ADDRESSES

DELIVERED AT THE INAUGURATION

OF

REV. LEWIS W. GREEN, D. D.,

AS PRESIDENT OF

Transylvania University and State Normal School,

NOVEMBER 18, 1856.

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ADDRESS OF GOV. MOREHEAD.

By virtue of an act of the General Assembly of Kentucky Transylvania University has been reorganized, and a Normal School established as an important, if not an indispensable, auxiliary of the Common School system of the State. This system, after struggling for existence for many years, is at length in successful operation, and to insure its perpetuity has been interwoven with our organic law. To impart to it the proper degree of efficiency and usefulness it is admitted, on all hands, that there should be competent and well qualified teachers, in sufficient numbers to meet the public demand.

To effect this great object the Legislature, in its wisdom, has established this school, where our own young men can be educated in the art of teaching; and we have now assembled to inaugurate you, sir, as its first President under the new organization.

It would be out of place for me to speak of the importance of such an establishment to the cause of Common School education, in which the whole State feels such deep and vital interest, and I only rise on behalf of the Trustees, whose organ I am, under whose control this Institution has been placed, and by whom you have been unanimously elected President—and may I not add, also, on behalf of the State of Kentucky, whose most cherished institution is sought to be promoted—to welcome you back to your native State, and, with a heart glowing with honest pride with the anticipation of triumphant success, to congratulate you on the enlarged sphere of usefulness which is open before you.

Welcome then, most welcome, to the land of your birth. Thrice welcome when coming to fill the high and responsible office to which you have been invited, the duties of which you are so peculiarly and eminently qualified to discharge. May your inauguration on this day be also the inauguration of a system which, with each revolving year, shall advance the cause of education until its diffused blessings shall pervade every hamlet in our land.

As Chairman of the Board of Trustees of Transylvania University, in their name and by their authority, I do hereby invest you with the office of President of said University, with all the authority, rights, and franchises appertaining thereto.

ADDRESS OF DR. LEWIS W. GREEN.

Mr. President, and gentlemen of the Board of Trustees:

I had not intended, sir, to allude at all to any of those feelings which would of course be natural to me on the present occasion, but your own kind allusion, and your hearty and manly welcome, have broken up the fountains of those emotions which I had designed to stifle. I have been, for more than sixteen years, an exile from my native State—in no dishonorable exile, I hope, yet amidst the uniform kindness and generous confidence which I have everywhere experienced, it was an exile still; for they were not the friends of my boyhood; it was not my *home*.

I had thought, sir, it would be happiness enough to breathe the free air and tread the green sod of my native State once more; to look abroad over the glorious scenery of this goodly land, the pride and glory of all lands; to gaze upon the familiar countenances of friends and kindred, and behold the classmates and the pupils of my earlier days proudly vindicating the promise of their youth, filling the highest offices of the State, presiding on the bench of Justice, and in the halls of Legislation.

I had thought I should love with you to live, amongst you to die; that "the clods of the valley would lie sweeter" above my remains if they only slumbered near to kindred dust; and that even the morning of the resurrection would appear more glorious to me if, amidst the glories of that ecstatic vision, my opening eyes might first rest upon the countenances of those whom I had loved below. But to receive such a welcome, and from such a source, and amidst this crowded audience of my countrymen; the tongue falters, and words fail to express the depth of my emotions.

But amidst the pressure of the urgent business of life, and the stern demands of duty, brief space is left us for the indulgence of feeling, even the manliest and noblest. Let us turn, then, to the consideration of those solemn interests and high trusts which have been committed to our guardianship, and for whose especial consideration we are met to-day.

The causes that mould the character and decide the destiny of nations do not lie upon the surface. They are the inward fires, deep-seated in the bosom of the earth, and not the showers which fall, or the tempests which beat upon its surface, that have heaved up its mighty mountains and sunk its valleys, and hollowed out its water courses, and given to the whole face of external nature its varied aspects of beauty and of grandeur. So the soucres of a nation's permanent prosperity and glory must be sought, not in the form of its government, in the wisdom of its administration, in its written

constitution, in the equipoise of its different departments, in the exquisite adjustment of all their nicely ballanced powers, or in any other cunning device of human ingenuity, but deep in the heart of society itself; in the healthy, intellectual, and moral life that is throbbing there; in all those nameless influences radiating from every point, streaming in from every quarter, inhaled at every breath, too minute to be observed, too numerous to be calculated, too subtle to be grasped, too powerful to be resisted, which constitute the total education of a people; and by their combined efficiency mould the whole inward character and outward constitution of society.

There is a power mightier than that of fleets and armies, as there is a glory brighter far than that of victories and triumphs. Knowledge is power. Freedom is power. Virtue is power. Free, virtuous, enlightened intellect is power—the mightiest power that walks the earth; rightly understood, indeed, the only real power recognized amongst men—which includes all other power, and subordinates even the mightiest to itself. This wields the arm that wields the sword. This penetrates, analyzes, comprehends, the mysterious laws and agencies of nature, subjugates them to its will, and binds them to its service. The winds and the waves obey it, and bear its commerce safely amidst the sweep of the hurricane, and in the very face of the tempest and the storm. The everlasting mountains open wide their portals to give it pathway; and surpassing all the prodigies of fable, and transcending all the limits of time and space, the lightning bears, in a single moment, beneath the waters of the ocean, and over the breadth of continents, its messages of friendship or of business. This only develops the physical resources of a land, and unveils its geological structure, and reveals the boundless wealth that lies hidden often in the soil upon its surface, and the minerals within its bosom. This moulds its politcal and social institutions, and wisely guides the enterprize of its people, and braces up their energies, and brings into effectual op-

eration all the elements of physical and intellectual greatness, and constitutes, at last, the only distinction between the barbarous tribe and civilzed nation, between the abject slaves of despotic power, and enlightened and independent freemen. To wield this mightiest of all earthly powers is really to possess the mastery of the world, of all nature, and of man.

It is not surprising, then, that the sagacious potentates of Europe, with a wise prevision of the inevitable future, are seeking diligently now to develope the intellectual resources of their people, and that they cultivate the masses, even on selfish principles, as they would any other portion of their royal domain, as the surest source of revenue in peace, the cheapest and mightiest bulwark against a foreign foe. How much more should each free and enlightened State make abundant provision for the education of her children, to train them up as men and citizens; that they may occupy the places their fathers filled, administer the institutions their fathers founded, and perpetuate the freedom and the glory their fathers won by blood.

If man were, indeed, an insolated individual, born into the world without any relation to his kind, his future development involving no other interests but his own, might safely be confided to himself. Were he the member of a single family only, bound by no common tie of interest or duty to society around, his education and whole future character might wisely be entrusted to the exclusive guardianship of that patriarchal administration. Were there one universal church extending over all the land, including all its individuals and families, pervading all by its spirit of purity and love, and really securing the highest intellectual and moral culture of the whole, then Arnold's devout imagination of a church coextensive with the State, and a christian State merged in and identical with the church, would have been already realized; and the education of the whole people, along with every other function of the State, might be confided as

a privilege, if not demanded as a right, by this august impersonation of the supreme intelligence of God.

But far beyond the range of individual interests; beyond the limits of family authority; beyond the reach of organized christianity, in any and in all its forms; including all, protecting all, subordinate to none; recognized alike by reason and revelation, and founded in the deepest necessities of our social nature, there is another power—the Power of the State—whose duties spring from its peculiar relations to the interests of all, and whose rights and powers are commensurate with its duties.

It is, indeed, the peculiar glory of that divine religion, which first taught the dignity of individual man, and inspired an interest in his welfare as a rational and immortal being, that she first directed attention to the universal education of the people, and her humble ministers, as they penetrated our primeval forests, bore the ark of science and of religion, side by side, on the foremost wave of our advancing population, seeking to plant the school house beside the church, and rearing institutions where science should be the hand-maid of religion, and religion the patroness of science. To depreciate the labors and sacrifices of these devoted and truly enlightened men, would be not ordinary folly but sheer idiocy. I am not here, to-day, to vindicate the truth of christianity. But I will say, as intimately connected with my subject, that the man who does not recognize christianity as a fact and a power —the great central fact in all human history, the central and controlling power in all modern civilization—has yet to learn what be the simplest elements of our modern thought, and is himself a living exemplification of the necessity for an improved common school instruction. All honor to those noble and heroic men who, in the infancy of our early settlements, marched before into the wilderness, and planted the germs of our existing institutions; who, when the State was recreant to her trust, and statesmen thought only of material

interests, cared for the culture of man's intellectual and moral nature, and "out of the depths of their penury" contributed more largely to the education of the race, than the rich from their overflowing coffers, or the State from its abundant treasury. Yes, all honor to the men who laid, in christian faith and piety, the first foundations of learning over all our land!

Yet, after all the contributions of individual beneficence; after all the efforts of denominational zeal, wide around us, in all directions and in all our states, stretches far away an immense domain of ignorance and vice, a vast multitude, increasing with incredible rapidity; re-duplicating its millions thrice within the period of an ordinary lifetime; sweeping almost boundlessly away beyond the limits of civilization, beyond the light of knowledge, beyond the restraints of law and moral obligation; and assuming, daily, a loftier attitude of defiance against all authority, human and divine. The great problem of our day, for the patriot and the christian, for the practical statesman and the philanthropist; which is forcing itself, at last, on all thinking and unthinking minds; which demands to be solved; whose solution becomes every day more difficult as it becomes more urgent; which threatens soon to solve itself in no peaceful way—the great question of our age and country is—"How SHALL WE BEST PROVIDE FOR THESE ACCUMULATING MILLIONS, THE CHILDREN AND FUTURE RULERS OF THE STATE, AND NOW CONFIDED TO ITS GUARDIANSHIP, THE EDUCATION WHICH SHALL FIT THEM FOR THE DIGNITY AND THE DUTIES OF FREE, ENLIGHTENED, AND VIRTUOUS CITIZENS?" This question Kentucky has calmly met, and wisely solved, by the organization of her Common Schools.

After a series of years, and by the labors of successive superintendents—and especially by the unparalelled energy and administrative genius of one whose name is forever identified with its history—your system of Common Schools has been, at length, fairly and firmly established. Deeply

grounded in the hearts of the people is the conviction of their necessity; firmly fixed the purpose to sustain them; and the policy by which they were originated, and thus far sustained, may be considered as irrevocably settled. But vain were all the labors of the past; illusive all hopes for the future; futile all efforts to carry on successfully the noble scheme devised by the wisdom and matured by the energy of her most gifted sons, if funds be secured, and schools organized, and the whole legislative and fiscal machinery complete, yet the motive power, the presiding and directing intelligence, be wanting.

A good teacher *may* create a good school, but no school or schools, however wisely organized, or munificently endowed, can supply for themselves efficient teachers. It soon became apparent, therefore, to all reflecting minds, that, in organizing a system of general education, one of its most essential elements had been omitted; that the loudest demand of the people, the most urgent necessity of the State, was really for the right men—for a corps of trained and educated teachers, born upon the soil, nurtured amidst her institutions, imbued with her own spirit, indentified with her interests and glory, and consecrated to her service. Hence, from an early period, and through a series of years, successive superintendents, with extraordinary unanimity and earnestness, have urged annually upon the Legislature, and upon the people, the indispensable necessity of establishing a Normal School; a school which should train our own young men for this service of their country, not only by more thorough instruction in the ordinary branches of Common School education, but by exhibiting, both in theory and in practice, the true principles and best methods of communicating knowledge. Thus the noble conception of a system for the general education of a whole people, spontaneously and irresistibly expanded into that of a school for the education of the teachers themselves, as an indispensable necessity, without

which the whole system must inevitably prove a failure; a school which should increase their numbers, enlarge their knowledge, elevate their character, and give to this most important and dignified of all human employments, by its connection with the highest functions of the State, a social position and attractions equal to those enjoyed by other professions.

Henceforth the Common School is but part of a more comprehensive system, derives its life and supplies from a superior source, and presupposes the Normal School as its neccessary supplement. To establish a magnificient system of Common Schools over all the State, and then neglect the School which should supply the teachers, would be like the wisdom of some sagacious schemer, who should erect a mill of huge dimensions and at vast expense, with all its machinery exquisitely adjusted, and then refuse to supply the water and the steam, necessary to set the machinery in motion; or should build a railroad of prodigious length, with a long and magnificent array of cars, for freight or passengers, and then refuse to procure a locomotive, on the frivolous pretext that a locomotive is no part of a railroad, and is not mentioned in the body of the law.

Without the motive power, your mill and your railroad are the work of madmen. Without the Normal School, your whole scheme of popular education is a failure; a magnificent monument of human folly, and all your past expenditure almost wholly lost.

THIS is to the system of Common Schools what the water and steam are to the mill and the railroad; at once the fountain which furnishes the supply—the channel through which it is conveyed, and the power which propels it.

BUT IT IS THE PREROGATIVE OF HIGH THOUGHTS AND NOBLE PURPOSES THAT THEY ENGENDER EVER HIGHER AND NOBLER. The education of a great people, once seriously contemplated, involves much more than the simple inculcation of the lowest

elements of knowledge; and as the patriot statesman meditated this vast theme, and his heart expanded with the thought of the prodigious energies lying dormant and undeveloped in the bosoms of our young countrymen, the subject rose in its grandeur, and expanded beneath his view, until the truly great conception awoke almost simultaneously in many minds, of a system co-extensive with the State, and designed for all her citizens; by which she should seek out her chosen sons, and open to the poorest and worthiest in every county the highway to the widest knowledge and loftiest eminence, which had previously been open only to the rich.

IT IS FROM SUCH AS THESE THAT THE WORLD'S GREAT MEN HAVE EVER SPRUNG! It is from the deep granite foundations of society that the materials are gathered to rear a superstructure of massive grandeur and enduring strength. The God of nature has scattered broad-cast over all our land, on our mountain heights, in our secluded valleys, and in many a forest home, the choicest elements of genius; invaluable mines of intellectual wealth, the noblest treasures of a State. Shall these be all neglected? Shall these sons of the State, these children of the soil, be confined forever to the merest elements of knowledge necessary in the lowest schools? Will you arouse the slumbering intellect to action, excite the appetite for knowledge, open wide before the aspiring youth the whole broad domain of science, only to mock and tantalize him with the view, and then return him to his distant home to pine in indolent despondence, or madly curse his fate? Will you thus convert your proffered boon into a peculiar curse? Lead him yourself to the tree of knowledge, encourage him to pluck its golden fruit and taste their sweetness, only that you may perpetuate the curse primeval; that his eyes may be opened to behold his own ignorance and wretchedness, and find that this earthly paradise is closed against him, and all its fruit forbidden?

For almost twenty years this question, in various forms, has been propounded to the people of Kentucky; earnestly discussed, profoundly pondered; and the answer has been repeatedly and distinctly given, by the voice of immense majorities of her citizens, and finally by the action of her legislative assembly, at their last annnal session. This act requires the re-organization of her ancient University, and the establishment in connection with it of a Normal School; thus offering to her sons, by their felicitous combination, the advantages of both; and affording to each pupil, according to the grade of his acquirements, at once the largest opportunity and the most powerful incentive to the highest culture of which he might be susceptible. Perhaps a happier conception never entered the mind of man than that of such an institution, where both these elements should be harmoniously blended, including the whole circle of education, from its highest to its lowest departments, under one general supervision, pervaded by one spirit, directed by one common method, and tending to one grand result. Such is the system we are called to inaugurate to-day, containing all the elments of the highest moral grandeur; suggested by the exigencies of education in our country; adapted to its condition and its wants; and, if wisely organized, faithfully executed, and vigorously sustained, replete with incalculable blessings to our land.

I behold around me to-day the former representatives of this venerable University, and the chief officers of the State, organized by law into one corporation, and co-operating, under that supreme authority, towards one common end. It was never the design of either to merge the University in a Normal School, even of the highest order, after any Northern or German pattern. For this would have been to forfeit, at once, all the "peculiar advantages, in its grounds, buildings, endowments, libraries, and various properties," distinctly enumerated, in the preamble to the bill, as the very mo-

tives for establishing a "school for teachers," in connection with the University; and must necessarily have prevented "*the succcessful execution of a plan,*" (I use the very words of the law) "*for combining every advantage of a Normal School with those which can be derived from general university instruction.*" To act on the supposition that the two are incongruous and irreconcilable, would be to stultify the legislature which ordained their union, to thwart the distinctly avowed purpose of the whole organization, to disappoint the just expectations of the mass of the people, and the high hopes of the most enlightened friends of the enterprize. Having assumed, at your request, the rather perilous responsibility of suggesting a plan of organization, in the interest of this pervading conception, I stand here to-day to exhibit, more distinctly and fully than could be done in a former brief and hurried interview, the nature of the institution proposed to be organized, the mutual relation of its several parts, the reciprocal advantages derived to each from their combination; to show how they may be and are, not merely combined, but actually interpenetrate each other; each benefitted by their common union; the Normal School enjoying the superior instruction of the University, and the University adopting, in all its departments, the stricter methods, and more accurate acquirements of the Normal School, and thus securing a profounder and more thorough scholarship than could be otherwise attained.

And to commence with that which is, naturally and legitimately, an object of interest to the masses of our people who are to pay the taxes and receive the benefit, let us view it in its bare pecuniary aspects, as a compact between the State and the old University; as the most economical arrangement ever offered to a State, by a portion of its citizens, for the attainment of advantages absolutely unparalleled in any other similar institution in the nation. Viewed in this aspect, the University has contributed to the education of the

children of the State, her grounds, her spacious, costly and commodious buildings, her libraries, apparatus, and other properties, valued, on the most moderate estimation, at $100,000; the interest of which, at the lowest rates, is $6,000. She adds an actual income, from various sources, of $3,600, soon to be increased to $3,850. All the tuition fees, (of which the State pays none,) must be added to this sum, which, estimated at the low rate of $1,000, annually, swells the whole amount of interest on capital invested, and actual income to $10,850. To these we are enabled to add other advantages not directly specified in the terms of the act, nor distinctly contemplated, even by the intelligent friends of the enterprise, yet of immense importance in connection with other parts of the scheme; the use of the spacious buildings, the costly chemical apparatus, the mineralogical cabinet, and the really superb anatomical preparations belonging to the medical department of the University, all voluntarily offered, and now actually employed for the more complete instruction of the Normal students. Should we estimate this contribution alone, at the annual sum of $1,200, the interest upon $20,000 it would scarcely equal one half of the real amount.

It will be perceived, then, that in this common enterprize, the old University has contributed more than two thirds of all the funds devoted to the education of our youth; thus offering advantages which it would have cost the State $200,000 to secure. Of the $12,000 voted by the State, $7,000 are very wisely appropriated to the partial support of meritorious young men preparing for the service of their country, and only five thousand remain to aid in paying the direct cost of their instruction.

But if, as we have seen, the University contributes two thirds of all the funds, let us see what is the distribution of instructors? Here too we shall find that the advantage lies wholly with the Normal School; and that, having contribu-

ted more than two thirds of all the funds, the University concedes to the Normal School more than two thirds of the advantages of instruction. In the proposed "Re-organization,'" the whole institution, according to the wise provision of the statute, is divided into several schools; in "*some one of which,*" says the law, "shall be embraced all branches of learning usually taught in the district schools, *together with the theory and practice of teaching.*" In accordance with this general conception, it was proposed, and the plan adopted by the board, to constitute FIVE DISTINCT SCHOOLS, embracing the whole range of general education. 1st. The SCHOOL OF MORAL SCIENCE, including all the branches usually embraced in that department, intellectual, moral, and social. 2nd. Physical Science, with a like extent of meaning, including chemistry, natural philosophy, astronomy, and other cognate sciences. 3d. THE SCHOOL OF MATHEMATICS, which sufficiently defines itself. 4th. The school of Ancient Languages, including the Greek and Latin languages, and literature. And 5th. The school for Teaching, including, as above suggested, the theory and practice, the science, and the art of teaching.

In each of the first four departments, covering a vast domain of varied knowledge, and demanding, each, much and continued thought and labor, we have employed a single Professor only. To that of teaching we have assigned two, each of tried and known ability, who devote their whole time, EXCLUSIVELY, to that department. Nor is this the only provision for their improvement. The Professors of Moral and of Physical Science in the University, are really and in all respects as truly Professors in that department as in the junior and senior classes. A special course of instruction is prepared by each of these professors, adapted to the peculiar state of preparation of the Normal pupils and their especial wants, and classes are organized wholly for their benefit. Thus, *four out of six Professors are specifically de-*

voted to their instruction, and two exclusively, while every other department of the institution is open gratuitously for their improvement, to the whole extent of their ability and preparation, to appreciate and profit by the advantages which these departments severally offer.

I am glad to inform you, after a fair experiment of several months, that all the anticipations formerly expressed, of the benefit to be derived from this arrangement, are completely realized, and that several of these sons of the State, besides their Normal studies, are already taking a high position in some of the higher studies of the University, thus reflecting honor upon the counties which they represent, and illustrating the wisdom of that beneficent policy which places the poor man and the rich, the childreu of the mountain, the forest, and the plain, side by side, in the same halls of science, with a fair field and an open track, in their generous competition for the noblest prizes which society can offer.

THIS IS MAN'S TRUE EQUALITY; not the equality of brute strength, and mere power to vote; but equality of intellect and knowledge; equality of access to those vast stores of thought which the experience and the enquiries of centuries have accumulated—the richest legacy by far which the past has bequeathed to the present, and the present is bound to transmit, not only unimpaired but increased, to the coming future. "Spelling, geography, a little English grammar, arithmetic to vulgar or decimal fractions!" Is this the rich and varied intellectual repast to which a proud State, after years of preparation, invites her noblest sons? The hucksters of Constantinople are accustomed, daily, to perambulate the streets of that consecrated city and proclaim aloud, with devout and sonorous cadence, to all the faithful, "Figs! figs! In the name of the prophet! figs!" A most impotent conclusion, surely, to an invocation so solemn and sublime. What shall we say, then, to that political huckster who, with stentorian voice, pro-

claims to all our people—"Ho! ye men of the mountains, ye men of the valleys, ye men of the broad, green, fertile plains, ye sons of revolutionary sires, ye guardians of a nation's liberties, ye depositories of a world's best hopes—in the name and by the authority of the great State of Kentucky, and of her highest wisdom, in the city of Frankfort assembled, we offer, for your acceptance and your gratitude, a little geography, a little grammar, and arithmetic to the rule of three or vulgar fractions, to be doled out by strolling pedagogues, in homœopathic doses for the health of the body politic!" A smile may play upon the lip in view of absurdity like this, but does not the blush mantle on the cheek, and indignation burn upon the brow, while the oily demagogue is seen smiling in his sleeve, as he slily whispers—"Well, it is good enough for them. They will have it so. My son shall enjoy a finished education at some foreign institution, well endowed by private munificence or the wise policy of States, wiser than our own. But, these awkward sons of the rude mechanic, the laborious tiller of the soil, the hardy mountaineer: it would be idle to expect that such as they should either understand or appreciate, should desire or improve the large advantages you proffer."

Thus sneers the mountebank and demagogue, in his ignorance of man and of the God who made him; ignorance of the noble elements that lie slumbering in the bosoms of the neglected millions; ignorance of the high destiny assigned them in the future history of the world, by the wise designs of the great Father of all human spirits. Now, in the name of God and man we hurl back the slander of the demagogue, and tell him this is the very thing which we expect to do; the very thing which can be done, which we are doing now; which, by God's blessing, and the permission of the people, we shall accomplish so rapidly and so successfully that within ten years one thousand of these trained teachers shall be actively engaged over all the State; and in every county there

shall soon arise a champion to vindicate himself and his companions from this foul aspersion, and prove to all the world, that from the humblest home of the lowliest freeman there may issue men of power, nature's true nobility, God's own chosen aristocracy of worth and genius, who will meet on every elevated field of thought and action these lordly sons of pride, with truer hearts and brawnier intellect and equal weapons, and in every conflict bear off the victory.

We have already shown that were this considered simply as a bargain between the State and the University, instead of a large and wise provision for the education of her sons, still, upon the lowest principles of the most exacting traffic, the University advances more than two-thirds of all the capital, and the State, in the persons of her pupils, receives more than two-thirds of all the profits; for five thousand dollars annually she receives the use of twelve thousand dollars more, and other and higher advantages beside, which no outlay of money, at any other place, could possibly secure. To the consideration of these advantages let us now proceed.

Let it be remembered, then, that you have resolved, (the people of Kentucky,) on mature deliberation, after long and full discussion, in the face of many obstacles, and by overwhelming majorities, again and again repeated, to educate the youth of the country. Wearied and digusted with the multitude of incompetent, and often abandoned men, pouring in upon us from adjacent States, hostile to our institutions and dangerous to our safety, you have resolved, irrevocably, not to entrust to such as these that most solemn and most sacred of all mere earthly functions, the education of your children, but to rear up, upon your own soil, a multitude of enlightened men, to whom a trust so exalted and so sacred may safely be confided. Each onward step in the progress of this great enterprise has deepened your conviction of its necessity, and enlarged your conception of its scope and grandeur.

You propose to elevate teaching to the level of the other professions, and place the Teacher side by side with men of intellect and education in the other departments of human life. You demand a wider, bolder, more thorough and philosophic instruction, such as befits the dignity of a great people, and can mould to freedom, to virtue and true glory, the minds of coming generations. Great thoughts like this do not die. The heart of a whole people, once fired with such a conception, does not readily renounce it. Such thoughts are imperishable, and sooner or later embody themselves in real life, and become historic. WE ARE ENACTING HISTORY EVEN NOW, and distant ages shall read the record of glory or of shame, and bless or blush as we rise to the level of our manifest destiny, or sink beneath it.

To realize such a conception, teaching must become a science—the consummation and the climax of all the sciences —the highest philosophy—in fine, in living and practical opration, comprehending all the sciences in their mutual relations to each other and to the mind of man. Hence, in the highest Normal Colleges of Europe, the ordinary education in all the branches of primary instruction is presupposed, and the wider view, the loftier conception, the simpler, clearer, more comprehensive, and, therefore, more philosophical presentation is the object aimed at. "The Prussian teacher" —says Mr. Kay, a distinguished graduate of Cambridge University, England—"when he enters the Normal College, has generally, before that period, enjoyed a much better education than the English teacher, when he undertakes the management of a school. *When he leaves the Normal College* he has had a better education than nine out of ten men who leave our Universities."

Again, VIEWED AS A SCIENCE, it is based on the philosophy of the human mind; AS AN ART, it is the practical application of the laws of mind to the development of man's intellectual and moral powers. In either aspect, *whether as a science*

or an art, mind is the object upon which we operate, mind is the instrument employed, and mind the operating agent. Hence, in every Norman School throughout the world, the philosophy of mind—not in its broadest range or its minutest details, yet in its simpler and more essential elements—has ever been considered indispensable; not the barren disputations of the ancient schools, nor the transcendental and misty metaphysics of a later day, but the inductive study of the great facts of our intellectual and moral being—our spiritual and immortal nature; "that practical science," to use the language of one of its greatest masters, "which relates to the duties, and the hopes, and the great destiny of man." I shall not now pause to vindicate the importance and utility of this study. The question itself would bear us amidst the very depths of the science. Its most powerful assailants have drawn their weapons from the armory it furnished, and in reasoning against metaphysics have reasoned metaphysically. It reminds one of those ingenious assaults against classical literature, which derive their chief attractions from the graces of a style most studiously classic; and are adorned with all the beauty and splendor of classic imagery and classical allusion.

It were apart from my present purpose to embark in this discussion, and to answer objections which really appear to me to bear along with them their own refutation—to be, indeed, absolutely suicidal. But IT IS INFINITELY to my purpose to remark, that right or wrong, it is, at any rate, a fact—an indisputable and unchangeable fact—which it is equal folly to deny or to ignore; a fact which meets us in all human history; which turns up, perpetually, with each new phase of thought in the universal mind; an omnipresent fact, which surrounds us on every side in human society, even in our day; there is, there always has been, there always will be, there always must be, in every age, in every nation, in every reflecting mind of man, a philosophy—true

or false—superficial or profound. And this philosophy, after all, IS, AND WILL CONTINUE TO BE, THE MIGHTIEST POWER ON EARTH. WITH YOUR PERMISSION OR WITHOUT it will pervade all politics, all morals, all religion, all domestic life, touching all human relations, involving all human interests, questioning all human duties, powers, and rights; over-canopying the whole of human existence with its broad expanse of light, or its firmament of darkness, and sending its healthful or its baleful influence through every vein and artery of the body politic, and social. It signifies nothing to sneer and say—"It is all aerial and impalpable speculation, which is born amidst the clouds." It is born amidst the clouds, is it? Then is it born where the lightning is cradled—where the thunderbolt is forged—where the tempest and the whirlwind have their home; and, like them too, it descends at the appointed time, from its cloudy and aerial height, to sweep the earth in its fury—to shatter all it meets in its pathway of fire, and overwhelm, in its desolating career, all that dares resist its progress. Like that mysterious and impalpable electric power too, which is gathered in the clouds, and silently and insensibly pervades our atmosphere, yet ever blackens above the first heavings of the volcano, and portends the first shock of the earthquake, so these aerial speculations have ever had intimate access to all the fiery elements, deep-seated in the soul of man; and in those earthquake throes of revolution, which have heaved up the deep foundations of society, shaken empires to their centre, burst all the bonds of social and moral obligation, and buried all law, all order, all freedom, beneath the universal ruin; it will be found, in every case, without exception, that a false philosophy was the demon of the storm, and rears its gigantic form, in bloody and hideous triumph, above the desolation it has made. The sensational and infidel philosphy of France, the Gospel according to Voltaire and Rousseau, itself a spasmodic reaction against a philosophy not greatly better, was indisputa-

bly the parent of the first French revolution. Nay, that revolution itself, with all its bloody horrors, was but this false philosophy embodied, clothed with living flesh and blood, and armed with power to walk abroad over the earth, which it cursed, and blasted, and terrified, by its presence. It is the same philosophy, slightly modified, driven now, indeed, from the domain of all higher thought, but skulking, still, amidst the desperate hordes that throng the dark alleys and the hells of Paris, which even in our day hurled back young freedom, with impetuous recoil and spontaneous horror, into the arms of despotism, and forced a brave and manly race to bow their necks, in abject submission, beneath the iron heel of their imperial tyrant. Nor let it be supposed that there is not a kind of wild, half-reasoning sincerity amongst these madmen; there is a "method in their madness," and Red Republicanism, in its deepest hues of scarlet, is but the living embodiment of their abstract theories of God, of nature, and of man; of his origin, his character, his relations, his duties, and his final destiny. If God be a fiction, if the universe be but a vast machinery, moved on by the blind impulse of unconscious laws, and man a mere material organization, to perish with the dissolution of the particles that constitute his frame; if marriage be a cruel bondage, and property a foul injustice, and moral obligation a refined self-interest, and selfish indulgence the chief good and highest destiny of man—tell me whether the sweep of the tornado, or the earthquake's shock, or the force and the fury of all the natural elements combined, would be half so terrific as these dead abstractions now vitalized and throbbing in ten thousand bosoms, and let loose with all their attendant passions, in their mad career of blood and lust, over the fair face of human society?

One is almost ashamed to repeat what is so familiar to every thoughtful mind, that this is no new phenomenon. It is the same old farce of human folly—the same mad, wild tragedy of human crime and woe—which have been re-en-

acted again and again, on the stage of the world's history; the same sensual and atheistic philosophy, whether held by Roman Epicurean or Jewish Sadducee; the same voluptuous self-indulgence, and the same terrible and fatal instinct for blood which marked the last decline of Roman greatness and virtue, and extinguished the light of Judah's glory in the best blood of her own children.

And what is it that we behold around us, even now? Let no man fear lest I should over-step the limits appropriate to this occasion, or seek to foment, by a single word, those angry passions which have too long alienated brethren bound together by so many ties, so solemn and so sacred—by a common faith and a common ancestry—by a common language, a common interest, and common laws—by the same rich inheritance of national greatness, descending from our immortalized forefathers; embarked in the same august experiment of freedom and self-government, and bound over, by a manifest and inevitable destiny, to the same bright career of prosperity and glory, or to one common ruin, as ignominious as it will assuredly be final, terrible, irretrievable. Yet I do most solemnly believe, that prolonged and terrible struggle, which, increasing every year in violence, has convulsed this great nation from its centre to the remotest extremity, originated in a false and erroneous philosophy; from theories of human rights, and their correspondent duties, which are *radically revolutionary* and *destructive, anti-social* and *anti-christian*.—These theories, at first incautiously and honestly adopted—(*honestly*, I say, for it is mere folly to suspect gratuitous malignity, or mingle the ferocity of passion with the discussion of great principles, which involve the interests of a whole nation, and the welfare of posterity)—these principles, thus incautiously adopted—taught in the class and the text-book, inculcated from the pulpit and the press, sown broad-cast over all the land—have sprung up, at length, to the terror of their bewildered advocates, as armed men upon our soil, with

drawn daggers, and each dagger aimed at the bosom of their country—at the very heart of this glorious Union—the last hope of the christian and the freeman throughout the world; the destined theatre for that vast experiment, on whose successful issue is suspended (under God,) the whole future destiny of the nation and the race. Unless the disastrous progress of these false principles be soon arrested what we have already seen will be scarcely the "*beginning of the end.*" It will be, not a nation on the verge of civil war, but society itself upon the brink of dissolution. Without such healthy and vigorous reaction in the universal mind—the combined result of all the conservative influences throughout the nation—I do believe that some of us now present will live to behold a REVOLUTION—not merely in the structure of our government, and the mutual relations of these States, but a revolution in human society itself, reaching all morals, all religion, all human relations—social and domestic—all duties, all rights, all authority of God and man; a universal French revolution, in fine, on American soil, when every household hearth shall be polluted, and every domestic sanctity defiled, and each holiest man shall be called to seal a martyr's testimony with a martyr's blood, and in the sacred names of liberty, equality, fraternity, the groaning earth shall be baptized anew in blood.

Let none suppose this picture overcharged. In less than half a century a population of one hundred millions will overspread this, our vast domain, sweeping from the Atlantic slope, over the broad valley of the Mississippi, through the dark forests and deep gorges of the Rocky Mountains, dotting each plain and hill-side and valley with rural homes and smiling villages, till the hum of the multitudinous population shall mingle with the murmur of the ocean waves as they roll, in their mysterious grandeur, against the distant shores of the great Pacific. A nation, such as the world never saw before—with wealth and physical resources—an in-

telligence and freedom—a restless enterprize—an irrepressible energy—a reckless and audacious courage—unparalelled in the history of man—where all the races of the earth shall meet and mingle, and all the elements of good and evil, from every quarter of the globe, shall stand face to face and struggle for the mastery. Now, suppose in such a nation, with every energy thus stimulated to intensest action, and every nerve of thought and feeling wakened to keenest sensibility—there should be thrown broad-cast over the whole mass of this excited and fiery population, these wild theories of human rights—each man claiming for himself prerogatives and powers, as inherent in his nature—back of our constitution and laws, and superior to them—appealing to a higher law—an ulterior jurisdiction—each visionary theory embodying itself into living form, and leaping forth into action—each unfettered passion walking abroad in the wantonness of illimitable license—each ancient landmark effaced—each barrier, reared by the wisdom of our fathers, swept away! Amidst the outburst of these frantic passions—the sweep, and the surge, and the fiery collision of all these angry elements of these accumulated millions, cut loose from all the restraints of ancient reverence for law and constitution, for morals and religion, what human imagination could portray the horrors of the universal carnage—the convulsive agonies of society in the crisis of its dissolution? History hath recorded several such catastrophes, but never on so immense a scale, on a theatre so vast, with forces so prodigious, and elements of mutual destruction so concentrated and terrific. It is the bloody epitaph upon the tomb of buried freedom, in ancient and in modern times. The culminating point is military despotism. THE STRONG ARM AND THE IRON WILL, TO CURB THE PASSIONS THAT WOULD BEAR NO OTHER RULE—the lover of the people become their Lord—THE DEMAGOGUE TURNED TYRANT.

The interests here involved rise, infinitely, above all considerations of section, or of party—appeal to us as fathers, as husbands, as citizens, as men; belong to the whole nation and the race. *It is not the North or the South—the East or the West:* It is our hearths and our firesides—our altars and our homes—our property and our lives,—*not here or there, but* EVERY WHERE, *and* ALL ALIKE, *imperilled.* For let it be remembered, and deliberately pondered, that every element of evil, now arrayed in the crusade against our property and lives, is of equally explosive and destructive power against themselves. That Higher Law, to which they now appeal, as superseding all human legislation, cannot be found in the word of God. They must seek it, higher; in the perverted reason, the diseased conscience, or the mad passions of men. Amidst the wild uproar of these tumultuous and insurgent passions, all human laws, all written constitutions, will be as paper bulwarks before the sweep of a hurricane.

Is the relation of master and slave, in itself criminal, because there are evils which attend it, inseparable from the condition of our fallen nature? The same is true of every other relation beneath the sun. Must it be abolished, *immediately at all hazards, and in defiance of all consequences? So must they.* The array of labor against capital, of the many against the few; the cry of aristocracy against those who are enjoying, with their children, the hard earned products of their frugal toil, or of the prowess of their fathers, who, more than sixty years ago, braved the hardships of the wilderness, and all the perils of a savage foe, are, *surely, of equal force against the Prince Merchants and Lordly Manufacturers of the North.*

That mad equality of which they speak, is really an equality, *in all things and for all men—of every country, as well as every color*—IN PROPERTY, *as well as power;* an equality of idleness and industry, of vice and virtue—of the reckless spendthrift and the industrious frugal man of business; an

equality at war with the everlasting laws of God, and nature; which can never be raalized, except amidst the total subversion of human society; when industry would cease to labor, because she could not enjoy the fruits of her toil; and rapine would cease to plunder, only because, *amidst the universal desolation, there was nothing left to rich or poor--nothing for violence to seize, or cupidity and lust to crave.*

It is astonishing, beyond expression, that wise and thoughtful men should not appreciate the power, for good or evil, of those ulterior principles, which, once really received by the soul of man, are incorporated with all the elements of his being, mould, whether true or false, with omnipotent control, the whole inward character and outward constitution of society; and in the name of reason, and of conscience, muster the mightiest passions, alike the loftiest and the basest, beneath their banner. He is not fit to live and act in this broad, practical, waking world—can neither comprehend the past, nor interpret the present, nor forecast the future—who does not know the Omnipotent power of these abstract principles.

The moon, from her home in the distant skies, sheds a calm and gentle radiance upon the world below—unseen, as unheard, amidst the blackness of the tempest, and the war of the elements—yet, beneath her silent influence the ocean is moved to its profoundest depths with its whole world of waters. So this harmless theory of some retired thinker—uttered in the class-room, printed in the text-book, circulated in the quarterly review, passes into the monthly, is echoed by the daily and weekly journal—is read in the family, is assumed as an intuitive first principle—is incorporated into the very language of daily life, mingles with the whole atmosphere of human thought, takes its place, at last, amidst all the loftiest sentiments and deepest convictions of our nature. Need we wonder that he who has indolently derided it as an abstraction should wake up, some morning, to find

that it has subverted dynasties and convulsed empires, and scattered constitutions to the winds?

Now, I do believe, in regard to the great majority of the text books; recently printed and widely circulated, for the use of High Schools, Normal Schools, and Colleges—First: That even, on points not directly connected with any vital interest of society, they are superficial, and defective to the last extreme, and can give no vigorous life or healthy stimulus to any soul of man. Second: That on several points in philosophy and morals, of human rights especially, and human duties, they are radically, totally, vitally erroneous, and destructive, anti-social, and anti-christian. It were the most puerile folly to suppose that religious zeal is the source of these erroneous principles, or the impelling motive to that reckless agitation which they have engendered. On the contrary, the Bible is the great bulwark of society against their progress. Given by infinite wisdom, founded in a perfect knowledge of human nature, adapted to human society, in all its varieties of possible condition, the Bible is essentially conservative—*constructive*, and *not destructive*. It seeks to remedy social evils, not by sudden and violent convulsion, but by gradual and progressive amelioration; not by warring against the existing relations and institutions of society, but by pervading society, from its summit to its base, throughout all its departments, and in all its relations, with its own transforming spirit of purity, and justice and love, and thus purifying, elevating, and renovating all. It recognizes indeed, and deeply deplores, the outward disorder, but, with penetrating glance, discerns the inward source; and spurning all the quackery of external and superficial applications, strikes directly at the seat of the disease, at the *great central, universal malady within*. Christianity is the direct antagonist—in all its principles and in all its methods—of the "Rose Water" philanthrophy of modern times; and will be found, at last, the mightiest conservative element in our modern civilization.

And this is distinctly recognized by those who, with logica severity or with impetuous zeal, have followed out their principles, to their most extreme, and, as I suppose, their legitimate application. With one consent, they renounce the Bible, and level their bitterest denunciation against the great body of orthodox and evangelical clergymen. *Louder, even, than the cry for the dissolution of the American Union, is that for the total annihilation of the American church.* The two acknowledged leaders of the extreme movement, are open apostates from the christian faith; and of those popular agitators, whose fiery denunciations are unwisely published and republished, as indications of religious sentiment, at the North, there is scarcely one who does not pour the bitterness of his derison and his scorn upon all the great fundamental principles of our common, evangelical christianity, and openly avow his sympathy, and his affiliation, with the enemies of our holy faith. Thus have those abstract principles, so simple, and apparently so harmless in their origin, once embodied, and leaping forth into action, become the most portentous and appalling of all realities, threatening our very existence as a nation, and assailing the very foundations of our faith.

Now, what is the remedy? Manifestly, a return to the teachings of the Bible, and of a true philosophy in harmony with its principles, and with those profounder views which it everywhere inculcates, concerning the origin and the remedy of all individual and social evil. It is my deliberate conviction that this whole department of thought needs a thorough revision, in the interest of such a sound and conservative philosophy; and that neither the nation nor the world will ever find repose until the great principles of man's duties and his rights are settled on a surer and safer basis. To accomplish this work, at least in part, and to the full measure of my poor abilities—for the University and for the Normal School—and thus prepare the way, (if nothing more,) for some more

successful laborer, I shall consider one of the peculiar duties of my office.

If, as has been repeatedly asserted, some former efforts to connect the Normal School with the College or the University have proved unsuccessful, this has been due either to some error in the plan, or some defect in the execution. The Normal School has been attached to the College—not incorporated with it. The ligaments which bound them together were not vital connections; the same instructors did not participate in each, nor the blood of a common life circulate through both. As the result of our experiment, thus far, I am able, confidently, to assure you that there is no incongruity in the elements which we have here combined in a single institution; that no educational machinery ever worked more smoothly—none, within my observation, with so little friction—and that on the very subject which has just occupied our attention—apparently the most unmanageable of all, I have not experienced the slightest difficulty, but in a class of almost fifty pupils, unused to abstruse discussions, have ordinarily witnessed as much of interest, and close attention, as in the audience which I am called to address to-day.

The undesigned and unexpected length of the remarks already offered, forbids that I should detain you by a similar detail in regard to the other department, whose importance is more easily appreciated, and therefore more generally acknowledged—that of PHYSICAL SCIENCE.

A large and expensive apparatus, already prepared and offered gratuitously for your service; an experienced and skillful teacher, already familiar with the outlines and details of the science; these surely are advantages *rarely, very rarely, enjoyed in the commencement of such an enterprise.* That these advantages are duly estimated is manifest from the number and general character of our Normal students—our number being nearly equal to that of *all the male pupils in the two celebrated schools* at Albany and Trenton; and the most

intelligent amongst them—those who will be most immediately and widely felt in their several communities, being avowedly selected, and having accepted their appointments, in direct reference to those peculiarities of our institution, which distinguish it from others.

I cannot close these remarks without calling your attention to another aspect of this institution, of immense importance to the general interests of the State. These young men are the children of the State, gathered with absolute impartiality from every county, the representatives of every interest, members of every political party, and of every religious denomination—Protestant and Catholic—united for one object—the individual improvement of each, for himself—and of all, for our common country. They do not remain with us, but return to their distant homes, bearing the precious treasures they have here acquired. *It is the peculiar glory of this beneficent arrangement, that it is so magnanimously unselfish.* This single city supplies more than two-thirds of all the funds—*the State receives the benefit.* The wealthier counties pay the tax—the poorer enjoy the advantages. Even in the richer counties the poor man receives the benefit—the rich bear the burden, with no other remuneration than that which flows from the delighted contemplation of the country's advancing prosperity and glory.

They return to the region from which they came, not merely to communicate the scanty knowledge, necessary in the lowest schools, but to give a new impulse to the universal mind, progressively to elevate the standard of knowledge and intelligence—to awake the dormant intellect throughout the State, and develope those latent energies, slumbering in so many noble bosoms, and never brought into the service of their country for want of those advantages, and that cultivation, enjoyed by their wealthier and more fortunate fellow-citizens. How many sons of genius, who, under favourable circumstances, might and would become a pride and blessing to

their native land, even now, are pining in obscurity—struggling against insuperable difficulties—overwhelmed by poverty—against whom the door of knowledge and of hope is absolutely closed? Is not that a wise policy, as well as a magnanimous instinct, which leads a State to seek out these gifted minds, throughout all her borders, to lead them from their obscure retreats, to utter a cheering word, to lend a helping hand, to make a liberal provision?

Who can estimate the value of one such premium mind, drawn forth from his obscurity, by a generous kindness, which confers an honor, not a charity; a distinction, not a degradation. The value to a State of one such mind, transcends all calculation. How great the benefit conferred upon mankind, when Sir Humphrey Davy discovered (the greatest of all his discoveries,) the poor apothecary's boy, and made to the world the present of a Faraday? And, in that boy, of whom you all have heard, from the Slashes of Hanover, whom the sagacity of Wythe led gently on, and encouraged kindly in his arduous path to greatness, what human eye could have then discerned the future orator, and patriot statesman, on whom, in every time of peril, a nation's eyes should be directed, and a nation's hopes repose—who twice, in the very crisis of her destiny, when the boldest quailed, reared his own stately form, erect, serene, amidst the fury of the tempest; and by the majesty of his commanding intellect, and the power of his subduing eloquence, awed down the voice of faction—and even in the decline of life, and amidst the infirmities of disease—hero to the last, and born leader amongst men—returned to the scenes of his early triumphs, to rally, by his trumpet tones, the patriotism of the land, beneath his banner, and save once more the constitution, and the union; then died as he had lived; his natural force, indeed, abated, but the imperial intell ct undimmed; in life and in death, THE WORLD'S GREAT COMMONER? These, and such as these—the Franklins, the Shermans, the Henrys, the

Clays, are but the rich masses of virgin gold appearing here and there, at intervals, upon the surface of the earth, which indicate the richer treasures that lie concealed within its bosom. They tell of inexhaustible mines that lie beneath; where the primeval veins of pure and solid metal, run deep into the mountain side, imbedded in the everlasting quartz, which the skill of the scientific miner only can bring forth for the use of man. Without science, you may gather a few grains of shining dust—a few ounces perhaps of precious metal—washed down by the mountain torrent, or heaved up by the fires within, and scattered, few and far apart, amidst the rude magnificence of nature. With its aid, you change the whole course of the world's commerce, and guide the march of Empire.

Need I say, that the mines of California, Mexico, and Australiasia, all combined, are not so rich in all the elements of individual and national prosperity, as those which lie within the throbbing bosoms of our young countrymen, invisible as yet, but only waiting for the skill and science of the intellectual miner, to reveal their boundless opulence. How great the privilege—how imperative the duty—how bright the glory of labouring in such an enterprise! *An enterprise for a whole people, and for all time!* In behalf of such a cause, even defeat were glorious; against it, success would only be PRE-EMINENCE OF INFAMY. How august the hope of a better and nobler future, for our country! How sweet the memory of good and generous deeds; of toils, even, and sufferings endured, for the benefit of man! How hallowed is the good man's grave! How sacred the very dust of the world's great benefactors!

I have stood within the walls of that ancient and venerable abbey, where England's dead monarchs rest within their royal sepulchres; where all that have been most eminent for rank, or genius, are gathered, for their last repose. There is the tomb of Shakspeare, and of rare Ben Jonson; there

Pitt and Fox lie, side by side, their eloquence and rivalry hushed in death; there Chatham towers in colossal grandeur, his arm uplifted, as, when in life, he hurled the thunderbolts of his imperial scorn upon his terrified antagonists. But from all these magnificent memorials of departed greatness, the eye of the traveler turns to rest upon that simple tablet, on a retired pillar, sacred to the memory of one—the graces of whose varied and brilliant conversation charmed the polished circles of that great metropolis, while the seraph tones of that unearthly voice held listening crowds in wrapt and breathless admiration, and by the simple majesty of truth and goodness, awed England's proudest aristocracy before him—and as he gazes on that simple and sublime inscription, which, forgetting his genius and accomplishments, commemorates his virtues only—he seems almost to hear the angel melody of that unearthly voice, and the very air seems vocal with the name of "WILLIAM WILBERFORCE, FRIEND OF GOD AND MAN."

And, when I have reflected on the hundreds and thousands that may, hereafter, issue in successive generations from these halls, to be the radiant sources of light and knowledge to all around; and the ten thousand voices that shall rise in gratitude to heaven, and call down blessings on the name of him who made them blessed, I have felt, *that there is no purer fame*, than *that which springs from doing good*, and that human ambition, in its loftiest aspirations, could ask no prouder epitaph, than the simple inscription which shall record the name of him—"THE FOUNDER OF THE SYSTEM OF GENERAL INSTRUCTION, FOR THE PEOPLE OF KENTUCKY."

TRANSYLVANIA UNIVERSITY, AND THE STATE NORMAL SCHOOL.

In answer to numerous inquiries, and to remove misconceptions in reference to the nature and organization of the Normal School, and its relation to the University, it has been thought advisable to append the following brief and distinct statements.

"Morrison College" was, formerly, the name of the *Literary Department* of an institution, to which were attached two professional schools—Law and Medical—all included under the general charter and title of Transylvania University.

The buildings, grounds, endowments, and other properties of Morrison College, have been transferred to a Board of Trustees, appointed by the Legislature, and consisting of the Governor and other principal officers of State, together with the members of the former Board, in conformity with an act entitled "An act to re-organize Transylvania University and establish a School for Teachers." The design of this act, as distinctly given in the preamble to the bill, is to secure "the successful execution of a plan combining every advantage of a Normal School *with those which can be derived from general University instruction.*" In accordance with the purpose and the requirements of this act the Institution has been re-organized, so as to include *five distinct schools*, of which *the Normal School is one.*

The relation of this School to the University *is precisely the same, in all respects*, as that of any other Department of the General Institution; being not merely attached to it, but incorporated with it, as one of its component and essential parts, yet retaining its own distinctive character, and having,

like other departments, its own distinct Professors, as "*A Normal School.*"

The instruction in the primary, and most essential branches of this department, together with the classification of the pupils, and all the minuter details of interior organization, are confided to two Professors, with the advice and assistance of the President, while the general government and administration of discipline rest ultimately with the Faculty of the University and the Board. The course of study in this department, adopted by the Board, will be published with the annual catalogue, at an early day.

In addition to the two Professors *exclusively devoted to this Department*, the President, as Professor of Moral Science, in the University, and the Professor of Physical Science, give special instruction to the Normal students, adapted to their wants, and prepared for their exclusive benefit. Thus the State pupils are not merged in the general mass of the College classes, yet enjoy all the advantages which may be derived from the acquirements and the experience of the Professors in the University, the superior apparatus, &c.

It is the fixed purpose of the Faculty and the Board that the funds of the State shall not be perverted from *their primary and specific object*, which is, TO TRAIN UP TEACHERS FOR THE COUNTRY. Therefore, the *Normal School* being carefully organized, with special reference to that object, each State pupil is considered, by the very fact of his accepting the appointment, a member of that School, and pledged to master the studies in that department; nor can any be allowed to neglect, much less wholly to omit, these primary studies, for any personal advantage, real or imaginary, to be derived from the higher studies of the college proper. Yet, should any pupil possess, (*as many do,*) such intimate acquaintance with the studies of the Normal School, or such aptness, and industry, that, in the judgment of the Faculty, he may profitably devote a portion of his time to the higher studies, *then*,

the whole University is open for his benefit, and every facility is afforded for his wider improvement; *it being our distinct purpose to insure accuracy in the lower branches, yet afford every opportunity and stimulus for progress in the higher.*

This opportunity for higher culture, so eagerly seized, and so well improved already by a portion of our pupils, makes not only an abler man, but a superior teacher; and in all the more gifted minds, will assuredly stimulate to larger acquirements in after life; thus multiplying the number of thoroughly educated men, and accomplishing collaterally another of the great purposes of the Legislature, to raise up *men for the State, as well as instructors for our schools.*

Should any wish to return and *complete their studies* here, all the advantages of the University are gratuitously offered.

These advantages to the Normal School, derived from its connection with the University are attended by correspondent advantages to other departments of the general institution, which are well worthy of serious consideration, and render the University a place peculiarly adapted to the education of youth.

First. The infusion of so large an element favorable to *study, morality, and good order. So many full grown men,* sober, discreet, studious, decorous in all their demeanor. This influence is powerfully felt in every department, and combined with other causes, has given a most healthful impulse to our enterprise in its very commencement.

Second. The great defect in all our institutions is the want of accurate and thorough scholarship, and mental discipline. This arises, not so much from any defect, either of ability or fidelity, on the part of the professors, as from a difficulty which lies at the very foundation of our system, and is absolutely insuperable by human ingenuity or patience, viz: *The total want of accurate instruction and thorough discipline*

in the early stages of education. This is an absolutely unmanageable evil. It meets, and thwarts, and baffles, and disheartens, *at every point and in every department*, the most enthusiastic, energetic, and conscientious instructor. It is fast reducing us to be a nation of superficial sciolists and empty drivellers. It is a crack in the foundation which runs through the whole superstructure, mounts to the dome, and endangers all. We may plaister it over, ingeniously and skillfully, but the weakness remains. WORSE STILL, AND WORST OF ALL, the very attempt to hide the defect, recoils upon our moral nature, strikes in upon the inner man; and SHOWY PRETENSE BECOMES INEVITABLY MORAL TURPITUDE. Now the only remedy is a reform in the lower departments of instruction. This can be effected by the Normal School only; by the stricter methods, and the more accurate acquirements which it is enabled to enforce; thence it may be extended to the common school and the academy; and returning to the University in the person of pupils formerly trained in the Normal School, may constitute, in every class, a nucleus of trained, and disciplined minds around which others may gather, as examples of thorough and successful culture. The great design of education is not merely to communicate knowledge, but to discipline and invigorate the faculties; to render the mind, not *passively recipient, but reproductive.* For this purpose, the method adopted in every well directed Normal School, is not merely the *best*, but the only possible, or conceivable method. *Require the instant reproduction;* never allow the pupil to consider a subject mastered, until all the facts, principles, trains of reasoning, the whole process of investigation, can be distinctly stated in language satisfactory to himself, and intelligible to others. This habit formed in the Normal School, and transferred to every department of the University would, of itself, suffice to revolutionize our system of education, *and raise up a new race of thinkers, and men.*