ADDRESS.

WILLARD RICHARDS, SECRETARY OF STATE.

To the Chancellor and Regents of the University of the State of Deseret, delivered in the Bowery, at Great Salt Lake City, in presence of his Excellency, Governor Young, April 17th, 1850.

Intelligence is the great governing and controlling principle of the Universe. If God were not in possession of more light, knowledge, and intelligence, then the Devil, he could not maintain his government, or dominion; and they would be liable to be overthrown every time that evil would lift itself up against good. If man were not possessed of more intelligence than brute, he could not govern them; for brute is possessed of the greater physical force. Does the animal creation reason, and converses? It does. It is often asserted that man is possessed of reason; and because he can reason and beasts cannot, he is the superior. The daily and general observation of men prove the principle false; beast do reason, and some of them reason better than some men. Hence arise: Their language is as intelligible to others of the same species, as man's is to his fellows; and if this horse does not understand the language of the cow, or the wolf's the hyena's species of animal should not understand the language of another species, it is no wonder, so long as men of one nation or language, or dialect, do not understand the language of another nation, language, or dialect.

Before sin entered into the world, the serpent, the most degraded of all the beasts of the field, spoke the language of man, was understood by him, and conversed with him; and well may one denote ancient than all other animals, and those of a more civilized nature, could not talk as well as the serpent. Man, for him gave his language. Birds as well as brute, talk and distinctly. Why, that has listened to the bird's echo of the same name and the ser- tion, cannot distinctly feel the lips of the primaeval speech, or speech, who through the ears of birds can never be taught to speak. The wily serpent-spoken in darkness and noise enough to break silence, and speaking under as much advantage as a human voice.

As well might the language of the beast that the Maker and Creator could not talk, and talk in the language, because the animal species of man was the hands of darkness for the sake. He was taught to talk, and to in the language; the understanding of man is it is inadmissible to speak the language. It might be intimated to some, that the words mentioned, and the language, he was understood.
as a second-rate man, we may then be well prepared to discuss the virtues of making beer, as we were the second by the first, and so on, in an endless progression.

It is a much more wonderful thing to be, for man, eventually, in a second rate in animals and birds, fishes and reptiles, and as soon as to the same confusing language and dialect of earth, associated with a very large intelligence, and all men talking the same. But whether it will be so or not, we shall not know until we can determine the design of the whole thing. It is a waste of time to try to keep this truth in view; that intelligence is a possession of all things that live, to a greater or less extent, according to their necessities; and that whenever necessity is applied to a thing, more that one, a false sense is substituted for reason, and truth is associated with something falsely called science; and that man, who denies these truths, and understands language, may deny his own discovering, or, at least, that he has the same sense and taken no observation.

Correct thinking, is the surest kind of Ravelin and honours, the old proverb, "experience is the best schoolmaster," and we must make our observations sufficiently extensive, he would not need additional reasoning; for he would be in possession of all the intelligence, his nature would compensate him for the use of all, and as more as the most learned antiquaries of the age shall deny man a sense, when every days experience proves the contrary; as the men of science shall be the spokesmen, as to the greatest army of men, so may still men grope in darkness, if it be noon time, and there will be folly and ignorance enough for wise men to be lost in them, and the man that is truly wise, and awake, will increase his wisdom, and as much as he has experienced, the same he has observed in others, and that will set any hard, thorough, and unwise man at an hundred fold.

The exact proof of a most valuable resurrection to those who have no resources, except such as they are afraid will die with them who hope they have a hope, and hope they are in a hopeful world for the hope of salvation; but know not the true state of existence, as represented in the heavens, or of their future purposes whether above or beneath the soil of the whole nature earthiness and cannot say with the moments, I know in whom I have welcomed; that my endeavors will stand in the luster days upon earth; and that I shall walk and speak with him, and see for myself, for it is possible, that by the lengthening of their days, they might attribute this knowledge.

A man may spend a whole day in making out observations of other, and not be wiser enough to avoid their foolish, or copy others, or strive to live tomorrow, and perhaps a week, to experience and to see in others, and experience to be witnessed to others today; and what is applicable to a day or week, applicable to a hundred years, if men were born from other experiences, they would gather more knowledge in thirty years, than any now go on, and, and their last thirty years might be applied to the further advancement of their intelligence.

The true age of men, is the amount of intelligence acquired, and how performed, not the number of years he has lived. Should man exist ever, learn nothing and do nothing, his life would be worthless; his reward would be according to his works; no location or space could be required or his future entertainment. That man, then, who does the most, in reality lives the longest, and will receive the greatest reward; and so far as men use their knowledge, the one who does the most, most necessarily, knew the most. Hence intelligence is the governing principle. If the gods had not possessed intelligence to govern, and direct their faith, they might have labored until the present time, to create a world, and the earth would have been nearer to its present form, that it was at its cause, unless it had been by chance, and a poor chance too, for if they had not had the requisite knowledge, and the God's secrecy might have inferred until this time, without a spider's web, and that would be a poor chance to hang a world on.

As the gods are governed and governed by intelligence, man, the image of his maker, should be governed by the same principle — and no matter from whence the intelligence is derived, whether from the heavens above, from the earth beneath, or from the mind under the earth; the man who possesses the purest and most extensive fountain of intelligence, must, and will be the man to hold the government, and preserve over the destinies of his beings on the earth; and should a combination of intelligence succeed in taking his life, the principle remains good, for the next most intelligent man will succeed him, just as one ray of sight succeeds another. And why? because the principle is godlike, and eternal; it had no beginning, it will have no end.

God! I believe, for a moment, that there is a man on the earth, so far devoted of good sense as to doubt this assertion. I would go further, and state for him, that it is a principle at all; if intelligence is a principle, it is a correct principle, it is a governing principle, for no being ever did a thing he did not know how to do; and where principle corrects, it is true, for such a thing as false principle, never did, and never will exist, and why because principle is element, fundamental truth, which cannot be altered or changed, by time, place, circumstance, or operation; and as men or objects try as much as they please to change it, it is truth still pure, and all that falsifies being can do with it, color, varying its organic structure, is to render it applicable to another.
and hears the origin of idolatry. When men began to forget the true God, and became distortions, falsely so called, and began to worship a God of their own vain imagination, without body, parts, or passions, the good name of heathenism was anathematized, and men began to make God with each other's hands, 100 necessary was it, in their view that God must have a body, that without a body they considered him no God, and very justly too.

But, again, what is this illusion of some men which is a part of Jnity? It is revolution. It is the same knowledge in a godlike manner, without the aid of reason. The gods do not require any thing committed to their charge. They seem to be as men; they know as they are known; and behold the end from the beginning of any proposition. This is men, revolution, intelligence, intuition, by which all problems are solved at once. A very little of this imagination; if the gods committed to men, makes him a wonder, a prodigy, among his species; and which such at one time made his appearance among the learned in this age, he has not been recognized, his talents appreciated, or his wisdom patronized; 20 was among the learned Doctors of his day; although many of the most important inventions and discoveries and improvements have arisen with men who have never trod on the floor of a College Hall. The native gifts of men are as various as their phibs. Some of the greatest inventors that have ever lived, were so ignorant of the use of the pen and pencil, that they should not even have seen their knowledge in writing. Many such have died unheeded by a heartless world, and their intelligence was lost with them; while some have been born, others with a quill in their fingers, as their father's had been their gift for writing; but when the gods have covered their heads, all that was left for their epitaph, was a few black marks, the mere remembrance of others' thoughts, to please the eye of the traveller. So tenacious have been popular colleges and schools of the moneyed-monopolists of our startled-punitive strings, that when any prodigy of intelligence, or scientific genius has made his appearance and opened up the highway of knowledge on any subject, in so brief and simple a form, that a child might learn in a week, what would take them months or years to teach, they have looked upon him as a fearful competitor, whose presence they could not endure; and if he did not despise their nod, they would persecute him with all manner of slander and abuse, for the sake of concealing their ignorance, and saving their popularity; and because the colleges have raised the tune and cry, the most excited of nature's gifts, and men of true science, have also been turned to their graves, with surging-outgoing eloquence, by the ignorant multitude.

But why is the multitude ignorant? Why are not men educated in Christian countries, where universities, colleges, the seminary,
They have been despised, they are despised and persecuted; but so long as this remains true in respect to one profession, the principle will remain good in relation to the whole scientific; and so long ninety-nine hundredths of the people will remain in ignorance, and such might well be thankful, that "where ignorance is bliss, 'tis folly to be wise."

Where is the justice? What kind of equity bears rule in the minds of the learned professors, when they will grant a diploma to a man who has spent three, four or seven years with them, and pay them well for their tuition, although the seeds of misery ignorance are sown, and cultivated with skillful hands, until the fruit is sufficiently ripened, to be transplanted into the various thoroughfares of society by diploma; and note, the seed of misery ignorance is sown, and cultivated with skillful hands, until the fruit is sufficiently ripe, to be transplanted into the various thoroughfares of society by diploma, which they are then found spreading into every walk of social life, wherever ignorance has credulity enough to nourish them, until they may be found in every council of state, in every legislative hall, making laws that none but those that are as ignorant or learned as themselves shall sit on the judgment seat, placed at the bar, relive the pangs of the dyling, wrap themselves in the general robe, or aspire to any branch of business or profession that shall bring gold to their coffers; and should a Diocletian, a Thompson, or a Whiffle arise in all the intuitive greatness of nature's majestic intelligence, to dispel the fog of legal mystery, light the lamp of medical science, or attempt to point the weary travellers to a habitation of rest, beyond the grave; they must sit down again, and sit in silence, or risk a martyrdom for their temerity.

But why is this? Because these geniuses of nature, have not spent a certain number of years in some liberally endowed, and popular institution; so as to keep the trade good; and because they can do what liberally educated men cannot do. If men learn without spending a certain number of years at college, there is no room for the diploma, and the professor's purse will grow light. Should men learn the true science of Medicine, Law, or Divinity without a diploma; Theological Seminaries, Law Schools, and Medical halls; those ladders that lead to their Elysian walks, would be broken, their livings would be destroyed.

Who can condemned men derived their most valuable information? Ask the most intelligent physicians, those who have waded through all the wadings of scientific halls, ask them who has made the greatest discoveries in the healing art, and they will tell you, 'Sages of nature, empirics; those who have had intuitive talents for the profession, and are graduates of Natures college.' We owe the world, to be deprived by chystromed in the nineteenth century —
the liberal privilege, of procuring a liberal income by granting a liberal hoeing, with their own liberal hands; to their own lib ety endowed living, may no longer depend on the liberal donations, of their liberal friends, who have worked liberally, to give them a liberal living, and in return have received no liberty, only what they have liberally paid for in advance.

Such a multiplying of colleges by the scattering of bricks, books and bell ropes, might be very profitable to the people generally, if their books were not so mystified by dying ignorance, and clothed in dead languages, so that a man must spend many years, to learn to read anything therein written; and books are thus written to prevent the common people from reading; and were the books which are now printed, written in living languages, the people generally would become informed, education as a profession would cease, and the craft would be at an end, as liberally, and effectually as though it had never existed, while, as they now exist, most books are calculated to darken science, by words without knowledge.

Why are dead languages generally taught in colleges, to the exclusion of the living? For the purpose of filling the minds of the students, and making them learned men. Who gave this answer? The colleges, who by producing mental death, liberally endow the dead and useless languages; but men of sense and thought will understand that the student: and no man may stay there a day, who does not pay well for the use of these things. But the professor continues, the pays got for the use of these things, but for our teaching. So, what does this imply? Surely that the books, books, gardens, apparatus, &c., constitute the college; and prud- dents, professors, tutors &c., have not a part in the matter: they are not liberally endowed, they must be paid for every thing they do: they constitute no part of the institution, they are only appendages: and the students who pay us, the books, gardens, liberally, for our trouble, may enjoy liberally all the privileges of our liberal endowed college, on the most liberal principles, and we will give the most liberal education, and grant our most liberal diplomas to all such liberal benefactors, as shall so liberally bestow their liberal money, upon our liberally endowed facilities, to communicate such liberal information; for the furtherance of our liberalmanners.

If this doctrine is correct, if buildings, books, apparatus &c., constitute the college, instead of Regents, Presidents, Professors: if these immaterials are the center of all knowledge, instead of the hands of those who handle them; then let their liberally endowed college, on the most liberal principles, and we will give the most liberal education, and grant our most liberal diplomas to all such liberal benefactors, as shall so liberally bestow their liberal money, upon our liberally endowed facilities, to communicate such liberal information; for the furtherance of our liberalmanners.

Of what use are the dead languages? Says the Doctor of Divinity, "It is necessary that students should understand them, so as to read the Holy Scriptures in the original." Where was the necessity of this if the doctors or professors would translate them correctly? We could then read them correctly in our own tongue. If they cannot translate them correctly, they cannot write them correctly. If they cannot write them correctly, they cannot think them correctly.
sounding titles of Doctor of Laws, Doctor of Medicine, Doctor of Divinity! Whatever was intended, the trite, literal meaning of their words, are sic, and a doctor is created to cure them. Their medicines are poison; and their doctors are appointed to convert and heal them if he can, while suffering humanity is in the neglected. Their divinity is on the want, their gods have become e.d. blind, and decrepit, and are their Doctors of Divinity sent forth - to revive the expired spark, oye the healing ear, and quicken the all withering eye of their object worship. Not Gods without body, parts, or passions, are not subjects for the doctor; he can only stand, by his golden altar, and cry, "great is the God I worship; he is mighty; his truth is the world, and his circumference is everywhere." And he might add in truth, I am bigger than my God, for any being without a body is no being at all; and we leave this Doctor of Divinity to doctor up the credulity of the ignorant multitude, and make the most he can of it, for his own benefit.

It is often asserted with much truth, "that it is hard to learn old dogs new tricks"; but it is far easier to learn them new tricks than to break them of their old ones; and the principle is Secondly as true when applied to men as to brute. Gentlemen, I have introduced a few of the sciences; a little of the literature and reading; and a small amount of the wickedness, that is pervading the walks, of a popular college life; that may shut them at the beginning, and not have to unlearn, what most literary institutions must unlearn, if they would ever become the benefactors of mankind. I delight not to dwell on the faults of my fellow beings, or expose them to the public gaze; but if we do not take a moderate observation, so that we may shut them, we are liable to fall into the same errors, and a great portion of our short existence is liable to be spent, in experiencing things of no value, which we have been taught, therefore it is wisdom for wise men to keep their eyes and ears open to everything, shut the evil, and embrace the good, whenever and wherever presented.

A great and mighty people are now looking to you, to lay the foundation and guide the erection of a superstructure for a university, that shall introduce them and their posterity to a perpetual increase of knowledge, science, and intelligence; and shall prepare the future, in the execution of the enterprise; should fall into the by-ways, labours and darkness of like institutions, you will find every hand of an innocent patronage, will be an incompleteness against you; I speak not this, because I fear, or doubt of your design; from is I know your worth; I value your intelligence; I appreciate your integrity; and have no feelings of disdain concerning your operations; but I simply speak the feelings of a noble people, who are zealous of their rights and privileges as a God-like nation. The thing to do is to guide them to the top of the mountain;
provision you requested, to qualifying teachers for all common
schools and academies; and, begin to collect such apparatus, books,
vol., as shall be necessary for the rapid improvement of children,
and youth, prose English language all superfluous letters,
signs, and combinations; stem the tide of vulgar ignorance,
illiteracy, and falsehood; print books that a child may read, and when
read, may be understood; insulate all useful information to be
found in dead languages to a living speech; gather around you
students in every language under heaven, that students may go
from hence to all people, and feel at home; and as fast as your
means will permit, erect flimsy, neat, and substantial buildings; and
let all your expenditures be upon the same principle, until every
individual of the State has a good education, and teachers are free
to visit any one; and gold and silver are so plenty in your coffers,
you know not what to do with them; then adorn your building with
diamonds and precious stones, and make your apparatus of ivory
and gold.

But before this time arrives, you will need a few hundred mil-
ions for necessary practical purposes, for the maintenance of teach-
ers, for the creation and furnishing of libraries, and philosophical
establishments. The earliest you can establish an observatory on
the hill to the left; and if you can get near enough towards the
heavens, on mountain heights, or by telescope, to see all the plan-
ets of our solar system, you will accomplish a work long sought for by the learned world, but sought in vain. Only upon
all the inductive and conclusions of the reason, to the standard of
intelligence, and add their mites; let them know that here
they can be seen for illumination all that have been made known
to them, without gaining or persuasion.

Rise the standard of intelligence so high that mortals cannot
surpass you, and make the ascent so gradual and easy that all
may climb unto it; for we are the world will be looking to your
institutions, as the queen of sciences, kings and nobles will become
its patrons, and students and children will be educated under your
protecting care, and from hence the sun of science will impart its
golden beams to every benighted bomba.

We see then that a liberally endowed institution, is one that is
able and very pugnacious, to furnish free instruction, in all lan-
guages, arts, sciences, and intelligence, to all men, women and
children, who are looking, or have a right, to look to the same,
for the means of expanding their physical and mental powers, and
take their right place in society, by acquiring all the intelligence,
not only for their own satisfaction, but for the increase of human
knowledge, and further the progress of science.