

their true condition to those who would take pleasure in giving assistance and comfort; but even these are searched out wherever possible and the needed help is proffered. Speaking in behalf of the Latter-day Saints, reference may be made for illustration to the report of the Weber Stake authorities on Sunday last on this subject, that the wants of the poor in that Stake were supplied; and to similar reports that have been made elsewhere. While in the very nature of things the Saints are better acquainted with the requirements of those in their own organization and thus are better able to meet them, yet their charitable work is by no means confined to those of their own faith, but extends to every worthy person who is found in need of life's necessities. Besides this Church organization there are many charitable associations among people of different denominations who are doing excellent work. Thus it may be understood that while there is ample room for loving deeds of the kind referred to, there is in this community today a vast amount of practical Christianity exhibited in helping those whose unfortunate circumstances require it. And as there will continue to be untoward financial and industrial conditions, and therefore poor and needy among the people, so the work of charity necessarily will have to be carried on in a manner to cope with the whole situation.

One thing may be said, however, in this connection, and that is that there are none in this community so pressed by poverty as to be compelled to resort to crime for means of subsistence. Conditions of that kind may prevail elsewhere, but they do not, nor have they done, in Utah. No doubt there are some poor people who are guilty of theft and other offenses, but it would be erroneous to claim that this guilt came because of their necessity in being poor; rather it should be said that their poverty is a result of criminal acts on their part. The mere fact that a person is poor is not looked on in this community as a crime for which he or she should be shunned, but as a misfortune which evokes the kindest sympathy and consideration in more than words.

Upon this subject, a remark of Mr. Gleason deserves attention, lest an erroneous impression should be created in the minds of the public. He says: "There are in this city today hundreds of deserving, honest-minded women who, with perhaps young and tender children, are suffering for the necessities of life. Loth to steal or beg, they are forced through circumstances to have recourse to a life of sin and shame in order to provide for themselves and little ones." If this statement were true in whole or in part, as applied to Salt Lake City or to any part of Utah, it would present a terrible picture of change not dreamed of from former conditions in this Territory. There is abundant evidence that such an assertion is applicable to many large cities in this country as well as the Old World; and probably that is where Mr. Gleason got his idea. But so far as it relates to Utah in general, or to Salt Lake in particular, the statement is a great mistake, probably unintentional on the part of its writer. There never has been

in this Territory, and there is not now, any occasion for "hundreds of women," or for a solitary member of the sex, to barter her virtue for bread, or for any of the necessities of herself or those depending upon her.

The denial of this assertion may be carried farther, if that need be. Not only are deserving women not placed under the necessity of having "recourse to a life of sin and shame in order to provide for themselves and little ones," but they are not reduced to the alternative of stealing or even of begging. It may be that some persons would strain the term "beg" to cover the making known, to discreet persons in a perfectly proper and respectable manner, the fact that they are in straitened circumstances; but if there are any women who would preserve such false pride as that suggests and at the same time descend to the debasing level of abandoned honor, they hardly can be called deserving in any moral sense. The fact is that women of the abandoned class here have been placed in that position through an unholy passion either on the part of themselves or of the other sex, and the plea of necessity cannot be honestly set up for them.

The urging of women's relief associations and works of a similar charitable character is all right in its place. But it seems to us that such interests would be subserved better by statements of actual conditions and necessities than by arguments of a fallacious character, adapted from other places where the situation is different. People who understand affairs here will instinctively recognize that there is no occasion for pleading poverty as an excuse for crime, and urging that the former must be relieved in order to prevent the latter. That necessity has not been descended to yet in Utah, and we sincerely hope it never will be.

#### SCIENCE AND REVELATION.

An entertaining writer in the *Nineteenth Century*, discussing the recent discoveries of medical science and particularly the anti-toxine remedy for diphtheria—an account of which has appeared in these columns—points out that the discovery is a most important one because it takes the explorer to the very fundamental principles of health and life.

The recognition of the great truth that in all diseases nature alone has the power to heal, while the proper function of the physician is to assist nature in its efforts to conquer disease, dates back to the infancy of medical science, but the processes employed by nature have hitherto remained a deep mystery. The discovery that many diseases owe their devastating power to the ravages of bacteria or bacilli has led to further discoveries of a most interesting nature, which in part at least throw open the vast laboratory of nature and reveal the methods there employed.

It is now accepted as a fact that germs of disease are ever present in the atmosphere. When these enter the human organism without doing any injury, this is due to the successful battle against them by the white cells of the blood. These white cells, as soon as deadly microbes enter

the body, instantly gather in great numbers around the invaders and commence a war of extermination. As long as these white cells are strong, healthy and vigorous, and as long as the multiplication of poisonous microbes is not too rapid, the former always succeed in killing the enemy or rendering him powerless. These little white cells actually devour the microbes or envelop them in protoplasm and thus prevent them from multiplying. Sometimes the invaders are captured and carried to the liver and other organs where they are destroyed. This wonderful work of the white cells of the blood and the lymph is not, according to the writer in the *Nineteenth Century*, the creation of sanctified theories, but facts brought to the notice of scientists by means of careful microscopical observations.

It would therefore seem perfectly clear how the injection of well prepared serum into the human body can arrest the progress of a deadly disease. The white cells of the blood are by this means re-inforced by an army of vigorous cells that have already victoriously battled against that particular enemy. Instantly they join the army of defenders engaged at the seat of war and together they destroy the foreign invaders.

And is it not equally clear that healing by the power of the Priesthood, in the light of these discoveries, is given a perfectly natural and rational explanation? If the victory of disease means that the corpuscles of the blood are for some reason or other rendered too weak to combat it, and if their strength depends on the activity of the spiritual force by which they are made to move and act—as it necessarily must do—then it is not difficult to understand that the infusion of new spiritual force into the body, through the sacred means ordained by the Almighty and further stimulated by faith, results in rendering the cause of disease ineffective. The principle is as sound as that on which the serum-therapy is founded.

In fact, ancient, inspired men seem to have anticipated modern scientists. In Psalm xci, the poet states that he who stands in a position of holding communication with the Almighty shall remain secure notwithstanding "the pestilence that walketh in darkness;" and the "destruction that wasteth at noonday." His idea seems to be that through the influence of the Divine Spirit, man can remain safe in the midst of the most dangerous diseases. That assertion was repeated in the beginning of our era and again in this age when revelation shone through the clouds of error. Science, at last, seems to have arrived at a point where she, too, is willing to confirm the teachings of sacred writ.

One step further science must go in this direction. There can be no reasonable explanation of the marvelous activity of the minute particles of the body in their warfare against enemies of the human system except this, that in man dwells a spirit to whose intelligence such activity is due. When this fact has been recognized too, science and revelation meet on the threshold of immortality and eternity, united at last in recognition of the Supreme Intelligence who planned and formed the whole universe,