

lar immediate cause. Or, on the other hand, they may operate more insidiously by invading and destroying organic structure, thereby sowing seeds of chronic disease, undermining the vital powers and destroying human energy and mental vigour. In this latter form we most frequently observe them in school life.

To study the etiology of disease in all its various forms, and to demonstrate the laws by which it operates is a work of practical value to the nation. It contributes to the national

wealth and power by preserving the physical and mental vigour of the individual citizen. From an educational point of view, also, it adds to enlightenment and removes superstition by pointing out the true cause of disease, teaching man how much of sickness and suffering arise from transgression of natural laws, thus leading him to a higher life and greater self-control, bringing the lower impulses and faculties of his nature under the dominance of the higher.

CAUSES OF SOCIAL DISCONTENT.

BY BISHOP F. D. HUNTINGTON.

"MIKE," said a priest to a thriving parishioner, who, without being a student of philosophy or history, used his perceptive faculties, prospered by his wits, and had become a considerable person in the parish, "I don't see your children at the parish school any more." "And because they don't go there any more, your reverence," answered Mike. "But do you mean to let your boys and girls grow up without an education then?" "Not a bit of it, your reverence." "How is that, Mike?" "O, they go to the public school; it costs less, they learn as fast, and they grow up along with them that they are to deal with." "Ah, Mike, but that will never do. You *must* send them to the parish school." Mike's manner changed from grave to gay. Looking his shepherd in the eye, with a self-possessed smile, he continued the dialogue. "Father, you and I came over the water a few years ago, didn't we?" "Why, yes, Mike; but what if we did?" "Well, Father, when you and I came over the water we left 'must' behind us."

Here is a part of the answer to a much larger question. It not only

expresses a fact, and a fact of far-reaching significance; it utters a spirit of the national life so pervading and so active as to enter into our more serious problems, social, industrial, political, educational, financial. Formerly, in the older forms of society, it was a question of classes; the class denominated and overshadowed the individual. Now, with us, it is a question of individuals, and of more and more individuals, tending to work the people back into a class condition. The mistake of politicians is in trying to settle or to direct material interests without regard to immaterial forces. Many such managers, not without patriotism and a kind of sagacity, neglect this element in public affairs simply from the habit of their minds, inevitably failing thereby to rise to the dignity and power of statesmen. A smaller and blinder kind hate it, are impatient at it, call it contemptuous names, and imagine they can get on by chicanery and manipulation to the accomplishment of party purposes without it. But it refuses to disappear. Caucus and Congress, "bosses" and "workers," will go on leaving it out of their calculations;