

15 2 4 M
V 16 3

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, than the Devil, he could not maintain his government, or dominions; and they would be liable to be overthrown every time that evil should lift itself up against good. If man were not possessed of more intelligence than brutes, he could not govern them; for brutes are possessed of the greater physical force. Does the animal creation, reason, and converse? 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 proves this principle false; brutes do reason, and some of them reason better than some men. Brutes talk. Their language is as intelligible to others of the same species, as man's is to his fellows; and if the horse does not understand the language of the cow, or the wolf the deer; or any 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 will any one dare to assert that other animals, and those of a more exalted nature, could not talk as well as the serpent? If so, let him prove his assertion. Birds as well as brutes, talk and distinctly too. Who, that has listened to the horrid oaths of the tame crow and the parrot, repeated distinctly from the lips of their prison keepers, or owners, will dare say that those birds can never be taught to pray, if man shall become enlightened and pious enough to teach them; as readily as they are now taught to swear?

As well might the college graduate assert that the Malay and Circassian could not talk, and had no language, because the ignorant sophomore could not understand either; as for the crow, the parrot, the serpent, or man, to say that other brutes, birds, or even fishes could not talk, because their language is unintelligible to the ignorant ass; (It may be objected to the general principle, that the cases mentioned, and others that might be mentioned, are exceptions to a general rule, of the same nature, and

age of the second truth, we may then be as well prepared to discover two more truths, making four, as we were the second by the first; and so on to endless progression.

How much more wonderful would it be, for man, eventually, to ascertain that all animals and birds, fishes and insects, had as perfect a language and speech as the serpent had, and the parrot has man to find all the confused languages and dialects of earth, dispensed with, for a pure language; and all men talking one tongue! But whether it will be so or not, to us, it mattereth not; our present design is to keep this truth in view; that intelligence is possessed by all things that have life, to a greater or less extent, according to their capacities; and that whenever instinct is applied to brutes, more than man, a false term is substituted for reason, and truth is varnished with something falsely called science; and any man, who denies these truths, and understands language, must deny his own daily observation, or acknowledge that he has been idle and taken no observation.

Correct observation, is the surest kind of Revelation, and hence, the old proverb, "experience is the best schoolmaster;" and were man's observations sufficiently extensive, he would never need additional revelation; for he would be in possession of all the intelligence his nature would capacitate him to make use of, and so long as the most learned lexicographers of the age shall deny reason to brutes, when every days experience proves the contrary;—and their Lexicons shall be the ensign of knowledge to the great family of man; so long will men grope in darkness, if it be noon day; and there will be folly and ignorance enough for wise men to look upon and shun; and the man that is truly wise, and observes the follies of others, and shuns them, may increase his wisdom just as well as though he had experienced the same he has observed in others, and save himself many a hard thump, and lengthen his days an hundred fold.

This might prove a most valuable acquisition to those who have no religion, except such as they are afraid will die with them: who hope they have a hope, and hope they are in a hopeful way for the hope of salvation, but know not their true state of existence, as registered in the Heavens, or of their future prospects, whether above or beneath; or of the nature or locality thereof, and cannot say with the ancients, I know in whom I have believed; that my redeemer will stand in the Latter Days upon the earth; and that I shall walk and talk with him, and see him for myself, for it is possible, that by the lengthning of their days, they might attain to this knowledge.

A man may spend a whole day in making observation of others, and not having wisdom enough to shun their follies, or copy their virtues, have to live tomorrow, and perhaps a week, to experience in himself what he witnessed in others to-day; and what

is applicable to a day, or week, is applicable to a whole life; and if men would learn from others experience, they would gather more knowledge in thirty years, than they now gain in sixty;—and their last thirty years might be applied to the further advancement of their intelligence.

The true age of man, is the amount of intelligence acquired, and labor performed, and not the number of years he has lived.—Should man exist forever, learn nothing and do nothing, his life would be a vacuum; his reward would be according to his works; no location or space would be required for 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, must consequently know 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 no nearer its present form, than it was at its chaos, unless it had been by chance; and a poor chance too, for if they had not had the requisite knowledge, all the Gods of eternity might have labored until this time, without producing a spider's web, and that would be a poor chance to hang a world on.

As the Gods are governed and govern 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 hell under the earth; the man who possesses the purest and most extensive fountain of intelligence, must, and will be the man to hold the preeminence, and preside over the destinies of his fellow beings on the earth; and should a combination of intelligences succeed in taking his life, the principle remains good, for the next most intelligent man will succeed him, just as one ray of light succeeds another. And why? because the principle is godlike, and eternal; it had no beginning, it will have no end.

Could I believe, for a moment, that there is a man on the earth, so far divested of good sense as to doubt this assertion, I would go further, and state for his benefit, that, if it be 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 wherever principle exists 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 operator; and let men or devils try as much as they please to change it, it is truth still, pure element, and all that fallible beings can do with it, towards varying its organic structure, is to pervert its application or use.

Is there such a thing as false element? My objector says, yes! Please tell me, sir, how much false element it would require to constitute a world like ours?—I wait in vain for a reply. Well then, please tell me how much false truth it would take to make one fundamental, true truth?—All creation is silent, and let creation remain silent, till these questions are answered, or the facts are acknowledged, for all creation, all worlds, and beings therein contained, are composed of element, even the Devils are composed of element, of principle, of eternal truth, and what makes them so miserable, is, that they have perverted their existence, and made a wrong use of it.

Every intelligent principle, (and there is no principle but what is intelligent,) came from God; was co-existent with him; was born with him if he ever was born; had a beginning with him, if he had a beginning; and if he had not, (and he certainly had no beginning,) intelligence had no beginning; and that which had no beginning *can have no end*; and all intelligence, whether possessed by angels or men, devils or brutes, is as endless and unchangeable as the God of all the Gods; and all that finite mortals or immortals can do with it is to use it aright, or pervert its use. A thousand falsehoods would not make one truth; and a universe of lies would not constitute one principle; and when men talk about *false principles* they talk foolishly; are so ignorant of principle they do not understand the use of language; or, are wilfully blind, and want to make others as blind as themselves, lest their neighbors should see beyond them, and over-reach them in their calculations; and every stickler for false principles, may take which horn of the dilemma he chooses; on one or the other of the three he must hang, till he will give up his false principles.

With some men, art, science, intelligence is inherent. Many individuals, in this generation, have arisen, who, without instruction, without education, would instantly answer mathematical questions presented, which would cost mathematicians days or weeks of hard labor, close investigation, and figures almost without number. Such inherent minds grasp at the solution of problems by intuition, and their intelligence therein is as natural to them, as their existence, and the solution is as easily given, as the swallowing of a dish of mush and milk.

From whence has this intuition originated? From God. It is a portion of himself, a part of his own existence; it is intelligence, and a sufficient amount of intelligence in any being would make constitute, or form the spirit and body of a perfect God. Has God a body? All Gods have bodies, except the christian's God. Abraham's God had a body, and eat at the same table with him; Moses talked with him face to face; and Adam was formed in his perfect likeness. The Pagans are so tenacious of the body of their God, that if he has not got a body, they will make him one;

and hence the origin of Idols. When men began to forget the true God, and became christians, falsely so called, and began to worship a God of their own vain imagination, without body, parts, or passions, the good sense of heathenism was ashamed, and began to make Gods with their own hands; so necessary was it, in their view that God should have a body, that without a body they considered him no God, and very justly too.

But, again, what is this intuition of some men which is a portion of Deity? It is revelation. It is the possessing of knowledge in a godlike manner, without the aid of reason. The Gods do not reason concerning any thing committed to their charge. They see as they are seen; they know as they are known; and behold the end from the beginning of any proposition. This to men, is revelation, intelligence, intuition, by which all problems are solved at thought. A very little of this intuition of the Gods committed to man, makes him a wonder, a prodigy, among his species; and when such an one has made his appearance among the learned in this age, he has no more been received, his talents appreciated, or his wisdom patronized, than Jesus 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 phiz. Some of the greatest intuitionists that have ever lived, were so ignorant of the use of the pen and pencil, that they were incapable of leaving their knowledge in writing. Many such have died unmourned by a heartless world, and their intelligence was lost with them; while some have been born, almost with a quill in their fingers, so natural has been their gift for writing; but when the clods have covered their heads, all that was left for their epitaph, was a few black marks, the mere remembrancer of others thoughts, to please the eye of the traveller.

So tenacious have been popular colleges and schools of the moneyed-monopolies-of-their-chartered-purse-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 depart at 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 hue and cry, the most exalted of nature's gifts, and men of true science, have alike been trumpeted to their graves, with ourang-outang eloquence, by the ignorant multitude.

But why is the multitude ignorant? Why are not men educated in christian countries, where universities, colleges, and semi-

aries have existed for centuries? Because that 'purse proud professors,' have combined with those who have the rule over them; such as Chancellors, Regents, and Guardians, to clothe their doings in scientific mystery and make the ignorant mass believe that their towers of fame are so high, they could only be reached by golden rounds; and should any one attempt the mighty ascent by any other ladder, it would rot, and the presumptuous aspirant would fall before he could reach the threshold of their sanctuary.

Are christian colleges alone censurable for the ignorance of men? No! but there the seeds of miserly ignorance are sown, and cultivated with skillful hands, until the fruit is sufficiently ripened, to be transplanted into the various thoroughfares of society by diplomatic skill, and from thence they are 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, plead at the bar, relieve the pangs of the dying, wrap himself in the sacerdotal robe, or aspire to any branch of business or profession that shall bring gold to their coffers; and should a Henry, a Thompson, or a Whitfield 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 income 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, would cease for want of professors; the golden ladder that leads to their Elysian walks, would be broken, their livings would be destroyed.

From whence have learned men derived their most valuable information? Ask the most intelligent physicians, those who have waded through all the windings of scientific halls, ask them who has made the greatest discoveries in the healing art, and they will tell you; or search their writings and there you may read their answer, "Students of nature, empyrics; those who have had native talents for the profession, and are graduates of Nature's College;" and are such men, the greatest benefactors of their race, to be despised by christendom in the nineteenth century?

"They have been despised, they are despised and persecuted; and so long as this remains true in respect to one profession, the principle will remain good in relation to the various professions; 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 paid them well for their tuition, although the man himself, is so near being a natural fool that he has no comprehension of a hundredth part of the matter that has been presented before him; and at the same time, will deny another man his diploma, who has gone through all their regular studies, in one or two years, and has a good understanding of them, and all because he has not stayed his time out, and payed full bills for services never had! It is pocket justice. It is golden equity. Where such justice and equity bear rule, superior intellect, strong memory, acute judgment, penetration, perseverance, untiring industry, and heavenly intelligence are of no use, only to serve, the college president and professors as stirrup holders and boot blacks.

At such institutions, diplomas are not granted for merit, for learning, for intelligence, for industry; but for time, for gold; for the "mighty" dollars paid into the coffers of those richly endowed institutions, whose "benevolence knows no bounds" for the God they worship. Is not this the case generally with colleges throughout christendom? If it is not, it is because they have changed their principles since intelligence has been received from the other world; and could such intelligence be received, most gladly would I cease my address to give thanks to my Heavenly Father for the glorious news, for the spirit of reformation and progression it would manifest to me, towards the exaltation of my fellow beings, in true science. But no such cheering intelligence salutes my ears. If my position; if my statements are false, let the learned presidents and professors, chancellors and regents of christendom, on whom they are charged, speak out, and show me my error, and I will make the retraction as broad as the assertion; and until they shall do this, let all honest and good men believe that I have told the truth; for truth always courts investigation, while ignorance will skulk into midnight darkness.

When falsehood cannot answer truth, it will cry out, "let it alone; the less you have to do with it the better; it is no good any how; be still; take no notice of it, if you do, you will be deceived." Such like assertions have become so old and stale, that the Devil is ashamed of them. Is proof wanted? The whole world has been trying to believe, for a long time, that there was to be no more revelation; that God had sealed up his lips; that

one speaking for ever; but recently, christian and inhdel, are beginning to think that he has spoken again through his Poughkeepsie seer and prophet, and through many lesser seers: and all just because his Satanic majesty has seen fit to commence revelation, as the only way to compete with the God of Israel, in his work.— For a long time his majesty said there was to be no more revelation, and when more came, he said “let it alone, take no notice of it or you will be deceived,” but when the people would believe this no longer, he commenced giving revelation himself and many believed in him: and if, when they can no longer make the people believe that I have spoken falsely concerning them, the officers of christian colleges, will come out, own the truth and reform, for the benefit of the whole people: I will thank God and take courage.

But what is to be understood by the term “*liberally endowed institutions*?” a certain institution that has received a liberal, an immense amount of funds from the public, and never made any returns therefor. If this is not the true meaning according to popular lexicographical action, I am ignorant of terms; and will be obliged to any college in christendom that will correct me: and should some learned professor, or president, object to the definition, and say the institution is liberally supplied with books, maps, charts, diagrams, apparatus, fine and commodious buildings, gardens, walks, flower-beds, &c. &c. It is admitted: but who pays for it? 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, “he pays not for the use of these things, but for our teachings.” What does this imply? surely that the buildings, books, gardens, apparatus &c., constitute the college; and presidents, professors, tutors &c., have no 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 will pay us, the *door keepers*, liberally, for our trouble, may enjoy liberally all the privileges of our liberally endowed college, on the most liberal principles, and we will give the most liberal education, and grant our most liberal diploma unto all such liberal benefactors, as shall so liberally bestow their liberal monejty, upon our liberally endowed facilities, to communicate such liberal information; for the furtherance of our liberal munificence.

If this doctrine is correct; if buildings, books, apparatus, &c. constitute the college, instead of Regents, Presidents, Professors: if these inert materials are the center of all knowledge, instead of the hands of those who handle them; then let their liberally endowed brick and stones, mortar, and gravel, books and apparatus, pavements, flower-beds, &c., be liberally distributed, among a liberal people, that all may be able to ring their own liberal bell, by pulling their own liberal rope, and give all old pro-

fessors the liberal privilege, of procuring a liberal income, by granting a liberal hoeing, with their own liberal hands, to their own liberally acquired potatoes, that their liberally endowed livings, 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 liberality, 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 for the people generally, if their books were not so mystified by dying ignorance, and clothed in dead languages, so that a man must spend one life, 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 disciplining the mind,” 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 mind can be disciplined as well by a living language, as a dead one; were it not so, it would be of the utmost importance for all who would become conversant with human nature, to resort to the grave-yards, and spend their hours among the bones and ashes of gone by generations, rather than seek the society of the living. This doctrine may be sweet to the surgeon short of patients, but hard to be believed by philosophers,

But “many of the studies, and a great proportion of the intelligence of popular books, are written in the dead languages, and students must learn them to get at the information therein contained.” True; but if the intelligence contained in these dead books is so very good that it cannot be dispensed with, why have not learned professors translated them, so that all men might read them in their own language? Here craft is in danger again, for if books were written so plain and easy to be understood, that all men could learn for themselves, there would be but little use for professors hire.

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 would be 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 teach others to do it: and if they can translate

diversified and contradictory translations of the Sacred Records arise from the ignorance of the learned professors of christendom, we can very well dispense with their college services. We are ignorant enough of ourselves, without their tuition : and if they know how to translate correctly, & alike, & will pervert the meaning of the sacred volume, we have still less use for their labors ; for satan can do enough such work of his own, without their help.

Where then shall the honest man's confidence centre, in this, the nineteenth century, the boasted age of light and liberty? where shall wisdom be found, and intelligence unveil itself, while there is not learning or honesty enough in all Christendom to translate the Holy Bible correctly; no two agreeing; all boasting over their great learning, and mourning over the ignorance of their fathers, and at the same time cannot tell the meaning of their father's words? If they could, they could translate correctly, and alike, over all Christendom. O shame! where is thy blush, when thou lookest on such learned ignorance, and listens to their pompous empty boastings!

What are the dead languages good for? They are good to feast the mother of harlots; and are being served up as a final supper, to her, and her degenerate offspring, and they will soon depart from the banquet table of their dead carcasses to a long night of silence, when their boastings will be heard no more, for ever!

What is the use of learning? It is used by the few to enslave the many. What should be the use of learning? It should be used as a mighty engine to do good, to exalt all men to greater glory; and if all the learned men of Christendom had known this, and practised upon it for the last two centuries, doing as they would be done unto, instead of a miserly endowed college, once in two, three or five hundred miles, doing little or no good, a general diffusion of knowledge would have transpired among the people; and the scriptures of eternal truth would have been translated, and read in every living language under the whole heavens.

If the due organization of proper officers, constitute a college; and the buildings, books, &c., are mere appendages; if the officers and professors are the main spring, to put in motion all other parts of the machinery, then that college only may truly be said to be liberally endowed, whose tuition is free; and that institution which has received liberally, and does not impart as liberally, by making free its tuition, instead of being liberally endowed, is endowed like the miser, his coffers have been liberally supplied, and that is the end of his greatness and goodness; he neither uses his funds, nor suffers others to use them, unless he can receive in return a double reward; and every institution endowed with such miserly principles, will keep every man in ignorance, who is not able to ascend their golden stairs, and feast their glittering Gods.

Of what use are popular diplomas? They add honor, wealth,

sounding titles of Doctor of Laws, Doctor of Medicine, Doctor of Divinity? Whatever was intended, the true, literal meaning is, their laws are sick, 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 left to die neglected. Their divinity is on the wane, their gods have become old, blind, and decrepid, and are their Doctors of Divinity sent forth to revive the expiring spark, ope the hearing ear, and quicken the all searching eye of their object worship? No! 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 Almighty; his centre is every where, and his circumference no where;" 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 it is to break them of their old ones; and the principle is equally as true when applied to men as to brutes. Gentlemen, I have introduced a few of the fooleries; a little of the avarice, and cunning; and a small amount of the wickedness, that is pervading the walks, of a popular college life; that you may shun 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 passing observation, so that we may shun 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 might have shunned, therefore it is wisdom for wise men to keep their eyes and ears open to every thing, shun 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 should you falter, in the execution of the enterprise; should you fall into the by-ways, labarynths and darkness of like institutions, you will find every hand of an abused patronage, will be an Ishmaelite against you; I speak not this, because I fear, or doubt of your designs; far from it; I know your worth; I value your intelligence; I appreciate your integrity; and have no feelings of dubiety concerning your operations; but I simply speak the feelings of a noble people, who are zealous of their rights and privileges with a God-like zeal.

Open then the flood gates of intelligence to all who may seek

the institution you represent, to qualifying teachers for all common schools, and academies; and begin to collect such apparatus, books, &c., as shall be necessary for the rapid improvement of children, and youth, purge the English language of all superfluous letters, figures and combinations; stem the tide of popular ignorance, delusion, and falsehood; print books that a child may read, and when read, may be understood; translate all useful information to be found in dead languages to a living speech: gather around you teachers 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 plain, 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 instruct more; and gold and silver are so plenty in your coffers, you know not what to do with it; 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 millions for necessary practical purposes, for the payment of teachers, for the creation and furnishing of laboratories, and philosophic elucidations. The earlier you can establish an observatory on the hill tops the better; and if you can get near enough towards the heavens, on mountain heights, or by telescope, to see all the planets of our own solar system, you will accomplish a work long sought for by the learned world, but sought in vain. Call upon all the intuitive intelligencies of earth, to flock to the standard of intelligence, and add their mites; and let them know that here they can be free to communicate all that has been made known to them, without gainsaying or persecution.

Raise the standard of intelligence so high that mortals cannot overreach you, and make the ascent so gradual and easy that all may attain unto it; for ere long the world will be looking to your institution, as the Queen of science, kings and nobles will become its patrons, their sons and daughters will be educated under your fostering care, and from hence the sun of science will impart its golden beams to earth's remotest bounds.

We see then that a liberally endowed institution, is one that is able and every way qualified, to furnish free instruction, in all languages, arts, science, and intelligence, to all men, women and children, who are looking, or have a right to look to the same, for the means of expending their physical and mental powers, until they are all qualified to act in any sphere of life where God and duty may call them; and of acquiring all the intelligence man is capable of possessing on earth; he may then with propriety receive his honors and rewards on real merit, and soar aloft among the clouds, as new fields of science enter a course.