

Mrs. L. Hyams then submitted the following:

I beg leave to submit the following report of the work of the Ladies' Hebrew Benevolent society of this city, for the past year, together with a brief history of the work since its organization.

The receipts during the year 1892 were \$749.10; disbursements, \$757.12; the number of persons assisted being twenty-eight, the majority of whom were transients.

The Ladies' Hebrew Benevolent society was organized January 4th, 1888, with a charter membership of twenty-one. Its present membership is fifty-three. Although the organization is sectarian in its membership, it has always extended a helping hand to all persons applying for aid. Its income is derived from monthly dues and the proceeds of social entertainments.

The total receipts from all sources for the past five years were \$3093.50; the expenditures for same period, \$2416.50; leaving the sum of \$677 in the treasury. The total number of persons that have been assisted since the organization is ninety-six.

Dr. R. B. Pratt, to whom was assigned the duty of reporting the Deseret hospital, had been unable because of professional calls to complete a written sketch of the institution, but this would be handed in. The lady stated that the hospital was founded May 12, 1882, as an aid to the Relief society and other organizations among the Latter-day Saints in caring for the sick and those suffering from injuries. During the past nine years, attention had been given at the hospital to an average of one hundred patients per year. The institution had met with good success in the treatment of those placed in its care, the death rate being low for the class of cases brought in. The expense is between \$500 and \$600 per month, about one-half of which is for charity patients. The institution is well furnished, and is supported by contributions from the Relief societies and Young Ladies' associations among the Latter-day Saints.

Mrs. Emmeline B. Wells reported the Relief societies. She said the name of the organization was now the National Relief Society. It had existed from the early days of the Mormon Church, though during the migration to Utah and settlement here its work was carried on in a desultory way. The people were then poor. As settlements were established in the Territory branch societies were organized in each ward. They had accomplished a great work in providing for the poor, nursing the sick, etc. At present the organization is most complete, comprising in all 26,700 members. There is a general central organization of seven members; then a county or Stake central board; and in each ward a complete organization. These have a corps of teachers, who visit the people and report once a month. Thus the condition and needs of every person in the ward should be known. Most of the women of the Mormon Church are on its membership roll. The organization owns real estate, buildings, etc. It also has a number of granaries and a large quantity of

wheat; for its members have known the contingencies which arise in this region to bring scarcity of food, and have therefore provided for them. It is anticipated that the society will ultimately be able to carry on its work by means of the contributions of its own members; though in the past it has sometimes called for assistance from the public. Each branch society contributes \$1 per month for the support of the Deseret hospital. The society is educational as well as benevolent, and has accomplished a good work in qualifying its members for the better performance of duties resting on them. Mrs. Wells stated that her historical sketch of the society and its report for 1892 would be prepared and filed with Mrs. Paddock.

Father Scanlan, who was to have reported the Catholic charities, was not present, and Prof. F. W. Metcalf, by request, read an account of the circumstances which led to the first establishment of a board of supervision of state charities at Albany, New York.

Mrs. Jeannette Ferry, Mrs. McVicker, and Mrs. S. Deamude each made a few remarks on the charitable work being done by women. Mrs. Deamude, who is recently from Iowa, suggested that the institution of a Sunday school at the penitentiary would be beneficial to the inmates. The conference then took recess till this afternoon.

The territorial conference of charities resumed its session yesterday afternoon, and prayer was offered by Mrs. Ferry. Dr. W. R. Pike read an elaborate and interesting paper on the cure and

#### TREATMENT OF THE INSANE.

He began by outlining the methods employed in caring for that unfortunate class in the pre-Christian era, the phases of madness noted in the Greek mythology and drama. In that age the Greeks considered insanity principally with regard to protecting the public from harm, rather than from feelings of charity towards the unfortunate. The Romans were much more considerate than the Greeks in the treatment of the insane, and obtained better results. In the earlier centuries, Egypt, the cradle of medicine, was said to have a district system for the care of the weak minded. In the oriental nations there was a general belief that spirits of the insane were in heaven, while their physical parts remained on earth, and hence they were considered the most fortunate of men.

References to madness were numerous in the Old Testament. Undoubtedly diseases of the mind were as old as the world. Improper food, overexertion, strong passions of the mind and poisons were stated by the ancients as being the causes of insanity. The records as a whole tended to show that correct methods of treatment were in vogue at the beginning of the Christian era, and that institutions for the insane existed then. In the first century the physicians were as far advanced in diagnosis as those of later times were up to a few years ago.

Dr. Pike named some of the great lights in the healing art during the first six centuries of the Christian era, and traced the course of the science through the dark ages, when the belief that the insane were possessed of devils and should be burned became

rooted and thousands of insane were burned, while there were many sacrifices to witchcraft. In time, institutions were created for the treatment of lunatics, but the treatment was worse than death at the stake until quite recent times.

The changes which had taken place in this and every other civilized country since 1850 were wonderful. The insane person was no longer looked upon as one possessed of a demon, but as the most unfortunate of his race, and everything possible was done to care for his physical wants and for the maintenance of health. Improved methods of treatment now resulted in from 80 to 60 per cent of those sent to asylums being cured.

A few years ago Utah was an unnamed spot on the map. In the development and progress that had been made since the settlement of the Territory the claims of the insane had been recognized. In 1880 an appropriation of \$25,000 was made by the legislature to commence the building of an asylum. At the next session \$30,000 was appropriated and in the past twelve years Utah had appropriated a sum approximating \$750,000 for the care of the insane. During the year ending November 30th last, 381 patients had been received at the asylum, of whom 211 were males. Of the total number, 138 patients had been discharged, while 80 had died, leaving 163 patients in the asylum on November 30th last. Since its establishment thirty per cent of the patients had been discharged from the asylum cured, while twenty-one per cent had died. The treatment was based upon that followed in the best institutions of the kind in the country. Restraint was not exercised except when necessary, and all that could be done for the comfort of the unfortunates was done.

#### DEAF MUTE EDUCATION.

Prof. F. W. Metcalf read the following report on education of the deaf and in Utah: "As a preface to my report on education of the deaf of Utah, I wish to say that I am here today, not because the Utah school for the deaf is a charitable institution, but because I think the public should know more of our work than they do, and I am glad to improve this opportunity of imparting information regarding this branch of the public school system of our Territory. People generally have an idea that a school for the deaf (a deaf mute institution, if you please), is some sort of an asylum, that its work is one of charity.

"Many of the older schools have had to work for years to make people see that the object of a school for the deaf was purely educational; that it was no more charitable than the district school, the normal or the university. They are all in a sense charitable, for they are the outgrowth of that spirit of benevolence which would lift every child in the community to a higher plane and fit them for the high position of American citizenship. We all recognize the right of every child in free America to a free education. A child who may be born deaf or blind, or become so through accident or sickness, should not forfeit its right in that respect. It is all the more entitled to it. Thanks to fortunate circumstances, our school was established as a part of the highest educa-