity of attitude. In Church

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and elsewhere, the spirit and engagedness will be much increased by the stillness which pervades the assembly. The change of position and moving about, cannot but attract the attention of others and divert their minds. Woodford School. There is a change of teachers this week. Miss P. M. Pennell Superintendent Miss A. Kimball Teacher. Mr Peirce then said, If there is any school, where he had the least doubt as to the efficiency of Prayer, it is an Infantile School. It however, depends very much upon the previous training and habits of the pupils. I do not know, said he, why young people cultivate so little the sentiment of reverence. Why may we not as freely talk of our Heavenly Father as of our earthly parents? We should be more at home in these feelings; the very diffidence shows that there is something wrong. Why should we any longer indulge such thoughts?

Miss Preson's sentiment; "Learn early to say I do not know; because if thou sayest, I do not know, they will teach thee until thou dost know; but if ^{thou} shouldst say, I know; they will question thee until thou dost not know."
By Miss Stodder.

Breathes there the man with soul so dead,
Who never to himself hath said,
"This is my own, my native land?"

Whose heart within him never hath burned,
As home his cheerful footsteps turned,
From wandering in a foreign strand?

By Miss Burdick,

"For such is man — a soul which breeds
The sweetest flowers or vilest weeds,
Just as his heart is trained to bear
The poisonous weed, or floweret fair."

There were but three in the class in Rome to recite: —
from this, and one other cause the lesson went rather heavily.

We had a review of the fifth chapter; quite a
long lesson, 100 & more pages. Miss Ineson read a brief
abstract of it. Mr. Peirce asked one question, which neither
of the three Miss Ineson, Pennell or Stow, could answer. I
beg to write it down, so that I shall remember.

What nations are characterized by a predominance of
the animal organs and deficiency in the moral and in-
tellectual? Ans., Hindoo, Chinese, New Hollander, Negro
and Charib. Reces Misses Sparcell & Rogers entered.

Our lesson in the Teacher's Manual, was both interesting and
instructive. It was upon the imperfect mode in which
Writing and Arithmetic are taught, together with some
suggestions to improve the old method: this subject is to
be discussed more fully in the best of the book.

105.
We had in the afternoon recitations in Moral Philosophy
and Rhetoric, the latter was showing how brevity of
Style might be promoted.

Soon after the session closed we found a new scholar
had come, Miss Souther from Quincy.

Study Hours observed.

Tuesday Oct. 13th

Susan & myself arose before five and enjoyed a walk by
Moonlight. It was beautiful; we extended it around the
longest square, formed by the lane extending from
Bedford to Burlington Roads: returned a few minutes
before six.

Miss Sparcell read from the 16th chap of John. The Holy
Ghost promised &c. Remarks from Mr. Peirce, What
glorious encouragement have we in the apostles, of those
suffering for truth and righteousness; they were cast out,
rejected and despised. When we think our labours endured
all this and more, what did we ever suffer in comparison
with it: our greatest troubles sink to insignificance.
Admirable men! glorious examples!

All true worship is spiritual and comes from the heart.
"God is a spirit, and they that worship him, must worship
him in the beauty of holiness" Do we worship in the beauty
of holiness? I go upon the principle, that I would have you

go upon with advanced scholars, that you appeal to an awake-
ned conscience.

Combe was upon the punishment that follows a transgression
of the natural laws. These laws are uniformly; they
are alike inflicted upon the child, the aged & helpless, as
upon those, who are in the vigor of manhood. Some have
thought this is not benevolence and justice, but Combe plain-
ly shows the wisdom of the present, unbending laws of
the Creator. — Mental Philosophy treated of the

Galaxies in Reasoning; it was arranged under three prin-
cipal heads. — errors in facts — false induction, which in-
cludes false causation and false generalization. 3^d Incon-
sistent reasoning —

In the Teacher's Manual we had a most interesting, as well
as important lesson, upon Moral Education. Our Teacher
speaks of this chapter in high terms. Palmer speaks of the
motives that have been appealed to, to make a child do
right, such as frightening him some evil will come, as dogs
bite bad boys &c. Continues — this author, we have in our
country talents of the first order: could they but be employed
in higher and nobler objects, than that of leading them in
this immoral course. The same, of education in all bran-
ches, is the absurd practice of neglecting the first steps,
of allowing ^{children} to spring up, and become a part of our nature,

in the illusory hope of rooting them out, in after life.
Cooper says,

"In early days the conscience has, in most,
A quickener which, in later life, is lost —"
The lesson in Moral Philosophy, was "on the sanctions by which
the natural laws of morality are supported."

Study Hours observed as well as existing circumstances
would allow. What does this mean?

Wednesday Oct 14th

Miss Spiller and myself took the first square this morning
before study hour. Devoted the half hour to school business.

Remarks. Mr Peirce spoke of the practice of going to other's
desks in their absence. He said he would give us his opinion
upon the subject, but did not wish to enforce a law. There
are two objections to this. 1st The order of the desk is often
changed. 2nd There is danger that the book, or whatever is
taken will be misplaced and not returned. He thinks it
a wholesome rule to adopt in all schools.

Again Mr Peirce is obliged to speak of departure from order,
both in and out of the school room. What shall we come to if
we go on thus? We are continually annoying the happiness of
our teachers, just because we will not practice a little self denial.
It was not so at one time, and then we went out peacefully
and quietly. Ah then! we are retrograding, rather than advancing.

The first division read their answers to questions that were given out for performance. only few had performed them all. I wish we might have a similar exercise, as well as one to review in the first principles of Arithmetic, once a week.

We had a review of what we have been over in Combe's Moral Philosophy. The first division read selections from Porter's Historical Reader: it was quite an interesting performance. The last exercise was in Botany which was upon the Examination of Flowers.

This forenoon visited by Mrs Tallant a sister of Mrs Pierce. Sentiments given by Mr Pierce: "The excesses of youth are drafts upon old age, payable with interest some thirty or forty hence, (after date)."

By Miss Stodder; "Between congenial minds, dissensions are most painful, as discords are the harsher, the nearer they approach to concord."

By Miss Howe; Anger wishes the human race had but one neck; love, but one heart: grief, two tears; and pride, two bended knees.

By Mrs Dr. M. Pennell. "Childhood is like a mirror - catching and reflecting images from all around it. Remember, that an inauspicious or profane thought, uttered by a parent's lips, may operate upon a young heart like a careless spray of water thrown ^{on} polished steel, staining it with rust, which no after scouring can efface."

Afternoon was partly devoted to writing in my journal, to domestic concerns. &c. Enjoyed a very pleasant call from Miss Charlotte Phiney. When the stage came it brought Miss Bathope, who has been absent from us since Friday, also another young lady, who has been talking of coming for some time from South Boston.

In the evening I communicated an idea by passing a book ^{to Miss Bathope, & Miss G. & Miss P.}
Thursday Oct 15th

Miss Newell and I enjoyed a walk this morning by moonlight. Louisa does not get much better so she is going to leave us this morning for home. If she is sick today, as I fear she may be, I think she will not return, to pass the remainder of the term with us. She makes a vacancy both in our circle in the schoolroom and out of it, which will not soon be filled.

Many of the girls did not come into school till after the opening exercises. they waited until Louisa left.

Apothegm by Miss Giske,

"The affairs of others."

"Every man has in his own life follies enough - in his own mind troubles enough - in the performance of his duties deficiencies enough - in his fortune evils enough - without being curious after the affairs of others."

Miss Chamberlain's: Knowledge is valuable for the pleasure

it imparts, for the permanent wealth it affords, for the ennobling influence on the mind.

Mr. Peirce repeated these words with some remarks upon them. "Peter stood afar off." This is a very simple fact, but how many of the thousands that have read this simple narrative, ever had awakened in their breasts, this question, where do I stand? Should we not inquire how far we stand from him, who saith, "come unto me all ye that labor and are heavy laden, and I will give you rest."

In Rome we had an interesting subject, that divine punishments are founded in benevolence, even to the sufferer; as an instance we have when an organic law is violated.

By being warned by pain, we are led to look how we have transgressed the law, and then return to obedience.

If it was not so, we should wander far from duty, and it would then cost us much suffering to return. The law, that applies to the organic ~~law~~ nature, holds equally true in the moral.

If we sin against the higher sentiments, as Benevolence, Veneration, Conscientiousness, we shall suffer in some manner the penalty. The lesson in the Teacher's Manual, was the author's

plan, by which he thinks a much more permanent and efficient system of school education may be secured. It is, to have our primary schools taught all the year, by well qualified female teachers. For older scholars, he would have

a High, Centre, School established, where the higher branches should be taught. For those who live at a distance from the school, he would have living there provision and remain at a boarding house connected with the school, and established expressly for their convenience. (We shall ^{have} a much more perfect system of education than we now do, when this system is carried out.) In connection with the boarding house, Mr. Peirce mentioned a fact of the Bridgewater Normal School. The young ladies there have taken a house and are going to provide for themselves. He said he liked this principle added to the Normal School; it instructs in one part of education, which is important, domestic education.

"That is a grand plan." Continued he, I had thought how such a plan would succeed here.

Our Moral Philosophy lesson today was the most interesting we have had, ^{in the work} it was showing, that the physical and organic laws act independently of the moral and religious character of those, whom whom they affect.

This evening most of the girls have gone to hear a Whig lecture: they think if they hear both sides of the question, they shall be better able to decide which to call themselves, Whigs or Democrats.

I stand at home and kept Study Hours.

Please read this entry

Friday Oct 16th

Arose at an early hour and enjoyed a walk in company with Miss Mcwell. I love a morning walk, but I think when Miss M. calls me if I could remain with Morpheus a little longer I should like it still better.

We did not do much in the line of reciting in Combe. Miss Rogers read her abstract and then Mr Peirce made a few remarks to us upon the importance of this subject. That is, the evils which we suffer are referable either to the animal feelings gaining the supremacy and an ignorance of the constitution of the mind ^{and} from the dispositions which are inherited. 3^d Great excitement may stimulate the animal propensities and thus lead to the use of liquor which leads on to many vices. Combe here teaches how these evils will be obviated by allowing the Intellect and Moral Sentiments to hold the ascendancy. Very badly expressed.

I could not recite in Mental Philosophy though I devoted some time to preparing it. I do not recite satisfactorily and I fear I never shall.

Roberts was on the modes of writing suited to different writing. Today we have Epistolary writings and Essays. I learned some very good ideas from the lesson.

It is just a year since the second term of this school commenced. Time has surely swiftly passed by.

Study Home winterup

Saturday Oct 17th

The first 12 verses, of the 18th chapter of St. John, were read by Miss C. M. Pennell. Mr P. remarked upon these words, "The cup that my Father hath given me, shall I not drink of it." How many times in our path through life, are we brought to say "this is the cup that my Heavenly Father hath given me shall I not drink of it." All the trials that our Saviour endured were done in the path of duty; not always so with the world, we are called to bear other trials than those that are found in duty's path.

Sentiment by Mr Peirce. "The child that is made to think when he is called to play, or made to play when he is called to think or study, is twice."

Miss Wyman, "Experience and observation are the light-houses of reason, which direct us in our steerage through the dangerous ocean of life."

Miss Rogers. "Art thou beautiful? Live then in accordance with the curious make and frame of thy creation, and let the beauty of thy person, teach thee to beautify thy mind with holiness, the ornament of the beloved of God."

Mr Peirce read a Piece upon Slavery.

The first division read the answers to questions they had performed in Arithmetic. The school attended to reading from the Scriptures and afterward, to the Discussion of the question,

"Is it proper for Ladies to attend Political Meetings"?

It was a better discussion than the last and Mr P. thought, more contributed, which made it more interesting.

We had a lecture upon Moral Education. Time will not now permit my writing the notes I took.

There is a great deal of poor penmanship and much Tautology in this week's entries. I hope it will not be so next week.

In the afternoon the first division met Mr P. and passed nearly an hour in reading selections.

At seven in the evening, our Sewing Circle met, we had the pleasure of Mr Pease's and Mr Rice's company. Mr Pease read to us from the work we commenced at the last meeting.

The narrative of Silvio Pellico, which was highly entertaining. It is indeed remarkable to see how Pellico made every change and event, that occurred to conduce to his improvement.

Pellico while confined in his cell, became much interested in a deaf and dumb boy, who came around his window, and by signs the carried on conversation with each other. He says the boy was always happy; to live in such a place seemed to

be the height of misfortune; though this boy enjoyed us much as though he were the son of a prince. Pellico says of himself, I reflected on this, and learned, that it is possible to

make our state of mind independent of place. Let us govern the imagination, and we shall be well almost everywhere. (True)

A day is soon passed, and at night, if we lie down without hunger or acute pain, of what consequence is it whether our bed is between the walls of what is called a prison; or of what is called a house or a palace?

Excellent reasoning! but how is the imagination to be governed? I have tried to do it, and truly I have some times thought I succeeded wonderfully; but at other times it resumed its tyranny, and, vexed with myself, I was astonished at my weakness.

The reading, conversation and all together rendered our Meeting highly entertaining. I hope we shall again enjoy the same company.

Sunday Oct-18th

About half past eight this morning we were blessed with a fire in the sitting room, a blessing too, that was cordially welcomed this cold morning.

Hannah accepted Mr Rice's invitation to go home to Billerica; she left about eight with a happy heart. I wish Dedham was a few miles nearer, then I might stand an opportunity to go home.

Went to Church both parts of the day to hear Mr Dorr of Billerica. He was not so interesting as the minister we had last Sabbath, or rather the Sunday before that.

Study Hours observed.

Monday, Oct 19th.

There is the appearance of a storm.

Mr Pease spoke of some improvements that he thought might be made upon the past week. such as preparing lessons, coming in after recess, &c.

The following by Mr P. "He who tells me a fault in secret, confers more of a favor upon me, than he who proclaims two of my virtues."

Miss Rogers, "Virtuous actions like spots of water on the desert, shine and sparkle the more they are seen."

Miss Iverson. "The actions of men are like the index to a book pointing out what is the most remarkable."

We were first called to recite our lesson in Geometry. The most important point explained was inverse & direct ratios. for the former would say less requires more and more requires less; the latter either less requires less or more requires more.

Our Astronomy was upon Lunar Irregularities. I learned some new ideas from the lesson.

Today there is a celebration at Mattham to commemorate the defeat of Cornwallis which took place the 19th of October 1781.

The Americans under Washington took Cornwallis and his army, which consisted of seven thousand and seventy three men.

This capture of the British troops was the closing scene of the War. * at Yorktown Virginia. Study Hours kept.

Lecture by Mr Pease

God is the source of Life.

"For with thee is the fountain of life." Psalm 36. v. 9.

To contemplate the character and adore the Perfections of God is the highest privilege man can enjoy, and the noblest exercise in which he can engage.

The greatest difference between men and angels between man on earth, and man in a ~~happy~~ state of glory consists in the nearer approaches, which the one are permitted to make into the divine presence, and the clearer views of the divine perfections and glory, which they are permitted to take, than the other. What is so worthy our contemplation as God: comprehending in himself all that is truly great, lovely, glorious and good. Must it not tend to ennoble, purify and exalt the mind? to draw off the affections all that is low, degrading and sinful? Did men more habitually and constantly contemplate the Divine Character as opened to them in his word, and reflected from his works, they would find the happiest

effects upon their own minds. If they were not insusceptible of all serious and devout impressions, it would work up their minds to a pleasing, grateful & pious admiration of the Divine Character: and enable them amidst the convulsions & changes of human things, with humble confidence & hope to repose in God as their defence and safety. There will therefore, be much practical advantage in the exercise. It will not only tend to purify and ennoble the mind & deliver it in some measure from the debasing influence of our passions & appetites, but it will inspire serenity and confidence in the most trying situations of life. Let no one affect to disbelieve this. Let them look at the character of great and good men, who are held up to our consideration & imagination in the sacred Scriptures. This is an exercise, we shall find, to which they were all accustomed. Let us consider the happy influence which it had upon their characters. Again let any observe the effect which it has had upon himself, even in the imperfect manner in which it has been exercised. For I suppose there is no man who does not sometimes think of God and contemplate the Divine Perfections. There is no man, so inconsiderate and brutish, that his attention has not been sometime arrested, and his heart moved by the exhibitions every where around

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him of the Divine Power, wisdom and goodness. And whenever this has been the case, a careful examination will show, that the effect has been uniformly in some degree of the nature above described.

This is an employment in which the Psalmist often engaged; as every one must know who is familiar with his writings. His mind ever seems filled with high and admiring views of the divine character, and reposes with unshaken confidence on the rock of ages.

In the Psalm from which my text is chosen, the writer is evidently contemplating and describing the divine goodness and mercy. "Thy mercy, O Lord, is in the heavens & thy faithfulness reaches unto the clouds. Thy righteousness is like the great mountains and thy judgements are a great deep. O Lord, thou predestest man and beast. How excellent is thy loving-kindness. O God! therefore the children of men do put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy loving-kindness to them that know thee, and thy righteousness to the

upright in heart."

One excellence, one ground of praise and grateful admiration, which the Psalmist by contemplation finds in the Divine Character, is that God is the fountain & source of life. "With thee is the fountain of life."

It may not be unprofitable to consider what is implied in this devout exclamation.

My remarks must be few and brief; yet I hope not altogether insufficient to reward you for your attention.

"With thee is the fountain of life."

This tone of God in its fullest, most absolute and comprehensible sense. God is absolutely and entirely the fountain of life, because He and He alone, He and not another, hath made all creatures - He it is, that hath given life and breath to every living thing. Wherever we see life even in the lowest forms of it, we see demonstrations of Divine skill and power - we see evidence of the truth of the Psalmist's remark. "With thee is the fountain of life."

If we go back a few years we arrive at a period when we ourselves were not known; we had no existence - if we go a little farther, the same we shall find is the case with our ancestors, and with those who

went before them: we may proceed until we arrive at a time when the earth was without inhabitant - when indeed it was without form, and void: when darkness was upon the face of the deep. Who then gave to the earth order, & beauty and variety; and filled every portion of it, the air, the earth and the waters under the earth with living things, endowed them with capacities suited to the condition and circumstances in which they placed? A false Philosophy has attempted to satisfy us by saying, they had no other but chance, they sprung into existence spontaneously from chaos - or that the earth produced them by their own energy: But with these and like answers the pious & rational inquirer soon becomes dissatisfied. To say that chance is their author is to say nothing. And how could the earth itself give what it did not possess - how could unanimated matter produce life & motion. The Scriptures furnish us with a more satisfactory solution. The Spirit of God moved upon the face of the waters - and God said, let the earth bring forth grass, the herb yielding fruit and seed after his kind, And let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. // page

And God said let the earth bring forth the living creatures after his kind cattle and creeping thing. And God created man. All we see was without life, or energy or motion until the Spirit of the Almighty moved upon the face of the earth and the deep. He is the original spring & fountain, from which all the streams of existence flow - which now have run out in every direction, and filled every part of his wide creation. He is the sole author of life in every variety and every form of it. Nothing but divine Power can create - nothing but divine power can impart life in its humblest forms. The painter may imitate the various forms and hues of the rose - But he cannot cause the circulation of its juices - he cannot impart to it its refreshing odor. He may imitate also the complexion and form of the human countenance the chisel of the statuary, may trace out in exact symmetry and proportion the various parts of the human frame and the skill of the mechanist may form such combinations as will represent with wonderful exactness, muscular motion. But how easy it is to see, though we may not be able to explain, how it is done, yet how easy it is to see, that all this is a very different thing from, and falls infinitely short of, imparting life. They cannot form the various muscles, nerves & vessels; cause the blood

to flow through the veins - or the heart to beat with vital motion. Nothing but divine power can do this - It is all so far beyond the ability of man, that he cannot so much as tell on what the principle of life depends. We cannot comprehend the power, which is displayed in formation of the vegetable kingdom in all its variety of fragrance and colour: much less can we comprehend the power and skill manifested in imparting animal life in its various forms from man the Lord of this lower world, who exhibits in his structure the most curious & wonderful mechanism - and the noblest display of animal life, down to the lowest forms of sensitive creation.

The mechanism, the structure and motion of the reptile, the insect and the worm all infinitely surpass the power and the skill of man. All things, are full of God, and without the exertion of his Divine Power and wisdom the earth would forever have remained a dreary and desolate waste. And here let me ask you to reflect on the greatness and power of the Almighty - and the many proofs, which everywhere meet your eyes of these divine attributes. We are ourselves a constant proof of them. The lowest forms of life that we witness - are infinitely above all human knowledge & power and declare to us that God is here.

In every part of creation we find marks of Divinity—every part speaks to us of God—every part calls upon us to adore and praise him.

Again, In view of what has been said, we may reflect not only upon greatness & majesty of God, but upon his Goodness and Benevolence. There is often to us ^{as} much pleasure in giving as receiving—in communicating an advantage to others as obtaining one for ourselves. We might at first thought, be led to suppose that this would apply with equal truth to the divine character; and that the happiness & glory of the Creator might be affected and increased by imparting life to the innumerable orders & varieties of living things. But when we consider absolutely the perfect character of God—that he is sovereign & independent & is possessed in himself—in his own infinite nature of endless sources of happiness, we are led to doubt the correctness of our first conclusion & to consider the existence of the world and the various orders of creatures which inhabit it as the effort and production of the purest and most exalted Benevolence. Ten thousand myriads of living creatures rejoicing in their existence. What a sun of felicity! And yet not essentially affecting the happiness and glory of him, who gave them life. When we reflect upon the infinite character of God, his goodness in the great work

of creation, appears in the highest degree amiable and lovely; beyond what it is possible for man to exhibit.

How amiable is the divine goodness! How worthy our gratitude, veneration and praise!

2nd Again, God is the fountain of life, not only because he gives us life at first—he is the original cause of it, in every form of it, but he sustains, preserves and protects life. It has been debated whether the same power was necessary to keep us alive, which was exerted at first to bring us into existence. Some have thought it more honorable to God, to suppose that life being once communicated, it would continue, until the power which gave it at first interposed to resume it again. And others believe there is the constant exertion of divine power to keep us being: in so much if it were for a moment relaxed we should sink back immediately into our original nothing. The latter opinion seems best to accord with the language of scripture, nor is it perhaps less agreeable to the soundest philosophy. But however this question may be settled there is an important point on which all must agree, He is the preserver and sustainer of life to every living creature—He procures that sustenance necessary to the strength, vigor & life of our bodies, without which all would languish

and die. "All creatures wait upon him and he giveth them their meat in due season. He openeth his hand and satisfieth the desire of every living thing". The young lions seek their meat from God & he feedeth ~~the~~ ravens when they cry.

Man may sometimes speak and feel as though it were by his own independent exertion that he procured his daily bread. But a little reflection must convince him how utterly dependent he is upon God; that nothing can be effected without the Divine Blessing: How often and how effectually is the husbandman reminded by the withering drought & blasting mildew, that although he may cultivate his fields and sow his seed yet God must give the increase.

But God is our sustainer and preserver, not only because he provides us with sustenance - but because he imparts to the food we receive all its power to support, nourish and strengthen us - He not only causeth the grass to grow for cattle and herb for man - but it is through his appointment and constitution, that bread strengtheneth man's heart.

God is also our protector, our shield and defence. We can see that we are exposed to many dangers - that our bodies are subject to a great variety of diseases each of which

may prove fatal to life. We can see that in a thousand ways death may invade us - yet could we know the whole truth - we could know how many things must go right, in order to the continuance of life & health - in what a multitude and variety of ways we may be deprived of it - it would be matter of astonishment to us that the thread of life is spun out so long as it is. We should feel more powerfully than we have ever done, how much we need the constant protecting hand of providence to keep us, both when we go out and when we come in - when we lie down and when we rise up - and that it is because his tender mercies fail not, that we are not already consumed. Here we may reflect, Is God our preserver and protector? Is his bounty pledged to support - and his care to defend us? Surely then under the shadow of his wings we may rest secure - and though we are not to be careless and improvident, for this would be tempting providence, yet we need not be, and we ought not to be anxious. We need not fear the terror by day, nor the arrow by night - nor the pestilence that walketh in darkness nor the destruction that layeth waste at noonday - for though a thousand fall at our side, & 10,000 at our right hand, yet it shall not come near us so long as God is our shield - until all the divine purpose concerning us in life is

accomplished: Then why should we live, why should we desire to live longer? Let us praise the Lord for his goodness and for his wonderful works, unto the children of men.

Again, With God is the fountain of life, because He it is who raises us up from the bed of sickness— even from the gates of death— and restores our health and strength. Many of us, my friends, at some period of our lives, have known what it is to be sick— and some of us have been made to sink under the weight and severity of disease, until the fountains of life seemed ready to break up— and the next remove must plunge us in the grave.

But now we are in health and strength? What a striking change! Who hath wrought it? Shall we ascribe it to the restoring power which we see diffused throughout all nature: and no where perhaps in a greater degree, than in the human constitution: But who gave to nature, to our constitution this restoring efficacy? Shall we ascribe our recovery to the to the kind and reasonable interposition of friends? Doubtless we owe ^{them} much. But then who gave us friends, & who sent them to us in the season of our need, inspired their hearts with kindness & affection made them willing from day to day to ^{watch} at our beds, endure all our impatience & fretfulness? Or do we ascribe our recovery to the skill and attention of our

physician? But to whom is he indebted for his skill? Who taught him knowledge? And who imparted to the medicines, which he prescribes the healing virtue? Shall we not all agree— must we not all confess, It is God? And what is more— when physicians have erred, they could do no more— that medicine had no power— when friends have lost all hope— and the last sparks of life seems just about to become extinct, even under such circumstances the hand of death hath been arrested— the tide of life hath flown back again. How evident it is that God sent out his word & granted deliverance.

3^d. Life is sometimes in the Scripture, taken for happiness. God then is the fountain of life as the real author of all true happiness. Life or Existence is not necessarily happiness or enjoyment. Life is neither health, peace nor competence. It would have been a very easy thing for the author of our frames and disposer of our lots, to have constituted and disposed of us so as to render our lives a source of misery & not of blessing to us. What if God should deprive me of my reason and senses— What if I could derive no pleasure from contemplating the scenes of nature— from the intercourse of society or the exercise of my various faculties? What if I were visited by continual pain so that the day should bring me no enjoy

ment and the night no repose: Is this life? If it is, it is life that we should readily consent to exchange for the quiet and peace of the grave. Life, says one, is not health, nor strength nor peace nor liberty, - nor love, nor contentment nor pleasure. All these are the independent gifts of God. He is the source of all our present enjoyment & of all grateful anticipations in respect to the future: With him is the fountain of all true enjoyment. All we have in this life & all we hope for in the life to come must be ascribed to his favor and mercy.

4th, God is the fountain of life - as being the author and source of all spiritual life. The attention is arrested - the feelings are solemnized - a soul is anxious to know what we shall do to be saved. He is brought to repentance - to believe & rejoice in the Saviour. He puts off the old man with his corrupt affections and wicked deeds and puts on the new man. He is evidently renewed in the spirit & temper of his mind. Once the scriptures speak of him as dead - now as living - walking in the newness of life. This change of life is what the scriptures call repentance, conversion, regeneration. It means becoming a good man from being a bad one - a holy man from being an unholiness & ungodly one.

And this imparting moral & spiritual life to the soul - this imparting new principles & affections on the heart is uniformly treated & spoken of as the work of the divine spirit. This is implied in the prayer of good men - taught in the A.C. - recognized in the writings of Paul and agrees with all experience - God is therefore the fountain of all spiritual life.

5. Finally. He is the fountain of life as being the author of that Resurrection to life which awaits both the just & the unjust. When this tabernacle is once dissolved, nothing but divine power can reanimate it again to the quickening spirit. "And we know the hour is coming &c." Of this we have an assurance in that God hath raised up his son J. C. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Their pains & tears their imperfections & sins shall be known no more - & they will possess a measure of joy & glory complete, unchanging & never ending to which the highest & purest pleasures in this world bear no comparison. In these several respects God is the fountain of life - 1 - 2 - 3 - 4 - 5.

The doctrine is calculated to fill us with grand & sublime thoughts, with high & admiring views of the Divine Character. 2. Since God is the author & preserver of life and giver of all happiness, how reasonable is it that we

should be grateful unto him - and render unto God our souls & bodies a living sacrifice -

3. As he is the author of all spiritual life - every instance of true Conversion is in some sense an act of the Divine Power - & the glory should be rendered unto God - we see unto whom we must repair for help -

4. Would we anticipate the resurrection, in a coming faith to light & glory and not to shame & everlasting contempt, let us work out our salvation.

Saturday Oct 24th

A general history of the past week: - - - - -

This week we have had a long, dry storm. - - - - -

Mr Pirce's Comments upon the Portions of Scripture read.

In the 18th chapter of John, there are a great many interesting passages. Pilate said "what is truth?" I do not know as you,

My Pupil, ever desired that this question had been answered.

How much controversy would it have prevented at the present day - But it was doubtless for wise reasons. Pilate did not

wait for an answer, but went immediately out. Our Saviour

might think an answer would be of no use to the people -

Again, had it been answered it is very doubtful if all had

agreed as to the meaning. "My Kingdom is not of this world." When mankind acknowledge the truth of this, then shall

we indeed have a new heaven & earth. "Then will peace run down our streets like a stream, and righteousness like an overflowing stream."

19. 12th of St John. One reason, why the Jews treated our Saviour so, is found in this verse. "If thou let this man go, thou art not Cesar's friend." They did not use this argument to Pilate because they loved Cesar, the Roman Emperor, for they hated him, but they hated Jesus worse.

19. 26 & 27. "Woman Behold thy son!" "Behold thy mother!"

This is often quoted, as showing the respect which our Saviour had for his Mother. In almost every department of life we find something corresponding ^{to it} in our Saviour's history and ~~and~~ something worthy of imitation. Here we may learn filial obedience.

19. 34. "One of the soldiers ^{with a spear} pierced his side, and forthwith came thereout blood & water." Anatomists tell us there is a small membrane surrounding the heart, called pericardium, which contains water; when it is pierced so that blood & water flow forth, then is the wound mortal.

Apothegms.

Mr Pirce's. "Right is as well as any way. Dr Franklin.

"The best teacher is inward light and our own hearts."

I am a man, and nothing that affects humanity, can be a matter of indifference with me." Horace.

"The educator should cultivate all the faculties: he, who educates only one or two of the faculties, rears up a monster."

By the W. S. "Observation is an old man's memory."

"Narrow minded persons ^{are} like narrow necked bottles, the less they have in them, the more noise they make in pouring out."

"The mind is a garden and scattered truth never, never can be lost."

"The Old Testament is a treasure locked up, of which Christ alone has the key: without him, the Bible is like the earth without the sun; it has treasures but are all invisible."

"Thinking is the key of the tongue."

"Science is the high, the heavenly goddess to one, to another, but the convenient cow that keeps him in butter and cheese."

"Oh! had some one the power to give us

"To see ourselves, as others see us."

"It was free money, a blunder free us,

"And foolish notions." — Burns.

Remarks from our Teacher. I do not think once a week is too often for the first division to write composition. It however is taken in writing in the journals, that may suffice, and not write but once a fortnight. This week several have written letters, this is well, but I think it better generally to take a subject and write out the thoughts upon it!

W. B. White is said to have studied Mathematics one half

hour more each day, because he suspected himself of not liking them. It is only by repeated effort that you can improve in writing composition.

I am glad to see that some have made efforts to observe study hours. "Persevere ye who have been faithful."

The scientific & skillful Navigator, on the pathless ocean, makes observations to see where he is going: We are all embarked on the pathless ocean of life, so should we frequently look back, to ascertain what has been our course, what progress we are making, where we are going.

Faithful hours and there will be satisfaction to all parties concerned.

This week we have attended to Mathematics. Astronomy has been upon rather a dry and abstruse subject viz, Eclipses of the sun & moon, and the many observations that must be made before a correct calculation can be deduced.

I hope we shall soon come to a more interesting part of Astronomy than Eclipses.

Our recitations in Geometry have been upon Circles. The performances have generally been quite good — — —

In Algebra we have attended to the Binomial Theorem.

Thursday we finished the questions in the 4th Section; they are very long and afforded a grand opportunity for us to exercise our powers of attention.

We have been in Nat. Philosophy upon Dioptrics, a branch of Optics; that treats of the refraction of light: also the manner in which it is affected in passing through concave & convex lenses. Convex lenses ^{make} ~~render~~ objects appear larger than they really are; convex mirrors make them smaller. Concave Mirrors make objects appear larger, while concave lenses diminish the size of the object.

Visitors. Mr. Rice passed the afternoon in school Thursday. Soon after the opening of the school one morning, there was an all-powerful knock at the door, and it was soon opened & a stranger entered, who made known to us, that he was both deaf and dumb: he then took out a slate and commenced writing to Mr. Pince. His name is Jonathan P. Davis, he has been at the Deaf & Dumb Institution at New York. A fact that Mr. Pince said she was not aware of. Mr. P. brought four charts of him, containing the deaf and dumb alphabet. Mr. Pince spoke of his penmanship as being very good & showed us a specimen of it.

Sarah has received a letter from Louisa, she writes that she is better and hopes she shall be able to be with us soon.

Miss Kimball has been unable, from indisposition, to be in school for the last three or four days. Misses Stoddin & Nelson have been in Boston the past week. O! the absences.

Study Hours morning and evening have been kept this week with one exception. that was because my ^{about five minutes} usefulness was excited

The lecture was upon the Immutability of God. Our Discussion was upon the question, Is oral or written discussion preferable? And is it best to have them combined? It was decided by a majority in favor of the latter. I hope we shall alternate the modes as proposed.

Spent the afternoons in writing with Miss S. C. Lusk. After Tea I called with Misses Rogers & Parvick upon Miss Hayward. We engaged in very amusing conversation relating principally to events that have recently transpired, as well as some anticipations in respect to the coming days. "In my right hand" was a phrase that excited our kinship.

At seven our Sewing Circle met. We continued the interesting narrative of Silvio Pellico. Mr & Mrs Pince passed a part of the evening with us—
Sunday Oct 25th

At nine o'clock I went to the Sabbath School at the Unitarian Church. The school closes today for the season. Mr Pince & Mr Tidd addressed the children, giving them some very excellent suggestions which they might profit by. I regret much that I have not availed myself of the opportunity to visit here during the Sunday. Mr Field of Weston preached. I have listened to him at home this shakes pleasant emotions. Afternoon Miss Parvick

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The conversation was very interesting & I was much gratified to see the interest of the children in the story of Silvio Pellico. I was also much gratified to see the interest of the children in the story of Silvio Pellico.

Monday, Oct. 26th.

When I arose this morning, I found to my great surprise, the ground covered with snow. As soon as the intelligence was communicated, the several bells were deserted: surely, this sound is more efficacious, than the ring of one little bell. There is not to me so much of the beautiful in gazing upon the falling and fallen snow, as there is of a sense of dreariness.

Devoted the morning to study. — Entered school at eight, and heard Mr. Pierce read the first 18 verses, of the 20 chap. of St. John. Then remarked — There are many incidents in the Scripture, which at first seem trifling, but upon examination they are not so: for instance; The case mentioned of the disciple running and outstripping Peter, and his arriving first at the sepulchre. This narrative renders the account more interesting. Another thing; we are more ready to admit the truth of a statement if we find it treated of in its details. It is easy to give generals, but not so easy to descend to particulars. Selections Works seldom deal with anything but generals. John was younger than Peter, and it is natural to suppose that he should possess greater bounciness and elasticity of body, and therefore outstrip in running. There was great difference in the characters of these two disciples. John was of a modest, retiring nature; while Peter was of a bold and forward disposition. The idea not well expressed

These traits in Peter, will account for his entering the sepulchre first, although John arrived before him. "Touch me not. I have not yet ascended to my Father" — Our Saviour said this to Mary Magdalene, probably meaning that there would be an opportunity at another time, when he had wished her to inform the brethren of his resurrection. Mary Magdalene was not the Mother of Jesus, there are as many as three others by this name mentioned in the Gospels. Mr. Pierce's Observation: Take care of Worthfulness. There are three circumstances in which it is said Worthfulness is improper — at Church — in the death chamber and the house of mourning — when receiving grave advice from superiors. Combe was our first recitation for the morning: It was showing the punishment, that invariably follows an neglect of the natural laws. In Abercrombie we were upon "Reasoning": particularly we learned in what way sound judgement consists, and the advantage which is always found to result from such an exercise. This author thinks there may be original differences in the power of judgement, but the chief cause of the variety, is to be traced to the difference of culture and regulation. A sound exercise of judgement has great influence in producing tranquillity of mind, which will lead to the formation of correct relations of things. Too well expressed

In the Teacher's Manual we learned the 5th chapter upon "Intellectual Education." The three things necessary to prepare a child to enter upon a course of Education with ease & without affect are these 1st He must be taught to read. The author says reading is the key to all knowledge; and then goes on to sustain this remark, 2^d Cultivate the faculty of attention. 3. Another indispensable requisite is the habit of observation.

The afternoon recitations were *Historic and Moral Philosophy* and *Study Hours Observed*.
Tuesday, Oct. 27th

The sky is still overcast with clouds - the sentiment given by Mr Pince; When we are at liberty to do or not to do, to act or not to act, difficulties seem insurmountable. When we feel the necessity of acting, they dwindle into insignificance.

Combe has given us some very striking facts, showing the combined operation of the natural laws. One instance is the Jury of Edinburgh and the Circuit Court of Scotland. Abercrombie treated of Dreaming: the two heads, in this head, under which our dreams may be classed, are these; first those that arise from recent events and recent mental emotions, mingled with each other or with old events. Secondly, Trains of images brought up by association of bodily sensations. Several examples

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were given to illustrate these. Mr Pince related several interesting dreams, among them, was one that was related him by Dr. Pince of Salem, who knew a person who used to get up in his sleep, and go out in the pasture, and take the horse and bridle bridle ready for a ride, one night the family, wishing to do something to correct this habit, prepared while the subject was out, a tub of water over the door; when he was ready to enter, he looked up, seeing the tub, turned round and came in another way. The next morning he had no recollection of anything that had transpired during the night. In this connection Mr P. gave another anecdote, told him by the same gentleman, of a man who was condemned and executed for stealing. After the execution, the body was taken by surgeons to the dissecting room, as usual in such cases. The body was stripped and placed in warm water, so that if there be any life left, it will be rekindled into activity. Just as this was done, the surgeons were summoned to dinner; when they returned to the room they found their subject had revived, got out of the bath, dressed himself and was going out at the door, seeing a nice camelot cloak hanging in the entry he took it down and went off. However he was taken again, on being asked why he took the cloak, he replied, "he could not help it." Mr P. said this shows how far one will be carried by their own desires, and

also shows in some degree the efficacy of capital punishment. In Palmer we had an interesting lesson, showing how the Teacher's Seminars ought to be conducted, ^{& the branches that} a Teacher should be acquainted with, together with a list of qualifications in regard to character, that every teacher should possess if he would succeed in his calling.

Reherton was upon "Style." Mr. Purce, after the lesson was finished, mentioned an observation made by Dr. Johnson, that when he sat down to read De Blair, he sat down to a feast but when I read Barrow, I sit down to a banquet. Mr. Purce observed that one of these writers was supposed to be as much superior to the other, as a banquet is superior to a feast. Byron's Poems, said he, exert a very corrupt moral influence. We recited in Combe's Philosophy and the session closed. Coming, I went with the other girls to a Whig lecture, to hear Hon. Samuel Phillips of Salem. From my ignorance of the subject of Politics, I did not feel interested in the topic of the lecture. Returned home after ten. I think this is the best lecture that I shall attend very soon, for it is so apt to affect the lessons of the coming day.

Wednesday Oct. 28th

Mr. Purce made the following remark upon the fourth verse of the 21st chapter of St. John. When the morning was come, Jesus stood on the shore. After the disciples had been talking all

night, it must have been very cheering to them to see our Saviour standing on the shore. So with the impatient sinner, how delightful must it be, after he has neglected the path of duty, to look up and behold the light, which will lead and direct him aright.

One among the other sentiments of the morning, was particularly good, & if observed ^{often} would exempt us from pain & suffering of mind. It is, "A good word is as soon spoken as a bad one."

Some things were suggested from the desk, in which it was thought improvement might be made, particularly in the Model School the practice of holding up the hands also in teaching the class in Grammar.

Our first recitation was in Rhetoric, which was a review of the first chapter of the book, together a few pages in the last chapter upon style. It was not so brisk a ^{recitation} as we have sometimes. The lesson, in the Teacher's Manual was a review of what we have been over in this work. It was not quite so successful a performance as the other lesson. Mr. P. said if our hours were interrupted in the evening, we must make them up by rising a little earlier in the morning, or manage in some other way. I will hold to the resolution I made yesterday. The class in Botany met with quite good lessons. There was quite a good description of the Camphor,

Thursday Oct 29th

I listened with much pleasure to Mr. Peirce's observations upon these words: "Jesus saith unto Simon Peter, Simon, son of Jones Lovest thou me more than these?" This verse is an Hyperbole, and here we find one of the most interesting interviews that our Saviour ever held with his disciples. Do we not sometimes hear these words addressed to us, Lovest thou me? Lovest thou the truth? because if ^{we} love him, we shall be willing to do something to advance. It will not be sufficient to exclaim such, we must make self-sacrifices, if we would promote the cause of truth. What is it to love our Master, but to love his doctrines, and what is ~~is~~ his doctrine but our duty? then if we neglect our duty, we neglect our Lord.

It may be asked, what shall be done with those scholars, as mistakes in the school below, when they do not get their lessons?

First satisfy yourself they can do it. Be reasonable and forbearing and still firm, and you will generally succeed. Get them to learn something, if it be ever so small a portion.

Miss Myerson wrote an abstract of the lesson in Bomber's Constitution, which included several cases, that ^{exemplified} ~~showed~~ the point which the author has asserted, that the natural laws act in combination with each other. In Mental we had a lesson upon Dreaming. Palmer in our lesson today has been showing the advantages of Teachers convening together, and

discussing questions upon government, giving the result of their experience in their own schools, reading periodicals upon Education &c. The author speaks of the advantage of school libraries and gives his plan of conducting them. He would have each school district provided with a library of a different collection of books and after they have been read by one school, would have them exchanged for those of another. We had a review of the second chapter in *Whetstone* on Easter. It was quite a successful performance.

After tea Isabella and myself called at Mr. Harrington's to see Miss Locke, we passed an hour very pleasantly by a good wood fire. What is more sociable than to sit by a good blazing fire on the hearth with ^{pleasant} company.

Friday, Oct 30th

Mrs. Chamberlain read from the first chapter of Acts. Mr. Peirce said from the Acts we might learn in many respects how the disciples understood and applied the teachings of our Lord and Master. The Gospel of John I would commend to your particular attention. He was the loved disciple of our Saviour. There is here recorded, many accounts that are not found in any of the other Gospels. The same spirit of love that infused his breath is found pervading his writings. They awaken the sympathies, and seem to be of a ^{more} spiritual nature, bringing the heart nearer

to the Saviour than either of the other Gospels. After the apostles were appointed they continued with one accord in prayer and supplication. Mr Peirce said this had always pleased him. They engaged strictly and entirely with one accord; it was not occasionally or reluctantly performed.

Mr Peirce read a piece upon Newspapers from the Teacher's Manual.

In Mental Philosophy we finished the subject of Dreaming. Mr Peirce related his experience in dreaming. He said he seldom dreamed, but when he had they were of College scenes, of being out and reciting to the tutor, and all seeming as it was in reality when a student. Sometimes, said he I have dreamed of events occurring while in the ministry as getting up to discourse to the people and finding I had left my sermon at home and at other times being unable to find the text or hymn. Mr Peirce further said it had been sometimes asked if dreams are any indication of the character. I think they are; if one has Ideality Combativeness or Acquisitiveness large he will be more likely to be influenced by that organ which is the most predominating. If we find ~~them~~ this is to be the case we should endeavor to correct or subdue the propensity. Combe was rather difficult as it involved an account of a vessel during a storm at sea: the many phrases, corresponding to the different parts of the rigging &c I do not understand.

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Moral Philosophy was considering the Duties of Man as an Individual. The author here shows that every person however humble his attainment or his condition holds an important rank in the scale of being; they are not exempted from standing ^{or affixing} the laws of their being. Mr Peirce speaks in the highest terms of the noble spirit that Combe manifested. Combe says in teaching these laws he considers himself discharging a moral duty; and no power of men will tempt me to shrink from proceeding in such a course.

After school I entered the sitting room and found a piece of paper with the following written by our steward to the young ladies. "There is a time when forbearance ceases to be a virtue, Daniel Webster. The inmates of the Normal House seem to have forgotten the hour for retiring if they do not like the rules they had better seek a home elsewhere. — I think both parties would find it for their interest to conform more to hours."

Saturday, Oct. 31st

Remarks upon Scripture. "There is some is some dispute among commentators in regard to the manner of Judas' death. Some say he went out and hanged himself. Others that he fell headlong &c — One thing all agree in that his death was not a happy one, what it was is left for us in our wisdom & judgement to decide." Remarks upon various matters from the

desk. Let those who are further advanced in their studies, have better lessons; and let them consult other works beside these text books, and then give an abstract of it for the general good, it will afford an exercise in composition.

Again, I do not think my pupils will have very orderly schools, when they teach, if they allow their scholars to exchange sympathies. Discipline begins at home; exchanging smiles is the beginning of whispering. It is better in this case, to be abstemious than to be temperate. I think it is well to adopt the method, of announcing the question before the name is called, as it serves to keep up the interest.

Would it not manifest a laudable interest, if the pupils would inquire where their lessons were, previous to the commencement of the school.

Be contented in your present condition whatever it be.

Mr. Pierce gave his fourth lecture upon moral education, the subject today is the Incomprehensibility of God.

I would recommend the practice of visiting scholars and parents, you may throw out suggestions which may be of great profit and advantage to the parents, though they may not thank you for that at the time, yet they will be led to see it perhaps at some time. I know I have done this, but I do not know as I ever was thanked for it; but I do not repent of the step that I took. Question for Discussion Are political lectures calcu-

lated to advance the cause of education. It was remarked at the desk, that some of the pieces that were written, manifested somewhat a spirit of haste. I think as much, it was a miserable concern. I will acknowledge that I did not do justice to the portion I contributed. Then came Abbott's Teacher, the preparation of this exercise was far from being satisfactory to our teacher. He expressed decided disapprobation. This is not very cheering to close the week. Class in Botany met below at 1/2 past 11. Mr. Pierce read a description of the waterfall.

By a celebrated English Poet Robert Southey

How does the water come down at Sedore?

"Here it comes sparkling,
And there it lies daskling;
Here smoking and frothing
Its tumult and wrath in,
It hestens along, conflicting strong;
Now striking and raging,
As if a war eagle,
Its caverns and rocks among.

Rising and leaping,
Sinking and creeping,
Swelling and flinging,

Showering and springing,
Eddying and whirling,
Spouting and spisking,
Turning and twisting,
Around and around,
Collecting, dissecting,
With endless rebound,
Smiting and fighting,
A sight to delight in,
Confounding, astounding,
Dizzying and deafening the ear with its sound.

Receding and speeding,
And shocking and rocking,
And darting and parting,
And shredding and spreading,
And whizzing and hissing,
And dripping and skipping,
And whitening and brightening,
And quivering and shivering,
And hitting and splitting,
And hissing and turning,
And rattling and rattling,

And shaking and quaking,
And pouring and roaring,
And waving and raving,
And tossing and crossing,
And flowing and growling,
And running and stumbling,
And hurrying and skurrying,
And gubbling and fluttering,
And gathering and feathering,
And spinning and spinning,
And foaming and roaring,
And dropping and hopping,
And working and jerking,
And guggling and stuggling,
And heaving and cleaving,
And thundering and floundering,
And falling and howling and sprawling,
And driving and riving and striving,
And sprinkling and trunkling and wrinkling,
And sounding and bounding and rounding,
And bubbling and troubling and doubling,
Dividing and gliding and sliding,
And grumbling and rumbling and tumbling,
And clattering and battering and shattering,

And gleaming and streaming and steaming and beaming,
 And rustling and flushing and brushing and gushing,
 And flapping and rapping and clapping and slapping,
 And curling and whirling and swirling and twirling,
 Retreating and meeting and beating and sheeting,
 Delaying and straying and playing and spraying,
 Advancing and prancing and glancing and dancing,
 Recolling, tumbling, and rolling and boiling,
 And thumping and flumping and bumping and jumping,
 And dashing and flashing and splashing and clashing

And so never ending but always descending,
 Sounds and motions for ever and ever are blending,
 All at once, and all o'er, with a mighty uproar—
 And thus way the water comes down at Scodori."

Mr. Pines said the above contained a most happy combination of words, all of which were expressive in their meaning. He added it was a melancholy fact that this writer had lost his reason.

Afternoon passed in writing in the Model school, in company with Misses R. M. Pennell & S. C. Locke. After tea Rebecca & myself called upon Miss Pease, we spent an hour very sociably. Mrs. P. returned with us to the Normal House, to attend the Reading Circle. We also had the company of several of sisters. Silvio still appears to us, to be striving to become better and better. Noble soul was his—

Sunday, November 14th

This is the pleasantest morning I have seen for a week. According to the old adage, our November Sabbaths will be fine. I have attended the Unitarian Church all day and heard Rev. Mr. Rice. His morning text is found in Acts, 20th Chapter 19th & 20th verses.

Afternoon text Matthew 3^d Chap. 2nd verse. "Repent ye." I think if the Meeting House should be warmed the minister would have more attentive listeners.

Isabella and I had a very pleasant walk together after meeting at night; we entered into conversation upon the loss of worthy friends and relatives. Isabella is a worthy companion. May I remember this Sabbath particularly. After I returned I composed a part of my theme. I do not think this the best manner of spending a Sabbath, but if we do not find time week days I do not know but it ought to be done on this day. Yes I do know, that this time ought to be spent in cultivating our moral natures, rather than our intellects. I wish the practice would obtain again in school, to hand in our Compositions on Saturday.

Monday Nov 20th

Most our number are present to begin another week together, may the absent ones soon join us in our labors.
 Remarks from the Desk. I sometimes hear that the lessons are too long and then too short. The best method to obviate the difficulty

is to give lessons of a medium length, and let those to whom their lessons are too short learn them better; they can also take up more studies. This plan seems to be better than to have a division.

This ^{week} before us a blank, we now look forward prospectively; at the close we shall look retrospectively; may the retrospect be as fair as the prospect now seems to be.

Mr. Peirce's Aphorism, "The best test of a good style, is its unobtrusiveness with other words of the same import without altering its meaning."

This week we take up our Mathematical course of study. Astronomy treated of the manner of ascertaining Longitude at sea.

Geometry was a continuation of the subject of Circles. The forenoon lesson is Algebra, which today is the 4th section upon Progression by Difference. The afternoon recitation was in Nat. Philosophy.

This day has passed thus far, without anything great or wonderful to mark it. — Louisa returned at night, after an absence of three weeks; she was heartily welcomed by all; her health is quite restored.

Tuesday, Nov 3^d.

Miss S. Johnson read a portion of the second chapter of Acts. Mr. Peirce told us at the outset, that had a sight of work to do today, and that he must accomplish it all. When he gave us our journals and Exercises, he observed the former gave evidence of labor and were better than usual; the latter were fair. He then remarked

that there was evidence of improvement in the observance of duty. The question for discussion on Saturday is, "Is the expectation that the G. L. will observe the order of the robin in the presence as in the absence?"

Our next Theme is upon Autumn. Mr. P. observed those that had more Ideality could entitle it the falling leaf.

Sentiments: Some love to be amused; others amuse themselves by trying to live better.

We have not had such an interesting lesson in Astronomy for this long time as we have today, which is upon "Tides", caused by the attraction of the Moon. The tides in the Bay of Fundy rise sometimes to the height of 60 or 70 feet. It is said this is produced by the meeting of the waters of the North & South Atlantic Ocean.

The method of finding the area of a circle, or squaring the circle, we learned in Geometry. In Nat. Philosophy the subject was the Theory of Colors. By some, ^{it is thought that} color depends upon the number of vibrations that are made in a minute; thus a certain number in a second, will give red or some other color.

After school in company with Misses Stodden & Locke I took a short walk up Burlington Road.

Wednesday, Nov 4th.

Remarks made upon the 31st verse of the 2nd chapter of Acts. "He spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." The original meaning of the term Hell was the place of the dead, an ancient signification

was Hades. There are various meanings applied to the word but I think it has some latitude of signification. Sometimes it means a place of misery and at other times the state of the body after death. Sentiments: "Every man has just as much vanity as he wants understanding."

"Science has no enemy but ignorance."

"By indulging certain thoughts, we unconsciously weave the web of our existence." Learning is to the mind what dress is to the body, useful and ornamental."

Remarks from the Desk. You should from the beginning of your connection have teaching in view, You should form plans. Consider what motives you will use, whether you will or not appeal to corporal punishment. I do not wish you to decide there, for they are weighty matters, but think, reflect upon them.

It forcibly came upon my mind in a walk this morning, that we have no right to punish the body, for the good of the soul.

When you are in the school bellis, query in your own minds of the plans there adopted, and the proceedings in the general.

I think more have the capacity of teaching within their own power, if they would exert that power, than most usually suppose.

The exercises for the forenoon have been Geometry Algebra & Botany.

The first lesson contained various results that have been made by mathematicians, to find the precise ratio that exists between the diameter & circumference of a circle. The most accurate ratio

is as 1 to 3.14157 decimials. We also learned the mode of finding the area of circles, which is to multiply 3.14157 by the square of the radius. This recitation was quite good. In Botany we attended to a description of some of the plants, that are found in the 2d. 3. 4 classes; among them was the Cocca nut tree, Bread fruit tree & Nutmeg. Of the last we learned that the entire fruit was of the size of a peach. The outside covering is smooth fleshy & bitter, when it dries it bursts, and reveals the next coat which is the shell we use. Within the second coat is found the nutmeg. The nut is exposed to heat & smoke for three months, after which it is thrown into strong lime then dried and packed for sale.

Afternoon. With Mrs Pince & Misses Sewell, Chamberlain, Pennell and Rogers I attended an Anti-Slavery Meeting at Mrs Robbins in the East Village. There seems to be very little interest manifested, for Mrs Robbins and three daughters with the above mentioned composed the meeting. There was a little sewing done, but it was thought to be as well not to make up many articles, but collect what money they could for the Fair. I will now tell the first of my story; we met for the purpose of doing something about the Fair, to be held at Boston in December next.

I enjoyed this afternoon highly, for it is quite a novelty to pass an afternoon away from the Normal House. We returned just in

Thursday, Nov 5th

Arose as usual, in season but devote a half an hour to study before breakfast. The last seven verses of the second chapter of Acts was read by Miss Stow. Remarks from the Principal. I cannot but admire the sympathy of the account here given and the occasion with which it was connected: "They fasted to every man as he had need, and they continued daily with one accord in the temple, and breaking bread from house to house, did eat meat with gladness & singleness of heart, praising God, and having favor with all the people." What a beautiful sentiment is here, & what makes it so beautiful & lovely? They inhale and exhale, and live in an atmosphere, that breathes peace into the soul and out of the soul. If the world were such a company as this, if all would imbibe this spirit, instead of engaging with eagerness in worldly pursuits, the great family of man would present such a company.

Mr. Pease said there was one feature to mar the beauty of yesterday that was a defect in order he said he hoped it might be corrected today. Miss Stoddard read a piece upon Condense written by Mrs. Colton. Our morning lessons were very well recited. In Astronomy we were upon the Planets; we learned their distances from the sun, the times in which they revolve around it, their apparent diameters and many other interesting facts. Lesson in Optics was rather dry. After school I answered some of the questions in Arithmetical Progress

in Algebra. Mrs Locke kindly gave me some assistance. I hope my organ of Calculation will so enlarge, that I may solve these and like questions without aid from others. It is a doubtful case surely.

I called with Miss Harris after tea upon Miss Davis who has been sick for several days, we found her on the mending hand, as it is sometimes expressed. Returned and kept Study Hours.

Friday, Nov 6th

A part of the 5th chapter of Acts was read "Ananias and Sapphira smitten." The question has been asked, of the efficacy of holding all things in common as did the disciples. The general opinion is, that it would result in happy effects to a small company, but not so in the community at large. In this chapter we have an instance of the divine displeasure at a falsehood. If God disliked it in the case of Ananias & Sapphira, it will be the same at the present time. It was customary in ancient times to punish this crime in a very signal manner. - Sentiment by our Teacher.

"Historical truth rightly developed, may secure nearly all the advantages of innocent fiction." Isaac Taylor.

Miss Rogers: "The friends whom we smile with, when gladness is ours Are summer's bright blossoms and autumn's glad flowers, But the friend, in whose heart we in sadness repose That friend is the winter's lone beautiful rose."

Miss Pesson, "He that would be spoken well of himself must not speak ill of others." — In Geometry we are now upon the recapitulation of the truths we have learned in the 4th section, the subject of "Circles." The class in Astronomy consisted of three the other members of the class having gone into the Model School to witness the mode of operation under Miss Penorell's superintendence. The subject of our lesson was the inferior planets, Mercury and Venus. The latter is both a morning and evening star, "The ancients did not discover that these were the same star, so they called the morning star Lucifer, the evening star Hesperus. We did not attend to all lesson but deferred the remainder for the morrow. Miss Weyman's father, mother, sister & cousin came to see her & visited the school.

After school Mr Peirce spoke to me about "exchanging sympathies." I hope the like will not take place again, I will endeavor to exchange my sympathies out of the school room.

Hannah & myself made a very pleasant call upon Mr & Mrs Peirce. Mr P. informed us that Mr. Buxton was coming soon to give us a lecture: this is cheering. At our recess in the evening, we adjourned to the dome to gaze upon the moon, which was encompassed with a large circle: this is said to be the presage of a storm.

Saturday, Nov. 7th

Mr Peirce said the last verse, of the 3^d chapter of Acts, had often been referred to, "very summary and comprehensive: comprehending the sum and substance of the Christian Religion, 'God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities'." It seems to me that this has justly been referred to, and there are other verses bearing like import. One is, "This is life eternal, that we know thee, the only living and true God, and Jesus Christ whom thou hast sent."

We listened to a piece, read by Mr P. upon the Sabbath written by William Howitt. — The Principal then read a Record of the last week's proceedings. This plan I like much, from it, we can deduce some hints, which will be of essential service in making out our own Journals: we may also have our teacher's opinion in regard to the progress the school has made. This record presents a different aspect character from ^{what} it once did.

Our attention was next called to a lecture, which was upon the following passage, "As a man thinketh in his heart, so is he." I hope to have a copy of this lecture so I will defer writing anything till then. The whole school attended to Van Cuxiel in reading from the Scriptures; it was rendered quite an instructive lesson from the comments that were made. We did not have our discussion, but Mr P. took the sense of the school.

as a substitute. A majority as would have been expected were on the affirmative side, thinking of course, that the same order should be preserved in the absence as well as presence of the Principal. Some time was spent in choosing another question for a debate. We finally found a question that a majority approved — This is the last lesson in Botany this season, and methinks the last that I shall ever recite! It has been indeed a pleasant, and I trust a profitable exercise. Today Mrs. Peirce showed us some dried specimens of plants, that we have examined during the summer. Mr. Peirce met the first division in reading. I had a very good time. Hannah, Addy and myself visited Mr. Mercader's apple box after dinner. What should we do if we had not the box to go to when we please?

Passed the evening at the sewing circle very pleasantly. Mr. Peirce favored us with his company also read to us from "Sibris Pellis". Several of our ~~other~~ Normal Sisters were present. The gale with the fishes, that has been active all day, continued still to be excited. Study Hours have been observed without interruption. A part of two evenings were spent in writing a letter.

Sunday, Nov. 8th

Have been to Church, and heard Rev. Mr. Muzzey of Cambridgeport. The morning text is found in Matthew 26th Chap, 28th verse. "For this is my blood of the new testament, which is shed for many, for the remission of sins." Afternoon, "There hath no temptation taken you but such as is common to mankind." 1st Cor. 10th 13th.

If there is any day more than another that I wish I was at home, that day is the Sabbath. That stillness, and quietude cannot pervade, where numbers are so large, at least it seems so here. With Louisa and Rebecca I read from the Scriptures, the first seven chapters of Hebrews. we were particularly struck with the 3^d verse of the 7th chapter. where speaking of Malchisedec, it says, "he was without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the son of God; tabernacle a priest continually." This is a very mysterious passage —
Monday, Nov. 9th

I being aroused at an early hour I aroused others; it being so long however before day would dawn, that I was induced to take another nap. I devoted nearly an hour before 7 to studying. It has rained very hard and still continues. — The storm prevents many our seats from being filled. —

Rev. Mr. Pennell read from the Scriptures. Miss Burdick read a selection. Miss Wyman gave the following.

"The tear, down childhood's cheek that flows,
Is like the dew drop on the rose,
When next the summer breeze comes by,
And wanes the bush, the flower is dry."

Mr. Peirce informed us that he should hear the morning lessons, and then close the session for the day. He said he

several reasons for doing so. One is, the terms are rather long
and I think, well to have a respite occasionally, and then
apply vigorously after it; rather than to study long and loosely
There is danger of running into the last mode of studying,
some time without intense application. Again, this is the
day for election; ~~with~~ ⁱⁿ this you are not directly but im-
directly interested. Today I wish to exercise the right of
suffrage, I think this to be the duty of every one, who pos-
sesses the right, if he admits the authority of human gov-
ernment. Whom ought we to elect to office? Should they not
be the best of our land? Then it should be made a matter of calm
consideration; it should not be done under a spirit of excite-
ment, or party or sectarian zeal. It is not with us as with
the people of a hereditary monarchy, for they cannot alter,
they must submit if a bad man ascends the throne. But
all the guilt must rest on the shoulders of the people of
our country, if they suffer those to fill offices, who are but
poorly qualified for the stations. The question has not been
settled how far women's rights shall extend, but I think it well
for you my pupils, to acquaint yourselves with the Politics
of the country, so far as to understand something of the history
of its government, its constitution and its time and manner of
election. This may be easily done, and it will give you power
to engage in conversation.

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In Combe's Constitution our lesson was the 8th chapter "The
influence of the natural laws upon the happiness of individuals."
The author has taken up this subject in the form of a dialo-
gue, representing those, who are complaining of the action
of the organic laws and law of gravitation as appealing to
Jupiter for their suspension, which he readily grants. Alas!
how sadly were these individuals disappointed, they soon
desired a change though it brought with it pain and
suffering. Mr Perce said the subject was a very good one
and very happily taken up. I think this a good method
to ~~take~~ ^{adopt} occasionally in writing composition. The other recitation
was in Mental Philosophy. School was visited by Mr. Cahoon
Pennell. Session closed at early eleven.

Afternoon passed in writing, conversation, &c &c &c.
What shall I say of this great day? There is great danger
The result of the meeting is that the Democrats have gained
the victory in Lexington.

What shall I say for study hours? I kept them as long
as I could understand anything from what I read, and then
spoke. Though a poor beginning for the week, I hope a good ending.
Tuesday, Nov. 10th

Miss Stow read from the Scriptures. Principal commented upon
the 29th 39th 41st verses of the 5th chapter of Acts. Peter said; we
ought to obey God rather than men. It seems to me if this was

followed, we should have a new face upon the social order, and upon the whole family of man. We should no longer hear of wrangling and disputing among men. This passage recommends itself, I need not recommend it to you. "But if it be of God, ye cannot overthrow it." We should never oppose a good cause, for every good work is of God, and we shall certainly meet with resistance. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name!" The apostles endured all this, suffering for truth's sake, but men at the present day, will endure much pain and trial to obtain worldly honors, rather than the glory of God. We are too prone to consider the scenes, events and precepts that are recorded in the Bible, as applicable only to a people who lived a long time ago. Not so, there are many points of resemblance between people of ancient and modern days. Mr. Pierce offered the following for our improvement and advantage. "Behold how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Mrs. Sreson's apothegm: "One half of man's life is spent, before he knows what it is to live." And half of the remainder, might be added, is wasted, said Mr. Pierce. The morning lesson was in Bombe, which consisted of ^{written} an abstract of yesterday's and today's lesson. Bombe today,

has shown the relation that exists between Science and Scripture. These are perfectly consistent with each other and in support of this opinion, the author quotes from two distinguished writers, Dr. Whately and Rev. Adam Sedgwick. In Abercrombie we learned the different ways by which persons are affected in cases of insanity. Rollstone treated of the various applications of the Metaphor or Implied Comparison. One example given illustrating the use of this figure, was taken from the writings of Burke. In this connection Mr. P. spoke of this disting. An address of his was worth crossing the Atlantic to hear. It is said that in a speech he gave before the Parliament that he so engaged the attention of his hearers by his elegance that on stretching his hand towards the north all the people arose to look out of the window in the direction he pointed. Our Moral Philosophy was most interesting and instructive, upon considering "the proper care of health as a moral duty." Combe enumerated several conditions, which are necessary for the enjoyment of health. particularly speaks of cleanliness as a requisite. This is a department of Physiology that I fear, at least, I know, does not receive sufficient attention from the pupils of this institution. Surely, this is important to individuals, but much more so to those, who are to become guides to others. - It is easier to theorize in this case as in every other, than to practice -

Miss Kimball returned to school this afternoon; having been absent from us full three weeks. Another scholar added to our number, a Miss Bessenden from the part of Lexington called Scotland. After school in company with Misses Haines and Locke, I took a pleasant walk up Lincoln Road. The western sky was most beautiful.

Charitable Study Hours.

P. S. Mr Pennell left for Boston this evening.

Wednesday, Nov. 11th

Arose this morning by five o'clock and had a fine time to study by myself in the school room. "O Solitude! what delights are thine!"

Entered school at eight and engaged in the devotional exercises. After which, the following Apophthegms were given.

Principal's; "Grievous words stir up strife, but a word fitly spoken, is like apples of gold in pictures of silver." Being Solomon.

Miss Stoddler's "You will never have a friend if you must have one without a failing. So you will never have a teacher if you must have one without a best."

Piece read by Miss Stow.

Future Life.

"The yearnings of the spirit crave a nobler life than this,

A world where virtue is more pure, and joy more perfect bliss,
Where all unweid the soul shall see the glory of the Lord,
And find fulfilled in all its truth the promise of the word.
But there's on earth a future life; and one we will may crave;
'Tis in the living hearts of love when we are in the grave;
A memory of love for them, the deeds of kindness become,
Our sympathy in sorrow's hour, affection's soothing tone.
What child of earth whose heart has felt the power of human love,
Would not thus wish to live on earth, when death shall him remove?
Who would not wish that lips of truth should speak of him as one
Most faithful to a life of love, when he from earth has gone?
Far better this than pills of stone to tell of victories won,
Or eulogies of eloquence, or praise of music's tone.
We feel that there is pledged for us a life of heavenly breath,
Let us so live that we may have a future life on earth." Arrian.

The recitation in Combe's Constitution, was not satisfactory to Mr. Peirce; he said he thought we had retrograded in some of our performances of late. I attempted to answer a question, but failed - but it was not from a deficiency of study I think. I never shall succeed in reciting.

Mental Philosophy was a better recitation. The subject was "Insanity." Palmer has given us his views in this lesson upon teaching Arithmetic. In the mental part, this author ~~is~~

would pursue farther, and really make it more of an intellectual exercise than is usually done. As soon as a child can write, Palmer would recommend commencing with them arithmetic, and gives various modes that he would adopt in teaching. Three methods are given of representing numbers by Greek, Roman and Arabic, with an explanation of each. These ideas are new to me and will afford, methinks, something that will interest a class of scholars. Session closed at 12^o with these words from our teacher - faithful hours, successful lessons, and all the rewards that result from a conscientious discharge of duty.

Passed a part of the afternoon in witnessing Mr. Pince's teaching in the Model School. The remainder devoted to writing, as it is stormy and prevents taking exercise out of doors.

Alarm of fire in the evening, so study hours were interrupted a little while. Quite a disturbance about the hour for retiring, caused in part from the excited state of feeling, and the nervous temperament of the girls. We however reculed a strong rebuke.

Thursday, Nov. 12th

The storm continues. Mr. Pince's Sentiment: "True benevolence while most observed by others is least conscious of its own merit." Miss Biske's; "Equanimity of temper is good at all times."

Miss Harris read an abstract of the lesson in Combe, it was quite interesting. In speaking of the different sects of Christians

one was the Socinianism. Mr. P. said this was a sect founded in the time of Calvin. The most prominent feature in their religion, was that our Saviour was a man; they rendered worship to him, in which they differ from the sect at the present day, who believe our Saviour was a man. Combe says fashion is a great obstacle to the progress and advancement of the study of man's nature, and the application of her laws. Mr. P. here gave us an anecdote of pupil, who formerly attended his school. She was noted for her punctuality and constancy of attendance, for promptitude in her lessons, which she was always sure to have ready when others had neglected them. She was distinguished for her domestic traits, she was up at an early hour and preparing the younger members of the family &c. &c. In this way she went on year after year; I sometimes queried, will she always be so? One winter she passed with some friends in Boston, when she returned, she could not do this and that for it was not genteel." I have spent the day in the Model School. Think the pupils will progress under the present instructresses.

This is the wedding night of one of the Ex-Normales, as it is the first one among this faculty, tisnt best to say much about it. Wonder if any others will follow her example previous to teaching.

Friday, Nov. 13th

Mr. Pince. "We read of the plague of Egypt, & the last plague: but the most to be dreaded is the plague of our own hearts."

Our lesson in Mental Philosophy was upon "Spectral Illusions". Mr. P. asked us a number of questions; among them, the ^{first} ~~first~~ the inquiry, whether from what we had learned upon the subject in the work, it would have a tendency to increase or diminish our fears of ghosts, & other spectral allusions; and also asked if it would make us more or less self possessed when walking among tombs. Those who replied said the effect would be to diminish their fears and increase their self-possession. This led to quite an interesting conversation, though a large share of talk was upon one side. We did not recite the lesson in Moral Philosophy, but listened to some remarks connected with it, upon frequenting theatres and other public places of amusement. *He says some argue that it is best to attend these places as it may produce a reformation: if all the good people leave them they will certainly go down. Mr. P. said he did not know what to say but if there is any doubt I think it best to stay away. So has passed the school day. After school, visited Mr. Merriam's barn, and helped myself pretty bountifully to apples. Took a walk with the two Louisas; it was quite refreshing for it is so long since I have been able to go out.

It is the night for the meteors. I wish I knew if they would fall. I forgot to mention in the proper place, that Mr. Peirce informed us before the session closed, that he expected Mr. Burton on the morrow would lecture to us. This is a happy anticipation and it is a novelty for us to have anything of this kind. ^(in study hours) ~~Conveyed an idea~~
* the further

Saturday, Nov 14th

This is a beautiful morning - It seems more pleasant as the sun has been clouded from our view so long. Miss Rogers read a part of the 7th chapter of Abt. Mr. P. said the phrase, "set them at one again", which occurs in the 25th verse has in the English signification the ^{same} meaning as a tonic, reconcile them, to be one, we should alter to be reconciled. The sense of the school, was taken in regard to the expediency of discontinuing the school the two days after Thanksgiving. The majority were in favor of adopting this plan. ^{of discontinuing} Mr. P. said we need not consider the question settled, but bring it up at some future time. Various remarks, upon matters relating to school order, were made by the Principal. The Record of the past week was then read. School then engaged in an exercise from Abbott's Teacher, which included the chapter upon "Scheming". This author condemns the practice of teachers adopting plans and modes, without first considering the influence they will have upon other schools and other teachers. Mr. P. asked us if we ever knew or heard of an instance, where there was a plan adopted in an institution, which after a time failed. He then said the school at Round Hill was an instance of the question in point. The house, the grounds and everything around this building at R. H., was laid out in great style and at great expense. He said he was not much acquainted with the course there pursued but one thing, if there was any dispute arose in school it was settled by the parties going out into the fields

and engaging in a regular fight. The expense was so great that none but the wealthiest could attend. This plan failed before it had been in operation long. — While engaged in this lesson, Mr. Burton and daughter, and the Misses Moore of Waltham entered.

We soon had the pleasure of listening to a very interesting lecture from Mr. Burton, upon the science of Chronology. — For further particulars, refer to my next Journal. Mr. P closed the session at 12, saying that during the past week, there had been many pleasant features in the school. —

The following is a lecture given by Mr. P
Oct 10th 1840

Moral Instructions of the Seasons;
Autumn.

"I went down into the gardens to see the fruit of the valley." (Solomon)
An important branch of the teacher's calling is Moral Instruction. While you are faithful in other departments of your profession, you will not be neglectful of this, the most valuable of them all. It will be your duty, as no doubt it will be your inclination, to train up your pupils "in the way they should go;" to form them to habits of industry and sobriety, of virtue and piety; to give them right views of their duty, both to God and to man.

As one great means of accomplishing this great end, you may avail yourselves of the seasons of the year. — God speaks to us in the seasons of the year, and through these, we may speak unto those whom we would reach. The elements, the vegetable and animal creation, the heat and cold, the showers of summer, and the storms of winter, — the springing grass and the falling leaf, these, and every change of the outer world, are all the voice of God, teaching wisdom and knowledge to man.

At every season, the pious and devoted mind will read lessons of wisdom in the Book of Nature; but he finds it most beautiful, instructive and eloquent pages, written in the warm hues of and sober tints of Autumn. At this season, let the teacher himself go forth into the gardens of Creation, let him take with him his pupils; let them walk together in the fields, the valleys, and the groves; let them contemplate the ripened corn, the bending fruit, the falling leaf, & let them commune together, and be wise.

List of Books in the Normal School Library.

Hamilton's Letters 2 Vols	Abbott's Teacher	Follen's Poems
Abbott's Scrip. Nat. History	Todd's Sabbath School Teacher	Sparks's American Biography 10
Edgeworth on Prim. Education	Ingersoll's Grammar	History of England 3 Vols
Bakerell's Philosophy	Locke & Milton	" " Scotland 2 "
Comparative Hist. & Chronology	Barbauld's Works 3 Vol's	Student's Manual
Home Education	School Teacher's Manual	Pierce's Grammar
Mine's Hints	How Shall I govern my school	Cheever's Studies in Poetry
Stewart's Sandwich Island	Carpenter's Geog. Atlas Testament	Graham's Lectures 2 Vol's
Fireside Education	Means & Ends of Self Culture	Simonds's Botany
American Education	Mine's Letters to School Children	History of Greece 2 Vol's
Spagne's Letters to a Daughter	Scenes & Characters 6 Vols.	Sparks's Life of Washington
Combe's Constitution of Man	School Master's Friend	Abatte & Owen's Geography 6 Vols
Young Ladies Friend	Barbington on Education	Allen's 2 British Poets
Woodbridge's Geog. & Atlas	Hall's Lectures to Female Teachers	Encyclopedia Americana 3 Vols
Spurzheim on Education	White's Nat. Hist. of Albion	Mitchell's World
Dezeranda on Self Education	Life of Howard	Encyclopedia of Geography
Caldwell on Physical Education	Fardine's Cottines	Institute Lectures 5 Vol's
Simpson on Popular Education	Specimen of Foreign Literature	Pancroft's Hist. W. S. of France 2
Combe's Moral Philosophy	Insculla Questions	Fosb's Annals of America 2
Hall's Lectures to Teachers	Life of Schuller	Brown's Dict. of the Bible
Fowle's Linear Drawing	Pailey's Theology Illustrative	Bispein's Technology
Brygham's Mental Excite	Miller's Hist. 4 Vols	Life of Columbus 2 Vols

Pitkin's Statistics
 Crabb's Synonyms
 Artt's Elements of Physics 2 Vols
 Todd's Walker's Schism & Dissension
 Classical Dictionary
 Donnegon's Devotion
 Severett's Lesson
 Webster's Dictionary
 Hutton's United States
 Howe's Address
 Annals of Education Vol 7

Loiseau et la cage. — Le fil et la fille. La portière de la maison.
Les éventails des demoiselles. Les chevaliers dans du poivre.
Les vœux du prince.

2. Il récompense la vertu et la sagesse. La science est préférable
aux richesses. L'honneur et le respect est dû aux vieillards.
Les mensurations que j'ai vues — Les académies sont sur la côte.
Ils ont perdu le piloté et le capitaine. La peinture et la musique
exigent une grande pratique. — Le plomb le cuivre et le fer
sont très nécessaires à l'homme. — L'orgueil et l'hypocrisie
sont dans grands vices. L'Espagne a perdu plusieurs de ses
colonies. L'Italie contient les plus beaux monuments de l'antiquité.
Naples est sous la domination de l'Autriche. Malte est une
très riche île. — L'Espagne a consolidé sa puissance pour toujours.
Genève et Genève n'ont pas eu de révolutions.

Exercice 4th

Je demeure en Egypte. Dans un mois j'irai en Angleterre.
De là en Irlande. — Je passerai ensuite en Allemagne.
Et j'arriverai de France ou d'Italie. Il est va en Hollande
avec son père. Avez vous été en Portugal. Je me propose d'aller
en Russie et en Turquie. Mon frère ira en l'Amérique
dans un mois. — Si vous allez en l'Europe achetez du vin.
Je veux aller en l'Inde ou en l'Afrique. — L'Europe l'Asie
l'Afrique et l'Amérique sont les quatre parties du monde.

Nous sommes arrivés de l'Inde et d'Angleterre en
dormant. Il arrive de France où il a vu son oncle
qui venoit d'Italie. —

Exercice 6th

Je viens de la Chine et je parte pour les Indes le Japon
et le Brésil. Ils vont en la Martinique et en la Perou.
Si mon assés arrive dans le Canada j'irai avec le baron de
la Roche et à la Haye. J'avez vous jamais
vu les mines de la Perou.

Exercice 7th

Il vend pour cinq sous la livre et vous vend la livre dix
schelings. — Je reçois les nouvelles trois fois par semaine.
Le médecin vient une fois par semaine.
Mon associé va à New York deux fois par an.

Exercice 8th

Écrivez le loisir de la vie et la mauvaise compagnie
qui est enclin à l'orgueil à l'ambition et à l'avarice
n'est jamais heureux. — La campagne est le séjour de l'
innocence de la tranquillité et du bonheur.
La pêche la chasse la musique et la danse font le délire
des jeunes. Malgré le courage l'intrepidité et le valeur
de nos soldats ils ont été vaincus de cause de la trahison et de
trahison de quelques officiers. — Les mœurs et les habitudes
de la nation doivent être changés entièrement.

Exercice 9th — Il n'a jamais lu de Lasse L'Arioste.
Nous avons dans le musée une peinture du Corrège.
La France a en comme la Grèce et la Rome les Cicéron
et les Demosthènes.

Exercice 10th — Le rouge le blanc et le bleu sicut bien les
demoiselles. — Le noir est moins salissant que le violet et le
gris. — Le sage évite les méchants et les libertins. — Le pauvre est
souvent plus heureux que le riche. J'ai vu le dedans et le
dehors du palais. — Le derrière de mon maison se joint au jard
de mon neveu. — Nous avons en le dessus deux ans ennemis

Exercice 11th — Sa sœur joue du piano et soufflée de la
clarinette. — Mr G. joue de la flûte et de la violoncelle.
Voulez vous jouer aux cartes ou aux échecs. —
Non j'aurais une partie aux dames.

Rode et Horentger sont des excellents joueurs de violon. —
Il est un bon joueur de flûte de billards et de paume.

Exercice 12th — Le Evêque était à l'église. Le Daphin
est dans les Indes avec la marquise de —
La comtesse de — est toujours dans la compagnie
des savants hommes et des philosophes. — Elle encourage
age les arts et les sciences plus que la marquise de —

Exercice 13th — Je viendrais avec ma sœur avant la nuit
Après le spectacle du soir je vais au théâtre.
Il demeure à l'hôtel. — Nous étions dans la chambre du

commencement de la dispute. On le fit venir avant
les témoins. — Ils furent trouvés derrière la porte.
Il a bien étudié durant le⁺ hiver. Soyez charitable
vers les pauvres. J'estime cette famille excepté
le père. — Malgré la réputation de son oncle il
est parmi ~~de~~⁺ la foule. — Agréez suivant de la loi —
Une & il dit touchant la mort de la reine. —

Les braves et courageux soldats doivent être récompensés
Il fréquente indifféremment les ^{mauvaise} honnêtes et les ^{compagnie} honnêtes
Il est aimé par les ^{gens} vains et les ^{gens} soldats. —

Lisons la histoire de Charles le sage et ^{de} Guillaume
le conquérant. Louis le gros favorisa les arts et
les sciences. ~~Il~~

Exercice 14th — Cet le avocat est le plus instruit du bar-
reau. — Il est le plus industrieux de la famille
Laquelle de ces liqueurs est la plus forte. —

A mon ~~offe~~⁺ opinion elle-ci est la meilleure
Les élections commencent le huit Octobre.
J'ai écrit à mon père le quinze Janvier
et par sa réponse des vingt ⁺ courant il
m'annonce que son départ pour G. Bralton est
fixe ^{pour} de le trois April prochain.

Exercice 15th — Nous n'avons ni ⁺ pour ni ⁺ de
à vous offrir. Cet ⁺ enfant n'a ni le mémoire ni

List of Pupils in the Normal School, arranged according to their time of entrance.

Name.	Residence	Age.	Time of Entrance	Left.
Lydia A. Stow.	Dedham.	16.6.	July 8 th 1839.	March 24 th 1841.
Maria S. Smith	Lincoln.	17.1.	July 8 th 1839.	April 14 th 1840.
Sarah Hawkins	Charlestown.	19.7.	July 8 th 1839.	" " " "
Mary H. Stodder.	Boston.	16.9.	July 8 th 1839.	" " " "
Hannah Damon.	W. Cambridge.	16.4.	July 9 th 1839.	" " " "
Mary Swift.	Nantucket.	17.1.	July 9 th 1839.	April 4 th 1840.
Louisa Wolfe.	Westminster.	18.	July 9 th 1839.	Sept. 27 th 1839.
Almira Locke.	Copsm. N.H.	24.	July 16 th 1839.	July 28 th 1840.
Margaretta C. Brown.	Cambridge.	16.5.	July 25 th 1839.	August 12 th 1840.
Mary A. De Goshall.	Ashby.	18.6.	July 25 th 1839.	February 6 th 1840.
Sarah C. Locke.	Lexington.	15.6.	Sept 2 nd 1839.	" " " "
Amanda M. Parks.	Lincoln.	19.	Sept 2 nd 1839.	February 10 th 1840.
Louisa C. Harris.	Woxbury.	15.11.	Oct 16 th 1839.	December 22 nd 1840.
Sarah W. Wyman.	Woxbury.	16.	" " " "	" " " "
Rebecca M. Pinnell.	Wrentham.	17.7.	" " " "	" " " "
Eliza M. Pinnell.	Wrentham.	16.1.	" " " "	" " " "
Sarah C. Sparrall.	Medford.	16.10.	" " " "	" " " "
Mary A. Davis.	Lexington.	15.	Oct 21 st 1839.	" " " "
Adeline M. Ineson.	Cambridge.	16.5.	Oct 21 st 1839.	" " " "
Susanna C. Woodman.	Boston.	15.5.	Oct 23 rd 1839.	August 14 th 1840.
Susan C. Burdick.	Nantucket.	15.11.	Nov. 25 th 1839.	December 22 nd 1840.

Name.	Residence	Age.	Time of Entrance.	Left.
Lydia E. Drew.	S. Boston.	24.9.	Nov 26 th 1839.	April 14 th 1840.
Hannah P. Rogers.	Billerica.	17.	Jan. 7 th 1840.	March 17 th 1841.
Eliza A. Rogers.	Billerica.	18.	Jan. 7 th 1840.	April 14 th 1840.
Abby M. Kimball.	Dorset.	16.	Jan 16 th 1840.	December 22 nd 1840.
Julia A. Smith.	Lexington.	16.	March 21 st 1840.	March 7 th 1841.
Jessie A. Nelson.	S. Boston.	16.	May 1 st 1840.	" " " "
Almira Sewell.	Panthers.	27.	" " " "	" " " "
Emily Johnson.	Lexington.	21.	" " " "	" " " "
Susan S. Johnson.	" " " "	16.	" " " "	" " " "
Martha A. Viles.	" " " "	19.	" " " "	" " " "
Rebecca D. Viles.	" " " "	16.	" " " "	" " " "
Charissa Harrington.	" " " "	17.	" " " "	" " " "
Catherine Nelson.	" " " "	16.	" " " "	" " " "
Louisa A. Spiller.	Salem.	16.	May 6 th 1840.	" " " "
Mary C. Fiske.	Lexington.	16.	May 18 th 1840.	" " " "
Louisa Winslip.	Lexington.	16.	June 1 st 1840.	" " " "
Elizabeth A. Howe.	Boston.	20.	June 19 th 1840.	" " " "
Rebecca Gorin.	Boston.	16.	June 22 nd 1840.	March 13 th 1841.
Isabella Brantford.	Charlestown.	17.	Sept 9 th 1840.	" " " "
Harriet A. Chamberlain.	W. Brookfield.	20.	Sept 21 st 1840.	" " " "
Mary H. Stodder.	Boston.	18.	Sept 21 st 1840.	" " " "
Catherine Conther.	Quincy.	16.	Oct 12 th 1840.	" " " "
Louisa Clarke.	S. Boston.	16.	Oct 15 th 40.	" " " "

Name.	Residence	Age	Time of Entrance.	Left.
Jane Fessenden	Livingston	20	November 10 th 1840	
Sarah M. Taber	Roxbury	16	January 6 th 1841	
Anna S. Everett	S. Boston	16	" " " " " "	
Elizabeth J. Burton	Wilton	20	" " " " " "	
Sarah Cotton	Boylston	33	" " " " " "	
Louisa A. Wilder	Medford	23	January 20 th 1841	
Margaret G. Homer	Boston	19	" " " " " "	
Alpha B. Southwick	Mendon	"	" " " " " "	
Harriet M. James	W. Bridgewater	23	January 19 th 1841	
Martha A. Dudley	Roxbury	17	February 1 st 1841	
Julia A. Ford	Dedham	19	March 3 rd 1841	
Sarah Wright	Weyland	18	March 11 th 1841	

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Much more good might be attained if scholars would read the same piece several times & not go on through a book without knowing anything of them when they had finished.