

the muscles, and our whole physical organization are strengthened by exercise. The brain partakes of the general qualities of the organized system, and is strengthened by the same means as other organs. When the muscles are called into vivacious activity, an increased influx of blood and nervous stimulus takes place in them, and their vessels and fibres become at once larger, firmer and more susceptible of action. Thought and feeling are to the brain what bodily exercise is to the muscles; they put it into activity, and cause increased action in its blood vessels, and an augmented elaboration of nervous energy.

The first step towards establishing the regular exercise of the brain, is to educate and train the mental faculties in youth; and the second is, to place the individual habitually in circumstances demanding the discharge of useful and important duties.

The question is often asked, What is the use of education? The answer might be illustrated by explaining to the inquirer the nature and objects of the various organs of the body, such as the limbs, lungs and eyes, and then asking him if he could perceive any advantage to a being so constructed in obtaining access to earth, air and light? He would at once declare, that they were obviously of the very highest utility to him, as affording the only conceivable means by which these organs could obtain scope for action, which action we suppose him to know to be pleasure. To those, then, who know the constitution of the brain as the organ of the moral and intellectual powers of man, we need only say, that the object presented by education to the mind bears to it the same relation that the physical elements of nature do to the nerves and muscles; they afford the faculties scope for action, and yield them delight.

In such questions, the significance generally attached to the word use is, how much money, influence or consideration will education bring? these being the only objects of strong desire with which uncultivated minds are acquainted, and it is not perceived in what way education can gratify such propensities. But the moment the mind is opened to the perception of its own constitution, and to the natural laws, the great advantage of moral and intellectual cultivation becomes apparent, as a means of exercising and invigorating the brain and mental faculties. Man, ignorant and uncultivated, is a ferocious, sensual, and superstitious savage. The world affords some enjoyments to his animal feelings, but it confounds his moral and intellectual faculties. External nature exhibits to his mind a mighty chaos of events and a dread display of power. The physical history of the globe clearly indicates progression in an advancing series of changes, and the civil history of man equally proclaims the march.

At the time of the Roman invasion, the inhabitants of Britain lived as savages, and appeared in painted skins. After the Norman conquest, one part of the nation was placed in the condition of serfs, and condemned to labor like beasts of burden, while another devoted themselves to war. They fought battles during the day, and at night dreamed of bloodshed and broils. Next came the age of chivalry. Now have come the present arrangements of society. The elementary principles, both of mind and body, were the same in our painted ancestors, in their chivalrous descendants, and in us, their store-keeping, manufacturing, and money-gathering children.

Yet how different the external circumstances of the individual of these several generations! If, in the savage state, the internal faculties of many were in harmony among themselves, and if his external condition was in accordance with them, he must then have enjoyed all the happiness that his nature admitted of, and must have erred when he changed; if the institutions and customs of the age of chivalry were calculated to gratify his whole nature harmoniously, he must have been unhappy as a savage, and must be miserable now; if his present condition be the perfection of his nature, he must have been far from enjoyment, both as a savage and as a feudal warrior; and if none of these conditions have been in accordance with his constitution, he must still have his happiness to seek. Every age, accordingly, has testified that it was not in possession of contentment.

Hence we can only conclude that man is a progressive being. The Creator, having designed a higher path for him than for the lower creatures, has given him intellect to discover his own nature and that of external objects, and left him, by the exercise of that intellect, with a portion of that spirit through which all intelligence emanates, to find out for himself the method of placing his faculties in harmony among themselves and in accordance with the external world.

Man, when civilized and illuminated by knowledge, discovers, in the objects and occurrences around him, a scheme beautifully arranged for the gratification of his whole powers, animal, moral and intellectual. He recognizes in himself the intelligent and accountable subject of an all bountiful Creator, and in joy and gladness desires to study the Creator's works, to ascertain his laws, and to yield to them a steady and willing obedience. Without undervaluing the pleasures of his animal nature, he tastes the higher, more refined and more enduring delights of his moral and intellectual capacities, and he then calls aloud for education as indispensable to the full enjoyment of his rational powers.

As a source of material wealth, what is true of an individual is also true of the State—this is political economy. The education of a people bears a constant and pre-eminent influential relation to its attainments and excellences—physical, mental and moral. The national education is at once a cause and an effect of the national character, and it is an unflinching standard for estimating its advance or retreat upon the line of human progress. If we canvass the past history of our country, it will afford abundant materials for improvement in the present. In our own Territory this pre-eminent truth is again still more pre-eminently true. Nowhere among civilized nations is the business of education pursued with such utter lack of system, such complete, unsympathizing, independent, self-dependant isolation of effort, though yet with a fervor, devotion, energy, and capacity almost unrivaled, by a few practical educators. We may state, what is a cotemporary rather than a resulting fact, that our people are characterized by many excellences, but the reason of this is not to be looked for in its system of education. It can only be found by means of a broad estimate of the total influence of all their social, political, and religious circumstances. Our boys and girls grow up within a home atmosphere of purity, of unlimited freedom in all good endeavors, and under the wholesome though almost unfelt restraints of laws and governments adapted to a free and good people, with a wisdom even divine. Men and women growing up under such circumstances will commonly become good and useful members of the commonwealth, by virtue of forces which might even be termed independent of a few years of schooling, but history indicates, so clearly and definitely, how materially the school training aids, fortifies, confirms and enhances all the good results of all the other influences of life.

Hence, be it Resolved—

1. That education is the property of the State.

2. That education is necessary to the perpetuity and the very existence of a government.

3. That the people cannot be educated without a school system, organizing the schools locally, and financially within the reach of the people.

4. That this association petition the Legislature of Utah to consider, in its next session, the necessity of legislation in the educational department, and effect an organization and the passage of a school law, which shall be for the educational glory of its constituents.

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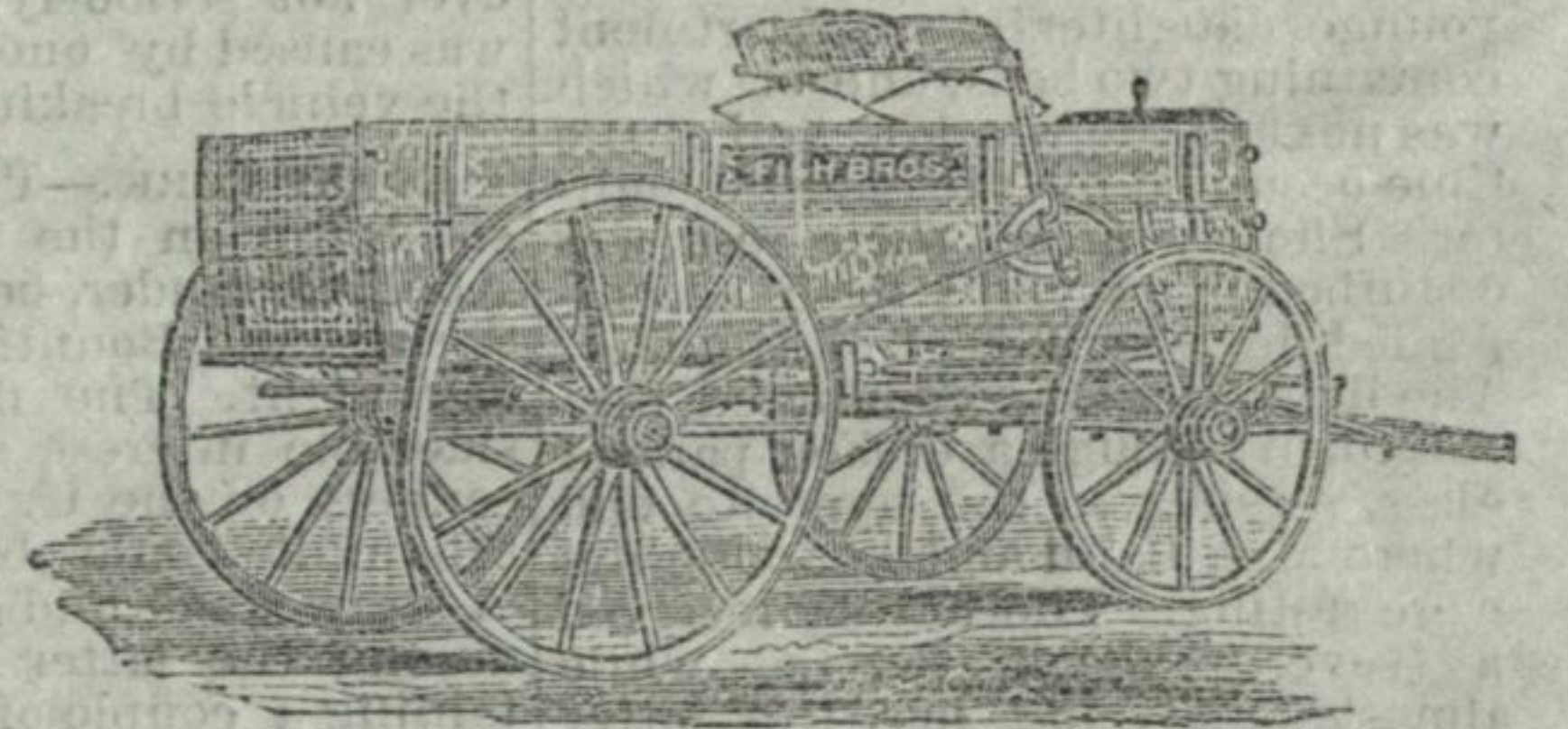
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