

some have the faculty of inducing the exercise of that power in others, to the same end. But they do not heal. Sometimes the people who do this relieving have good motives, and sometimes not. But where their proceedings have the effect of deceiving, where they merely cause a cessation of a wrong condition, and leave nature to do the reconstructive work in the body, if it is done, they have no legitimate claim to be "healers." Let them have the credit they deserve; not more, to lead to deception. Those who really heal the sick, etc., as Christ and His Apostles did, do so by the same means and through conformity to the same Gospel laws as the Lord and His disciples did. As to Schrader and others of his class, however, no claims they make are a justification for the persecution which some of the clergy have waged against them. They are entitled to full tolerance under the rules both of free government and true religion. But people who possess superior means in utilizing the powers of life have no excuse for resorting to those of an inferior order.

A WORK OF WHISKY.

The Cleveland Plaindealer of Tuesday last relates an incident that will give strength, by way of illustration, to those temperance people who favor legislative prohibition of the sale of liquor for beverages. It is in the case of the child of Mary Donnelly, which has been brought into an awful condition by the action of a drunken mother. The police, who have had hundreds of babies of unfortunates or criminals under their care, say this is the worst specimen of youthful humanity that ever has come under their notice. The baby is described as really a human animal with none of the training or instincts of the lower order of animal life; that in the female prison where it now is, it gambols at will, "a picture of unutterable villainess and desertion."

The mother has been arrested frequently for being intoxicated, and has spent much of her time in the workhouse. Long before the baby was born, which was three years ago, the mother often was picked up in the gutter, a picture of depravity. When the babe was young it seemed bright and endowed with all its senses. But from lack of motherly care and training it has become dumb; the only sound she can make—for the little one is a girl—is a clacking noise with her tongue; she has wise-looking little blue eyes that denote nothing. The child does not appear to understand any word spoken to her; and when the prison authorities put on a pair of shoes and stockings—probably the first covering the feet ever had known—the babe tore them off with teeth and fingers, and ate some of the leather before she could be stopped; when taken by the police she had on a single garment, torn and ragged and covered with filth and vermin; in the prison she ambled about the floor on hands and feet and climbed up the prison bars for all the world like a little ape.

Much more that is horrifying is related of the condition of the unfortunate babe, which lately has lived about

In the way of cats and dogs. All of its terrible condition is pointed to by the Cleveland police as a direct result of the mother's use of intoxicants. An effort is being made to redeem the child from its present depravity; it is believed the attempt will be successful, when the little one will be placed in an institution to receive care and education. But now it is a awful illustration of the work of liquor; and in this it is merely a suggestion as to many physically weaker children who have succumbed to death under such neglect as the Donnelly child received. From such cases as these, it is not a difficult thing to deduce the fact that a fearful responsibility rests, under the inevitable law that justice will be done to all, upon the vendors of whisky and advocates of its unrestricted use as a beverage.

MR. DEPEW DID NOT SAY SO.

The following statement has appeared in nearly all the newspapers of the country, as having been made by Chauncey M. Depew:

There are fifty men in New York who can in twenty-four hours stop every wheel on all railroads, close every door of all our manufactories, look every switch of all telegraphic lines, and shut down every coal and iron mine in the United States. They can do so because they control the money which this country produces.

Now Mr. Depew comes and says he never gave utterance to such an assertion and does not believe it; that there are railways, coal mines and factories that are run independent of New York men and capital; that while the heads of great corporations could check the wheels of industry temporarily in many lines were they insane enough to attempt it, they would be quickly overwhelmed by the mass of the American people in mercantile and mechanical pursuits, and who are the persons who really wield the national power either by their activity or lethargy relative to prevailing conditions. Since Mr. Depew doubtless knows what he did say, he is given the benefit of his disclaimer.

MUTUAL IMPROVEMENT ASSOCIATIONS.

The time is at hand for the Mutual Improvement associations among the Latter-day Saints to resume winter sessions. There is a vast field for these organizations, when conducted according to the design of their institution, which is to improve the intellectual condition of the young people by mutual association in the study of religion, governmental science, art, science and literature. The necessity for such improvement exists in every community, for there is always room for progress; and these associations are intended to give desirable opportunities for advancement, and to lead people to avail themselves thereof.

It is fully recognized that the improvement societies have accomplished a vast amount of good among the young people in these valleys; and because of their effectiveness in that line it would be a calamity to allow a decline in their efficiency. It will be

generally conceded, also, that they have not been as powerful agencies as they could be in occupying the field that is peculiarly their own. The reasons for this are varied, and perhaps not altogether within reach of overturning under existing circumstances. Yet a systematic, persistent, intelligent, united effort could do much to bring about a more desirable condition than exists in some wards and Stakes, according to reports received.

In a work like this it requires combined efforts, not only by those who could confer benefits but by those who are to be the recipients thereof. If a desire to be benefited does not exist, then efforts to confer blessings are measurably futile. But in an intelligent community there is comparatively little difficulty in arousing a wish to secure evident intellectual advantage. The next work in order is to awaken sufficient ambition and vigor to grasp the opportunities that exist to attain a forward movement, and to remove barriers to the advance. This can be done only by means that will appeal to the stronger mental faculties of the individuals to be reached. For the accomplishment of this aim there should be more compact association than now exists in those wards where the Mutual Improvement associations do not flourish as they should. If there be the perfect association and interest between those in authority in wards and the membership of the organizations that there should be, then there is behind them a force which cannot fail of achieving a goodly measure of success. But this is not enough. The same condition of harmonious interest should extend to Stakes, and in the very nature of the general organization should exist between the societies themselves. Further than this, the methods that might cover the field in a Sabbath school would be insufficient for the other, because there is a difference both in conditions and material.

The outlining of a plan of operations that would cover present deficiencies no doubt involves considerable study and work, and certainly requires inspiration. There have been very many valuable suggestions, but it must be admitted that all the ground is not yet covered. Different localities have different needs. In the cities, for instance, there should be a closer intermingling of co-workers from the different ward societies. A system of interchange of workers would accomplish this, and would remove the dearth of workers which now exists in some localities. This point is not covered by mere missionary appointments, but requires an organized corps of lecturers and instructors such as could be gathered from the associations themselves. Every organization could furnish one or more, as might be desired, and the burden thus be made to fall lightly on all, while variety and competency would be secured. The whole, operating under general direction in the district of their labors, and recognized and upheld by all the authorities therein, would give a needed impetus to the cause.

Very many other suggestions might be presented, and will readily occur to those who have the detail of the work entrusted to them, provided