

surpass those who are the glory of this valley, and the pride of humanity. This Regency, sir, whom I have the honor to represent, is heaven's fruit. The martyr Joseph first brought it to the light of earth in the State of Illinois. Moved by the same spirit, you sir, resuscitated it from its smothered ashes, in this Valley, after a hot pursuit, like that of the babe of Bethlehem, to a strange land.

Sir, it has been insinuated more than once in this country, and in England, to me, verbally, and by letter, for the last ten years, that this people are not very partial to sound learning. Where are your schools and academies? say they. This insinuation, fellow-citizens, is alike ungenerous and unjust.—And I repel it indignantly as such. It certainly comes with an ill grace from those who give it currency. It forcibly reminds me of those Egyptian masters who withheld essential materials from the Hebrews, and tauntingly asked, 'where is your quota of bricks?'—No sooner have this people sought to establish schools and multiply the advantages of society around them, than the spirit of lawless violence has cut their cords asunder and thwarted their plans. I boldly aver that this people have used the most exemplary diligence to establish and perpetuate valuable schools. They did it at a very early period in Ohio. As soon as they could emerge from the stormy scenes of Missouri, one of their first efforts in Illinois was to obtain a charter for a University of learning. And when house-burning and the sword drove them into the wilderness, we see them, in despite of impoverishment, war & banishment reviving their University and appropriating five thousand dollars annually, exclusively for education—a sum that would have done honor to an old, populous, and wealthy state. We never asked nor obtained any share of the public funds from Illinois for the Nauvoo University, although

every state has sought to honor their parentage by bestowing upon their literary offspring a rich legacy, sufficient at least to buy a cradle and some handsome clothing for infancy.

But one reason for our modesty or sagacity in not asking funds of the states may be partly learned from the Lion, Bear & Fox, which reads virtually after this manner. Those three animals travelling in company, had occasion to divide a turkey for their dinner. The Lion, acting as master of the banquet, divided the turkey into three parts and asked the bear to choose. The bear very naturally chose a goodly portion; but the lion, perceiving the choice, as readily dispatched both the bear and the portion he had chosen. He next asked Reynard, the fox, to choose. But Reynard, observing the sudden fate of his companion, shook his head and politely told the lion to take the whole, and forthwith made a cautious and rapid escape to the wilderness.

When the State of Illinois gave us three goodly charters, we frankly and unsuspectingly used two of them; first, under the city charter, we used the habeas corpus privilege to protect our citizens against bogus writs, and kidnapers; and, 2nd, under the charter of the Nauvoo Legion, we boldly resisted mob violence; for doing which, both charters were destroyed by dint of power, and the prominent actors who procured them, murdered in cold blood.—The balance of our people, seeing the fate of the two charters and their procurers, modestly waived all claims under the third charter, and made a good and hasty retreat to the wilderness.

Again sir, it ill becomes those who boast of the Literary Institutions of modern Christendom, to deal out insinuations about our lack of schools.

We are willing to compare our improvement with theirs, notwithstanding the many stormy, convulsed scenes which our history

records. They may indeed have acquired a better title to the appellation of *book-worms* than we have done: yet, if maturity of judgment, accumulation of wisdom, an increase of fortitude and patience, and the powers of self-support and of the spirit of laudable enterprise are of any weight in the scale of improvement, then we can outweigh them in a twinkling. Many of their most learned men, are specimens of learned ignorance. Doctor Mitchel of New York was of this class. The learned Professor of Oriental Literature in New Haven College, Conn. is another specimen. When the latter was told that the word Mormon meant in the reformed Egyptian language, *more good*, he denied it, at the same time descanting largely upon his acquaintance with numerous oriental languages. And when it was proved to him from a Celtic Lexicon that the Celtic language justified such a meaning, he dodged the argument by saying that the Lexicon was wrong.

Sir, this generation has continued to grow, intellectually weaker from the beginning. The schools have darkened the light of intellect and increased this weakness. What a distinguished professor of New York has proved concerning the weakness and depreciation of modern Governments, is equally true of the schools. The schools are truly dark lanterns without any certain light, and their professors and teachers generally blind guides; pusillanimous priests!

If they have any claim to erudition, it is located outside of the pale of common sense, and like their God it has no body or parts or centre. Their best apology for shallow sense, is, that common change, an *absent mind*. This is common currency, where business and good sense are in requisition. Their erudition is so profound, as to absorb and obliterate all good sound common sense.—And such an erudite pretension is often proud of the narrative of putting on his boots before his breech-