

HOME CORRESPONDENCE.

G. S. L. CITY, Tuesday, June 12th, 1855.

EDITOR OF THE NEWS:—I left this city on Tuesday last at 8 a. m. by the Southern mail. I fell in company with Elder Dimick B. Huntington—Utah and Shoshone interpreter, who was sent by the Superintendent of Indian affairs to settle a difficulty between the Utahs and the inhabitants of Provo City. At the Hot Springs we broke a wheel; perhaps the Proprietor of Daley's line may consider Elder Huntington and myself rather heavy luggage, being 470 lbs.

Mr. B. B. Brackenbury, a passenger, walked about half a mile, and procured a pole; W. Booth, the driver, dragged the coach to Mr. Powell's, where he obtained a wagon, and we pursued our journey at a very slow pace, as our draught animals were a pair of Spanish Mules, and about the laziest on record.

At Lehi the driver abandoned the animals, and took it on foot, as he was quite worn out in driving them. The mules were then driven by Mr. Brackenbury, who had served an apprenticeship driving mules for U. S. in the Mexican war, while in the Mormon Battalion; he succeeded in beating the animals to Lake City, where we procured a change, Br. Thomas hitching his horses, and taking us and the mail to Provo, where we arrived about 11.30 p. m.

On Friday, Mr. Huntington, and Major G. W. Armstrong—the Indian Sub-Agent, visited the Indians, who were camped in the Old Fort Field. There were 40 lodges of them, and they had thrown down the fence, turned their own horses, and the cattle of the inhabitants into the wheat; this was the more aggravating, as that was the only field where the grasshoppers had not made a successful conquest, and there were several hundred acres of grain. The Indians had been requiring the people to throw open the Old Fort field, and also 400 acres of grass land adjoining, for their horses to feed, and had prohibited the people from fishing in the Provo river.

Elder Huntington succeeded in pacifying the Indians, and getting them to move out of the field, by the Agent engaging to fence in a pasture on the lower part of the Fort field, and to open a road on the banks of the Provo from the city to said pasture, by the time the Indians want to come again to fish.

The principal leaders of the disaffected were Tintick, Squash, and An-ton-quer; and those who were first disposed for peace were Tabba, Sanpitch, and Grosepine.—Mr. Armstrong gave them a horse, and a yearling steer to pay for a mare and colt that they charge to the Whites as having killed, although there is no evidence to that effect, neither is it believed that the Whites have interfered with those animals.

Tintick was "tooledge niah" (very mad) at first; but after a long conversation he became more quiet. Mr. Huntington inquired what he was mad about; he replied he was mad because he had been told that Brigham had ordered Tabba to come and arrest him; he was told that if he did not stop committing depredations upon the Whites he would be arrested, and if he was mad at that, he might stay so. The Interpreter requested one of the Indians to fill the pipe of peace, and pass it round, when Tintick burst out into a loud laugh, and said:—I see I cannot scare you, and he then came into the lodge, appeared friendly, and willingly agreed to the resolution of the others.

Major Armstrong called the Citizens of Provo together, and he and Mr. Huntington addressed them, explaining the provision of the reconciliation with the Indians; the people unanimously voted to sustain Major Armstrong in carrying out these proceedings; after which I addressed the brethren on the necessity of preserving peace with the descendants of Lehi, and continuing measures to do them good.

The Indians having requested the brethren to fish for them, Elder Huntington accompanied A. P. Winsor and a fishing company to the mouth of the Provo on Saturday, when they caught a large amount of fish, which was divided among the Indians: at one haul they caught a thousand suckers, any one of which would make a white man a good meal; and the Indians loaded up four horses with them, giving their share of the trout to Mr. Huntington for me.

On Sunday morning Elder Huntington and myself went with Elisha Jones to Springville, and preached in the New Bowery, which was built by the Citizens to hold meetings in through the summer; it is a very pleasant and agreeable shade from the sun. I addressed them on the subject of the fulfilment of many of Joseph Smith's prophecies.—I then returned to Provo, and at 4 o'clock addressed a meeting of the official members, (who filled the hall,) on the necessity of a united effort to build up that stake of Zion. They subscribed enough to build a bowery for summer use.

On Monday I returned to this city, being carried by Br. Erastus D. Meham.

The grasshoppers continue to make considerable ravages among the crops in the County; the Farmers continue plowing and sowing the ground, which had been stripped of vegetation the second time.

The weather has been excessively hot, and the crops are generally suffering for want of water.

Harlow Redfield Esq., Proprietor of the Provo Hotel, was thrown from his horse on the 4 inst., and his leg was broken by his horse treading upon him about half way between the knee and ankle joint. The bones have been set by Dr. John Riggs, and he appears to be recovering. This circumstance threw an unusual gloom over the family and neighborhood, in consequence of Mr. Redfield's only son having lost his life by a similar accident nearly a year ago.

The sage and grease-wood bushes this side Lehi were black with locusts.

The course pursued by Major Armstrong with the Indians is highly satisfactory to the people of Provo, and the citizens of Utah County generally.

GEO. A. SMITH.

ELDERS' CORRESPONDENCE.

[To Bishop E. D. Woolley, from his son, Elder Franklin B. Woolley.]

ROWDY RIDGE, Ohio,
April 16, 1855.

We have had but little rain as yet, though sufficient for farming requirements. Money is scarce, and times are pretty tight, especially among farmers and the smaller tradesmen, though all are looking forward to "that good

time coming," when their god will come out of his hiding place, and they shall behold his shining face, and listen to the merry music as he dances a hornpipe in their breeches' pockets. They are expecting fine times, so soon as the present pressure wears off, and cannot see the beginning of sorrows, but rather fancy it is the ending.

Some really suppose that the world is improving, becoming more united, and very near to the time when they will "beat their swords into plowshares and their spears into pruning hooks, and when they shall not learn war any more."

The minister yesterday said, "That if the children continue to improve for two or three generations as they are now improving, they would effect this desired object." I thought, Lord help the improvement, but deliver me therefrom. I thought of what the poet said:

"Mine eyes are dim, I cannot see,
I did not bring mine 'spec' with me."

I thought their eyes were not only dim but blind, and their 'specs' were of leather, or else they might see that they were going backward and not forward, and were only preparing themselves for the great battle of Armageddon. And I think that when his Satanic majesty sounds the trump of war, and sends out his officers, he will have a numerous army of recruits from among Christians and divines, despite their peace principles and brotherly love.

They are pursuing the fleeting shadows of this life, regardless of that future to which we are all hastening; blind and deaf to the signs of the approaching kingdom for which they unceasingly pray, and to the warning voice which bids them pause, and seek the kingdom, ere it is too late. But they are so blinded by the god of this world, and led astray by priestcraft and their own superstitions, that they do not know the voice of the Good Shepherd when he calls to them. They have such pure morals—such high and exalted conceptions of righteousness—such pure and holy philanthropy, that the Almighty is left far behind in the race, cast into the shade entirely; and the Christian world have become so perfect—so civilized and enlightened, that they almost regret that they have the Bible at all.

Their 'dear' ministers are shocked at the actions of the 'Bible worthies,' and almost wish the account of them was lost. The infidels work them up so hard about the God of the Hebrews that they are almost ashamed of him, and would be glad to get rid of all that part of the Bible. They have made great improvement upon the code of morals which the Lord delivered to the Jews, and rather imagine the Lord was a little tinged with 'old fogyism,' and about 'half civilized;' hence, he allowed some to have several wives—punished adultery with death—would not permit a bastard to enter the congregation of the Lord to his seventh generation—made the brother raise up seed unto the dead—visited the iniquity of the fathers upon the children to the third and fourth generation of those that hated him, and cursed the whole posterity of an individual, and made them servants of servants to their brethren. Nineteenth century Christians blush at such barbarity and injustice: they are too enlightened to be guilty of such monstrous proceedings.

No, thought they, indeed, "Let every man have one wife, and if that is not enough, go to those that sell, and buy. Bless the dear little offspring, it wasn't his fault—that is, if his father is rich—he ought not to suffer because of his parents' fault. No, that was a law to the old Jews, 'a schoolmaster,' to bring them into the perfect law which we enjoy in this enlightened age; and to kill a man for so small an offence would be as barbarous as unjust. And if the Lord did condemn a race of people to perpetual servitude, our unbounded philanthropy would reverse the decision, and let them free. Probably he was in a passion at the time, and now his anger is cooled, he will repent; if not, we will try and liberate them, for we know it is cruel and unjust, and incompatible with the attributes of an all-wise and merciful God. And then it was so long ago, and when the world was young, before they begun to have such definite ideas of the rights of man, and before it was clearly known that "all men are born free and equal." It was excusable at that time considering their ignorance; but now their is no apology for it," &c. &c.

These are some of their ideas upon the past and present, so far as I can gather from their precepts and examples. For the future, they have a hope of progressing in a multiplied ratio. They contrast the present with the past, and with great self complacency, congratulate themselves upon the work they have accomplished, the progress they have made from the barbarism of the ages, to the full light of the present glorious civilization; and look forward to the future with the expectation of improving in a multiplied ratio, for they do not consider themselves quite perfect yet. But they are going now upon their "own hook," and no doubt will succeed most admirably, as we think they have done wonders already, and are almost prepared for that great last change which will usher them into the presence of him whom they list to obey.

A NEW THEORY OF CURE—MATTER AND ELECTRICITY.

Doctor A. Grandison Hull delivered a lecture in the Chapel of the University, Washington Square, on the "Forces of Nature and their adoption to the Cure of Disease." In this discourse he advanced the original theory of matter and electricity forming the basis of a new system of medicine, as lately tested in the hospitals of England and France.

LECTURE.

In developing the principles of an agent boundless as the material universe, and presenting these as the basis of an effective system for the alleviation of human suffering, I feel the difficulty of enforcing the truths of a new and immutable theory—of combating those prejudices which successive generations have held as incontrovertible truths—which the time-honored institutions of ages have in some measure consecrated, and which nothing but a clearer and more efficient system should presume to distrust. But the progressive spirit of the age demands that the mist, if such it be, which has so long surrounded and obscured the theories and practice of medicine, deprived them of the dignity of a science, and placed them in the intricate mazes of an uncertain art, should give place to a certain therapeutic agent that pervades the most minute atoms of animate or inanimate nature—the laws of which are immutable, and the effects of which are so decided in the alleviation or the cure of diseases,

as in maintaining the planets in their respective orbits, while they perform their harmonious and undeviating revolutions around the great centre of light and heat. Philosophers of all ages have endeavored to discover the general principles which govern the universe.

Many theories have been advanced to explain the phenomena of nature. Some have maintained different ones at different periods of their lives, but those of the present day believe it to be a profound mystery. No system has ever been advanced sufficiently comprehensive to account for the varied phenomena of nature.

The doctor then proposed offering one capable of explaining in some measure those changes. He said—an active motive power, acting on inert matter produces every change in nature. This principle, under different conditions, is called by different names, as fire, heat, light, electricity, chemical action, attraction of cohesion, capillary attraction, &c. Believing it important that it should be known by one name, indicative of its nature under all conditions, he proposed calling it power, or the prime motive power, as it is the only force known in the universe. All the changes we see are produced by its operation on matter: it sustains the sun, gives motion to the planets; its law is the entire law of nature, controlling every change, great and small, and producing all the phenomena in nature. Power giving motion to matter apparently gives it active principles, though of itself it is wholly inert, without force or activity, and is chaotic and void, as it was first created. Power gives matter place, position, form, weight, resistance, &c. These different effects being exhibited have given rise to various names.

When there is great excess, producing decomposition and recombination, with high atomic tension, it is called fire; an excess of power, with very little tension, is called heat; an excess with great tension, transferring particles of matter, is called light; an excess with high tension, electricity. This power, acting on atoms of matter and changing their combination, is called chemical action; when acting on atoms of matter holding their particles together, cohesion is the name given to it; when on atoms of already combined, and others in a fluid state, are brought within its influence, so that its particles are moved and without decomposition, it is called capillary attraction. An excess of power acting on a body for which it has a strong attraction, and the repelling force of itself is strongly exhibited, it is named magnetism. If acting on a solid with force enough to decompose without producing decomposition in the solid itself, it is called catalysis. If operating on fluids, decomposing and transferring their elements by means of a battery, it is called electrolysis.

Power, or electricity, is a real thing; it is neither a principle, an ether, a fluid, nor a substance; it has quantity and intensity, but is only identified by its effects on matter which is inert, without force, action, attraction or repulsion, and independent of power, has none of the characteristics we ascribe to it. Electricity, or power, is active, but, independent of matter, it has none of the characteristics by which it is distinguished. Power, or electricity, has a repelling force for itself. It has no attraction for itself, independent of matter. It has a powerful attraction for itself, which, however, depends entirely on its attraction for matter. It has a powerful attraction for itself when acting from matter. It adheres or attracts matter only from contact. It has a repelling force for matter only when acting from it.

The electricity which forms the current of a battery is derived principally from the decomposition of the metals and fluids forming the battery. When a piece of zinc is placed in water, electric changes take place, new currents are formed between the atoms of zinc and the atoms of oxygen, which develop the electricity that maintained their former attractions of atoms of zinc to zinc, and the atoms of hydrogen to oxygen, and new combinations are formed, which do not require so much electricity, and a portion is set free, which passes with the negative element to the negative plate of a battery.

The voltaic battery has a compound action of electrical forces, arising from three voltaic circles—two small ones, composed of atoms and particles, the other large, composed of metals and fluids. The smaller ones are in contact—one with the positive, the other with the negative plate. The larger circle includes the smaller ones, to a great extent, and tends to increase their action, and, likewise, to remove the electricity as fast as it is liberated. The larger voltaic circle consists of four poles—two metallic, and two fluid. The power, force, or intensity, of a battery depend principally on the polar arrangement of the larger circle, but the quantity on the action of the smaller one. Probably all batteries give force to electricity derived from other sources than the decomposition of the metal and exciting fluid.

The distant action of an electrified body, by which its own charge is in no degree lessened, is distinguished by the term induction, implying that the electrified body induces electricity in the un electrified independent of conduction. But the fact is, that induction is simply electrical transfer by conduction with the varying effects produced by the conductors operated on. The great question, on what the positive and negative conditions of matter depends, has never received that attention which its importance demands. Du Fay advanced the theory that the positive and negative effects arise from two distinct kinds of electricity, viz: vitreous and resinous. We are indebted to Franklin for the hypothesis that the positive and negative conditions depend on bodies having more or less electricity than in a natural state.

The received opinion of the present day is, that there are two distinct kinds of electricity, which decompose and neutralize each other. I have discovered that these conditions do not depend on two kinds of electricity, nor merely on quantity. They arise from the attraction of electricity for matter, and the repulsion of itself, when so attracted, and they depend not only on difference in quantity, but in intensity, and also on difference in polarity and direction.

Having now advanced a new theory of electricity and matter, and discussed their general principles, I now proceed to the application of them, as the basis of a new, natural and effective system of medicine founded on the laws of nature. In supplying this desideratum I know that I run the risk of being thought visionary, but as I have already practised it successfully in London, both in the hospitals and in private, and am confident of its truth, as a science, I now wish to make it public in this country. The prejudices against anything new or different

from what we have long been taught to think right, makes my task the more difficult, as I have not only to promulgate the doctrines of my own system, but to remove the errors of others. This can only be done by laying before you the truth, that you may judge for yourselves.

The method which I am introducing is new in this country, and original with myself. It differs from other systems principally in being based on the laws of nature, and practically in the direct use of the forces of nature in the cure of disease. Electricity, so remarkable as a physical agent, is no less so as a remedial power for the cure of diseases generally, but the want of knowledge relative to its laws has rendered its application for general purposes totally useless. Electricity being the great motive power of the material world, of the mineral, animal and vegetable kingdoms, it follows, of course, that it is the motive power of the human system. Every movement we make, every step and every thought, burns a given quantity of carbon. All the varied phenomena of life, whether of mind or matter, arise immediately from these forces, and the changes of the system, such as growth, nutrition, assimilation, thought, memory, and reason, are produced by the action of electricity on inert matter, and they are obedient only to the laws of electrical organization and change, laws which are simple, but always paramount, and sufficient. In fact, the latest and best physiologists have described the human system as an electrical machine. Every organ is, in the full and complete sense of the word, perfect galvanic batteries; they have their solid and fluid parts, their positive and negative plates, their conductors and their poles, and an exciting fluid to keep up the supply of electricity, and the functions of the organs depend on their being kept in proper operation. Electricity effects every change in the system, whether produced by medicine or otherwise, though it has never yet been recognized. All changes produced by medicine necessary to the restoration of health, are electrical only, and can be brought about without any of the injurious effects which often attend the use of drugs. Every symptom of disease is based on or preceded by an electrical change, and a knowledge of the laws on which it depends is essential to the diagnosis and treatment.

With the discovery of these laws, including the great principles which govern them, I have invented the means of applying them successfully in the cure of inflammations, fevers, acute and malignant cases. They form the basis of medicinal action on the system, and the power of medicine may be increased, decreased, or entirely controlled; indeed, the power to effect changes in the system is surprising, and far beyond what could be expected. Medicine is never powerful in proportion to its strength, but to the electric condition of the nerves or organs on which it acts. A knowledge of these laws teaches the physician to confine himself to realities and facts, and to employ remedies, not because tradition has taught him that they are good in this or that disease, but because he knows what changes they will produce; he can form a correct diagnosis of the diseases, knows what electrical conditions to establish, and with what medicines to effect them, (which can often be brought about without the aid of any apparatus), and thus he is enabled to prescribe with the certainty of scientific truth.

This system of electrical medicine shows its extraordinary power in the most severe forms of disease, and in all cases in which it has been tried has proved its superiority to the ordinary systems. As long as the laws which govern the material world are disregarded, so long will medicine be enveloped in doubt and uncertainty, and every case will involve a system of experiments, in which doctors will disagree; but when based on these laws, it will become a science of certainty, and all the phenomena of disease will be investigated in accordance with them. In all nervous diseases the electrical equilibrium is destroyed, but is easily controlled by inducing a stronger electrical condition than the existing one. The same occurs in delirium tremens, and the treatment depends entirely on restoring the electrical condition; therefore, to understand the state that shows that condition is of great importance. In cases of insanity its superiority has been satisfactorily tested; the part affected reached and brought under control, and sound and tranquil sleep produced, which is generally so difficult to obtain without injuring the brain or nervous system. Paralysis of the brain, spinal cord and nerves, are cured with certainty, if there is no great organic change. Convulsion in children cannot be properly treated without knowing the electrical conditions of the brain and organs. The secretions of the skin, liver and kidneys are easily controlled and readily restored to a healthy state. I have dissolved stone in the bladder, and, what is more important, changed the diathesis which produced it. The power to dissolve tubercles and heal ulcerations gives it precedence over all other methods in sore throat, bronchitis and lung affections. For the eye and ear I have treated patients innumerable, (many of the highest rank), and have generally been successful.

It is the electrical changes and their effects on matter which produce the difference between health and disease. All kinds of ulcers, including cancer, have been healed, and the virus removed from the system, by atomic decomposition. It arrests gangrene and erysipelas by restoring the vitality. Cases of hernia have been cured by inducing adhesive inflammation. Violent palpitation in diseases of the heart are readily controlled, and contagious diseases rendered much more mild and manageable than by any other mode of treatment.

Finally, do not understand me as saying that I have invented a single machine, and that the same electrization would be beneficial in all cases. That would be much like using one remedy for all diseases. But what I say is, that a knowledge of the principles of electricity enables me to recognize the various electric conditions of the system, and employ varied, different and opposite powers to produce all the electrical and physical effects essential and appropriate to the cure of all classes of disease. I should be glad to have an opportunity of testing the merits of my system with any of the other modes now in use in this city, for alleviating or eradicating disease. I should wish to do it on fair and honorable grounds, with the acquisition of professional truth for our object and aim.— [N. Y. Herald.]

DENSE FOGS IN EUROPE.—So dense were the fogs in England, the Continent, and at sea, during the first week of December, that many collisions occurred among vessels, fourteen being wrecked, with considerable loss of life.