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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 kind, 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-