

UNIVERSAL SCIENTIFIC SOCIETY.

EDITOR OF THE DESERET NEWS:

Sir:—By vote of the members I furnish you for publication the minutes of organization, constitution, and rules of the Society, with the introductory address of President Wilford Woodruff.

ROBERT L. CAMPBELL, Secretary.

G. S. L. City, Feb. 19, 1855.

MINUTES.

Great Salt Lake City, Tuesday evening, Dec. 19, 1854, pursuant to public notice, a meeting was held in the 16th Ward School House, Elder W. Woodruff presiding. Thomas R. Hawkins stated the object and design of the meeting, the benefits that would result, &c., and also that it was designed to form a museum, library, and a reading room. Elder Woodruff then spoke upon the principles, and importance of education, and was followed by several others, who spoke highly of the benefits that would accrue from such a society. It was then resolved to organize a Philosophical Society, and Thomas R. Hawkins, A. McDonald, George B. Wallace, James Cowdy, and James Galley were appointed to draw up a constitution and by-laws.

Monday evening, January 8, 1855, the committee met according to notice at President Brigham Young's office. Many useful hints in regard to establishing the Society were given by President Young, who suggested that the name be changed from "Philosophical Society" to "Universal Scientific Society," that its name might be applicable to the universal diffusion of knowledge and science, and requested the Society to be blended with the Board of Regents, and act in concert with them. He very much approved of a reading room, and a museum, and said, "Go a-head," and gave every encouragement to the committee to persevere, and organize the Society, elect active officers, and have lectures on every branch of science.

Saturday evening, February 3, 1855, the Society met in the Council House, Elder Wilford Woodruff in the chair, when the following constitution and rules were read:—

CONSTITUTION.

Inasmuch as the inhabitants of these valleys have been blessed by the Almighty, and surrounded with the comforts of life, and that many have been inspired to reflect on the importance and necessity of an institution for the diffusion of useful knowledge in every branch of art and science; also believing that such an institution can now be advantageously organized, we hereby adopt the following constitution:—

ARTICLE I.—Title—"Universal Scientific Society."

ARTICLE II.—Object.—The improvement and elevation of the intellectual powers and pursuits of its members.

1. By having lectures and essays on every branch of useful arts and sciences.

2. Through the use of a good library and reading room.

3. By collections in every department to form an extensive museum.

4. By obtaining instruments and apparatus to illustrate and advance the arts and sciences, and by every other laudable means within their reach.

ARTICLE III.—The Society to be governed by a president, seven vice-presidents, secretary and assistant secretary, a corresponding secretary and an assistant, a treasurer, two auditors, and two reporters, who shall hold their office for the term of one year, or until their successors are duly elected and qualified.

ARTICLE IV.—The above-named officers shall constitute a board of managers, empowered to elect all other officers, make all other laws and regulations, and do all other things that may appear to them advisable to promote the interests of the Society.

ARTICLE V.—The officers to be elected annually by the majority of members present. The first annual meeting to be held on the 7th day of April, 1855, at which financial and general reports will be given.

ARTICLE VI.—Regular meetings to be held weekly for lectures, &c., unless otherwise ordered by the board of managers.

ARTICLE VII.—Persons desirous to become members may be admitted to membership by the majority of members present at any regular meeting of the Society.

ARTICLE VIII.—Each member to pay a quarterly subscription of one dollar in advance.

ARTICLE IX.—The treasurer shall be required to give bonds with approved security to the amount of \$5,000, payable to the said society, said bonds to be filed in the secretary's office of the University of the State of Deseret.

RULE I.—Any officer refusing to fulfill the duties of his office, shall be liable to be removed by a majority of the board of managers.

RULE II.—Any member shall be liable to be expelled from the Society by the board of managers for immoral and unchristian-like conduct.

After some remarks from Elders Woodruff, L. Snow, G. B. Wallace, and James Cowdy, the constitution and rules were unanimously adopted. Voted unanimously that the Chancellor and Board of Regents of the University of the State of Deseret be solicited to extend their aid and guardianship to this Society, in consonance with their chartered rights and privileges. The following officers were unanimously elected, viz:—Wilford Woodruff, president; John Taylor, E. T. Benson, Lorenzo Snow, Orson Spencer, Albert Carrington, S. W. Richards, and John Lyon, vice-presidents; Robert L. Campbell, secretary; George D. Watt, assistant secretary; Geo. A. Smith, corresponding secretary; W. W. Phelps, assistant corresponding secretary; David Fulmer, treasurer; George B. Wallace and A. P. McDonald, auditors; J. V. Long and Walter Thompson, reporters; T. R. Hawkins, secretary pro tem.

ADDRESS

Of WILFORD WOODRUFF, President of the Universal Scientific Society, delivered in the upper room of the Council House, on Saturday evening, Feb. 18, 1855.

We do not wish to be understood because we have adopted this title, "Universal Scientific Society," that we profess to be in possession of all the truths which appertain to universal science; but we wish to be understood that we are desirous of learning and possessing every truth which will exalt and benefit mankind as far as it our privilege. We wish to be made acquainted as far as possible with every law, truth, and principle belonging to art, science, or any subject which has ever proved a benefit to God, angels, or men. The proverb that knowledge is power is a truth which cannot be denied. One person is a

cannibal, and will kill and eat his fellow-man, because he is ignorant; another person is a God, and can organize worlds and give laws to a universe of intelligent beings, and rule over them for their good, because he possesses knowledge and has the art and power to use it. The patriarchs and prophets looked upon their posterity as the greatest blessing which God could bestow upon them, as laying the foundation for their exaltation and glory, and an increase of their seeds to all eternity; while the millions consider children a curse, and when born wish them dead, because they have come into the world naked, since they will have them to clothe. One man believes the earth is flat, and if it was to turn over his mill-pond would spill out, and he with his mill be hurled down through space, while another man well knows that if the earth was to cease its rotation but one day, the rush of the oceans from their watery beds, with other convulsions of nature would destroy both man and beast. The Indian looks upon a watch, carding-machine, locomotive, or telegraph wire, with as much astonishment and wonder, as the machinist or artist would in gazing upon the red-hot billows of a crater, the raging tornado, or the shower of fire and brimstone upon Sodom and Gomorrah. One will carry a peck of corn in one end of a bag, with a stone in the other to balance it, while another will construct a hydraulic press of some 300 lbs. weight, which will lift 200 tons. The mower will cut down his fields of herbs and variegated flowers, but sees in them no materials only for hay, while the botanist beholds in them a field of knowledge, the study of which affords him great delight and pleasure. The mass who cultivate the earth for a living, plant and sow corn, wheat, rye, barley, cotton, rice, and other grain and vegetables, promiscuously, without any regard to the kind of soil made use of, while the chemical practical farmer would carefully study the component parts of each kind of grain and vegetables, and understand well the various qualities and properties of his soil. One looks upon man as the noblest work of God, wonderfully made, containing thousands of arteries, veins, muscles, bones, and joints, with flesh and skin, with its thousand strings, kept in tune by the great Architect, while he is gazed upon by others only as a block of wood. The ignorant of all nations convey their ideas and wishes by making use of detached words and sentences in a mingled manner, with their talents like gold in the mine concealed from human view; while the linguist will hold the souls of men spell-bound through the well-tuned language by which he conveys the thoughts and sentiments of his mind. The question is asked what is a mountain? to some it is to feed cattle upon; to others it is a deposit of iron, lead, copper, silver, gold, and other minerals; to others it is trap rock, slate, quartz, granite, marble, and other strata. One man will study from the library contained in its bowels, many truths with great interest; he will seek to trace the whole life and history of that mountain from its first organization to its decomposition, with feelings of great satisfaction; while at the same time to most of us it is nothing but a mountain.

What are the starry heavens? To the astronomer it is a polar system, containing the sun, moon, planets, comets, and stars; it is the height of enjoyment to him to study their appearance, size, shape, arrangement, distance, motions, physical constitution, and mutual influence upon each other. He tells us that all the planets revolve in elliptical orbits, having the sun in one of their foci; that the radius vector passes over equal spaces in equal portions of time; also, that the squares of the times of the revolutions of the planets around the sun are proportional to the cubes of their mean distances from the sun; he gives us the diameter of each planet, the distance they are from the earth and each other; he weighs them in his scales, and explains their forces and the laws by which they are governed. Thus are the starry heavens to the astronomer; but to the prophets of God, in every age of the world, they are an innumerable company of worlds, each containing a God enthroned in light, intelligence, glory, and dominion; surrounded with an innumerable company of intelligent, immortal, and glorified beings, who have kept the same celestial law given them by their Creator, as the planet has upon which they dwell, who are filled with joy and happiness, with a sure hope that their glory will increase to all eternity; but to the millions the starry heavens are only clouds, skies, stars, and the milky way.

For what purpose is man placed here, and what is his life upon the earth? One class of men verily believe and assuredly know that they existed before they came here, and were sent here by their Father in heaven, that they might prove themselves true in a second estate, that they might search out the laws of God, and obtain a knowledge of the true and only plan of salvation, whereby man can be saved and have part in the first resurrection, and be exalted to a fulness of celestial glory in the presence of that God whose name they have honored upon the earth, by keeping his laws and obeying his will. When that class of men have obtained a knowledge of the laws of God and the gospel of Jesus Christ, they have laid hold of it with all their hearts, and practised it in their lives, and have ever been ready to seal their testimony with their blood in its defence. Another class profess to believe in God, in rewards and punishments, in a future state, and that some form of religion is necessary, though not at all essential or particular what that form is, or how varied or diversified their customs or mode of worship, or administering of ordinances, may be among men, if they only suit their traditions, consciences, and circumstances.

The mass of mankind who inhabit the earth, appear to think, if we judge by their acts, that the chief end of man is to obtain pounds, shillings, and pence, dollars and cents—to devour each other—to blaspheme the name of God, and to worship every other being and thing upon earth, except that being who alone is the author of every blessing bestowed upon them, and the only being who has power to save and exalt man to immortality and eternal life.

Thus we have quoted a few examples of contrast out of the multitude of cases that present themselves to the reflecting mind of man. What causes this vast contrast with intelligent beings? The difference in a great measure consists in the different degrees of truth and intelligence which men possess. The mysteries and wonders which hang over the laws and works of nature, and the arts of men, all vanish away when we possess a knowledge of the laws by which they are governed, and the principles by which they are constructed. The resurrection of the dead, the formation of worlds, and the laws by

which they are governed, would be as easily comprehended and understood by man, if he was now in possession of that knowledge which he is destined to obtain, as he can now comprehend the construction of a steamboat or the organization of a state.

We know that many persons have, by diligent search and study, sought out and obtained much truth and intelligence which has proved of great benefit to themselves and their fellow-men. We wish to obtain the same ourselves; there is a fountain of talent shut up in these chambers of the mountains, which we wish to call into requisition. We would be glad to see all Israel unite in joining this Universal Scientific Society, or branches of the same, and unlock their trunks, and bring forth their useful books, and form a universal library, with its branches, that the whole people may have the privilege of obtaining out of the best books, by study and by faith, a knowledge of the arts and sciences, and of kingdoms and countries, and the laws of nations. A large and useful library could be collected out of the materials that already exist in these mountains, which are now lying dormant and doing but little good.

An interest should be created in the minds of our young men sufficiently great to inspire them to improve well their time, and use their talents in a manner that their minds may be stored with useful knowledge, that they may be armed with intelligence and power to act well their part upon the stage of life as husbandmen, mechanics, soldiers, parents, statesmen, and prophets of God.

We should as soon as possible make a commencement for the collection of a museum. There are no people who exist upon earth that have greater resources and facilities from which to form an interesting and useful library and museum, than the inhabitants of Deseret. Our representatives, in the capacity of travelers, statesmen, and missionaries, will plough every ocean, tread every soil, visit every clime, mingle with every people, of all languages, tongues, and dialects upon the face of the whole earth; they will thereby be enabled to obtain a specimen of every man and chart, of every art and science, the productions of every press, a specimen from every mountain, land, and sea; every beast, fowl, fish, and insect, and every plant and herb, and instruments for the practical illustration of every art and science. We should as soon as practicable erect a good substantial building, divided into suitable apartments for a library, museum, reading room, with a hall for public lectures.

These are some of the prominent objects for which this Society is now formed. Do you ask will it prosper—will it become a permanent institution, or will it fall to the ground? This, gentlemen, will depend altogether upon yourselves, who are or may become members of the Society, and upon the blessings of God. The power is within yourselves; you have talent and means. If our theologians, astronomers, geographers, philosophers, mathematicians, chemists, geologists, mineralogists, botanists, agriculturists, horticulturists, phonographers, teachers of the Deseret alphabet, anatomists, surgeons, jurists, political economists, professors of music, logicians, tacticians, grammarians, poets, journalists, historians, linguists, and those acquainted with any subject which is useful and beneficial, will come forward and deliver lectures before the Society, that we may have an exchange of the views and sentiments of each other, upon the various subjects with which men are acquainted, then our time may be spent in a profitable and interesting manner. If the members of this Society will contribute of their books and means for the formation of a library, museum, and reading-room, and our representatives abroad will take pains to forward material for the same, and if all will take a general interest, then we can lay a foundation which may be permanent, useful, and beneficial to the inhabitants of these mountains.

Our Home Correspondence.

HISTORIAN'S OFFICE, G. S. L. CITY, }
Feb. 27, 1855. }

Editor of the News:—We left this city on Saturday the 24th inst., at 4 1-2 p. m., and traveled northwards, encountering a cold snow storm, and arrived at Sessions' at 6 1-2, to our surprise, found the snow 7 inches deep. We stayed with Elder Perrygine Sessions, and after taking some refreshments, Elder G. A. Smith went to the Lyceum Association of the North Canyon ward, and by request, addressed them on the subject of Church History, and advised them to establish a library for mutual improvement.

Sunday 25th—meeting at 11 a. m., preached to the saints at the North School House, a building 20 feet by 20, which was crowded; the windows were raised, and many remained outside. We preached about 2 3-4 hours, dividing the time equally, on education, walling cities, and building up and beautifying Zion, when Bishop John Stoker proposed to name their city Bountiful, and it was unanimously voted. The city plot is surveyed 200 rods by 97, and 416 rods of earth wall have been built 6 feet high, and 6 feet thick. About 30 houses have been erected within the limits of the wall. The ward is divided into two school districts, and two adobe school houses have been built; the north one is 30 feet by 20, and the south 26 by 20, and both are well finished. The north school has 60 scholars taught by Mrs. Hannah Holbrook, an experienced and very efficient teacher, the other has 40 taught by Mr. David B. Styles. The ward contains about 150 families, who raised 20,000 bushels of wheat last year.

Prest. H. C. Kimball's large and excellent flouring mill is doing good business; this and 3 saw mills, 2 shingle and lath mills, a hemp and flax breaker, propelled by water, and owned by Benjamin Buchanan who manufactures ropes, and a thrashing machine factory. There are 30 houses within the city, and the whole ward is dotted with splendid mansions and comfortable farm houses.—Bishop Stoker informed us that union and good order existed among them. At 6 1-2 p. m., we arrived at Centerville, a ward containing 40 families, with Elder Sanford Porter for their bishop. The village plot is 110 rods by 81, and 150 rods of adobe wall 8 feet high and 18 inches thick have been built. A school house 30 feet by 24 was finished in January last. A grist mill, and a lath and shingle mill are in operation. Messrs. Hollis Japson & Co., have built a paper mill which will be in operation in four weeks. A school of 50 scholars commenced on the 1st of February, taught by Samuel Madden. Meetings are held on the Sabbath, and on Thursday evenings, and are well attended.—We preached about 3 hours on the gathering of the saints, the law of tithing, and its connection with ordinances for the dead, and the necessity of education, and were listened

to with the most profound attention. Tarried for the night with Elder Anson Call.

Monday, stormy, we bade farewell to our kind friends, praying for the blessing of heaven to rest upon the city Bountiful, and all the Israel of God, and returned.

There has been a good improvement in the road at the Hot Springs which are lowered 2 feet by a ditch cut to pass the water to the lake.

Two large ditches have been cut at the Warm Springs, preparatory to making a good road through that hitherto bottomless pit.

GEO. A. SMITH.

EZRA T. BENSON.

For the Deseret News.

The Mormons.

These singularly strange People are so confident of the truth of their doctrine and principles, that they imagine the whole world united,—with all their learning, their philosophy, their knowledge of divinity, &c.; together with the great amount of talents which they possess, cannot stand before them, at all, in argument upon any of the cardinal points of their faith. They do really believe this, and no mistake.

They also believe that, with the higher order of truth which they possess, (the greater portion of which, they claim to have received by revelation from heaven in these days,) they will conquer the world, revolutionize the nations, and prepare the way for the Son of God to reign on the earth.

They even believe that, if they are ousted and scattered from the valleys of Utah, they will disseminate and scatter their doctrines by the agency of a thousand preachers, to where they are now disseminated by the agency of ten.—They are not particularly attached to houses, lands, homes, goods or chattels. The many examples of mobbings, drivings and robberies which, they claim, have been successfully practiced upon them, in the absence of any redress or satisfaction, have tortured and crucified their ambition for worldly gain, and forced it to seek more worthy and permanent objects.

This policy practised or exercised towards them, has tended to unite them as one; and to cause them to look, with a jealous or suspicious eye upon every body else. Indeed, they do not repose great confidence in their own members until they have been tried and proven. They say that the very policy which has been exercised towards them, and that policy never having been checked by any department of the Constitutional government, has forced them into the full belief that they are the very people to whom the Savior alluded when he said: "Ye are not of the world; but I have chosen you out of the world; therefore the world hate you."

They consider that the more they sacrifice for their cause in this life, the richer and more extensive will be their inheritance in the life which is to come—that if they are killed in the defence of their faith, or in the advocacy of their religion, as were their brethren in Illinois and Missouri, they will wear the crowns of Martyrs, preside over and hold the destiny of their oppressors, persecutors and murderers, in their own hands; and when the saints shall judge the world (see 1st Cor. VI, 22; also Rev. II, 26, 27, and 28,) they think that they shall be honored with the power and liberty to pass the final sentence upon their oppressors.—And as precedents to guide their judgments, they will adopt for "common law rule," the very judgment and policy that have been extended to them, and thus will be fulfilled the doctrine that Jesus taught: "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be meted to you again." Thus, out of their own mouths will those wicked servants be judged.

They look upon the whole world as their State or Territory, and consider that it will not be admitted into the Union of those brighter Constellations above, until it shall have filled the measure of its creation in its present sphere or orbit. Then, when purified by fire, it will leave its present track, and eternally roll in bright sun-shine of everlasting day; "for there shall be no night there." To prepare it for this glory they say that it was baptized in the days of Noah, for the remission of sins. It now awaits another baptism by fire and by the Holy Ghost. Then it will be prepared for another sphere, and its righteous inhabitants become sufficiently numerous to warrant its admission into the glorious union of worlds or states celestial, where God himself is President, and his prophets, as governors and rulers of lesser planets or states, roll onward in their kingdoms with glory and power, and bask forever in the smiles and favor of their great President. Fear not Bro. Brigham. Magnify your priesthood here; and though you are supplanted in your Governorship now, you shall be governor hereafter. And when you come into your kingdom, remember me! Yes, with all your wives and children—with all the odium that *pious priests* and *holy and sanctified hypocrites* and corrupt politicians may attempt to heap upon you, pray for me now; and when you come into your kingdom, remember me! And I hope not to be forgotten by father Abraham, even if he have many wives.

The Mormons regard the world as their country, God as their father, Jesus as their elder brother, and angels as their guardians and attendant. Their father hears their prayers—their brother intercedes as their advocate,—and their guardians, as messengers, bring to them the answers. These messengers, they claim, are their brethren who were once here on earth, clothed with mortality; but have passed on in the ascending scale, and have received a degree of exaltation; and now, under the King of kings and Lord of lords, they preside over nations, kingdoms, countries, peoples and tribes. They hold the destiny of kings and rulers with their armies,—they preside over the elements, and hold the winds and the waves. They are the agents of the Almighty to execute his will; and by their agency, God is everywhere present, ruling and governing all things to a certain extent, yet leaving undisturbed, the agency of man.

Ye children of nature ye disciples and followers of the God of this world! Can you give us a better or more glorious view of things? If you can, our blood be upon your heads if you do not; for if you can, we pledge our word and honor that we will receive and adopt it. If you cannot, remain in silence, and bow to the yoke of your Savior, and acknowledge the God of truth. Judge not the servants of God to be your enemies because they tell you the truth. God would be angry with them if they did not; and in a coming day, you would curse them yourselves, and have cause to, if they "dabbed with untamped mortar."

Faithfully and Truly,

ORSON HYDE.