



Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.

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If the Province of Quebec is ever to be Redeemed, it will be through the instrumentalities of Spiritualism, aided by Liberalism and the advanced Protestant Churches, all animated with genuine Patriotism.

DISMAL PICTURE. PROVINCE OF QUEBEC. What It Is Under Catholic Rule.

The United States Will be Just Like It, If It's Not Enriched and Not Resisted

The Catholic hierarchy exercises absolute control over the Province of Quebec. Maintaining the title of Rome to be Supreme, Special Privileges Granted the Clergy in 1774 Still in Force—Every French-Canadian Life Controlled by the Arch-Bishops.

One of the features of the elections in the Province of Quebec, of which Montreal is the chief city, are the meetings which take place in the churchyard after the conclusion of a Sunday service. When the congregation is dismissed they repair en masse to some spot outside the church, and there are orators galore on hand to discuss the questions of the day. At these meetings the priest not only takes a hand, indeed, if there are any questions that arise in the political world in which the church is interested, he not only takes a hand but plays the chief part, and is listened to with far more respect, and exercises far more authority, humble cure though he may be, than the greatest politician in the country.

Indeed, in this province the church is the director and ruler of all things. This is the home of ultramontanism, that doctrine by which the church arrogates to itself the power of declaring what is its sphere of action. This sphere can be enlarged so as to include all the interests, hopes and aspirations, spiritual and material, of which man is capable. More particularly does the church hold that politics is a question of morals, and at any moment it claims the right to step in and tell the voter how he should vote. In old days the Liberal party of Quebec was under its ban. In the days of Joseph Drouin there was a band of Liberals who suffered under its extreme displeasure, and during all these years the Liberals were a homeless minority in both the Dominion and Provincial Parliaments. These men were real Liberals, and fought the church and its privileges manfully. To-day, however, the Liberal party does not suffer under the shadow of the church's anger. Mr. Mercier has changed all that. He is the darling of the church, and prances about the provinces during election times in the marvelous uniform, silk breeches and all, of the Holy Order of St. Gregory. As a consequence, he is the political boss, provincially at least, of Quebec.

SUSPICIONS OF MR. LAURIER.
Mr. Laurier, the leader of the Dominion Liberals, is undoubtedly the true blue son of holy church. He is believed to hold the ultra doctrine for the creation of ecclesiastical offices. The priest of a parish obtains the signatures of a majority of the freeholders to a petition asking for the erection, say, of a new church. On this petition being presented to the bishop, a *pre-nata* assessment is imposed upon all the farms in the parish to defray the cost, and like this, this assessment becomes a first charge upon the land. No Protestant, however, is compelled to pay either tithes or assessment. But in its practical operation the law is injurious to the Protestant settler. For the more English farms transferred to French hands, the larger is the revenue for the church. That is, the law offers the clergy a premium for the expulsion of Protestants. The Fabrique Assessment law works strangely in other respects. Thus, if a French or Irish Catholic farmer who has borrowed money on mortgage fails to meet his assessment for church purposes, the church is empowered to seize and sell his land for the default, and to claim back priority over the mortgage. The general effect of the tithe and assessment laws—applied

forth in the decree of excommunication respecting the same, as recorded by the Holy See, in other words, the law of a Canadian Legislature was made subject to a decision of the Pope.

ORIGIN OF THE PRIVILEGES.
It may be asked how it comes that the church of a conquered people has become seized of all these great powers and extraordinary privileges. The answer is that they were wrung from Britain in the hour of its extremity, and in this the people of the United States have a personal interest. In 1774 the first mutterings of the storm which subsequently developed into that political tempest which severed the thirteen colonies from Great Britain were being heard. Britain was girding itself for a struggle not alone with its colonies but also on the Continent. It was deemed by its statesmen well that all cause of irritation in Canada among its newly-found French subjects should be removed as far as possible, so that at least from that quarter it would encounter no trouble. Its anxieties on this score resulted in the passing of what is known as the Quebec act. This statute gave the church the privileges that it so highly values to-day. At that time the use of the French language was not so much assured as it is to-day. In fact, the church had no legal or other privileges to secure the perpetuation of that tongue. But at a later day, in fact, a half-century later, at another opportune time, the church, which had secured a Canadian statute securing to them the use of the French language in all printed Government documents, in the debates of Parliament, and in the procedure of the Quebec courts. This seemingly trifling sum has turned out to be the bulwark of the whole system. By it the church holds the people apart from the rest of Canadians both in spirit and in material progress.

CONDITION OF THE FRENCH-CANADIAN.
It will be only fair to add that the population of this province nominally is above the average of populations whose material advantages are so altogether insufficient and whose minds are plunged in such medieval darkness. Intellectually the French-Canadian is certainly behind even his Breton ancestors; materially his wants are few, and his life is one of poverty and struggle. He is practically independent of most of the resources of civilization. Almost every bodily want he supplies from his own farm if he is a farmer. The clothes he wears, the shoes he wears on his feet, the hat on his head, the tobacco in his pipe, and probably the pipe itself, are the productions of his own industry. His agricultural methods are backward in the extreme. Machinery, such as is used by every other farmer in Canada, is to him a mysterious and uncanny agency. So long as he is easy with his church and has the wherewithal to make for himself a pot of pea soup he is content. It does not trouble him that his children are growing up in dense ignorance as is the case with himself. He has no aspirations towards the graces of life. Rude furniture and a rude house are all that his highest hopes aspire to in this life.

Such a man, of course, is an easy pupil to the priest, who himself is not much removed in point of intellectuality above his flock, but the priest rules the habit and the Bishop guides the priest. The machinery, therefore, is simple. Whenever the Bishop feels that the church in any of its numerous bulwarks is threatened, he at once issues a mandate, which is read by the priests of the diocese from one end to the other. The simple flock receives the utterance as the voice of God, and thereby the best laid schemes of politicians in Quebec "gang aft agley."

Readers of *Tribune*, therefore, interested in this struggle between parties in Canada would do well to keep an eye on the church if they want to know how the cat will jump.—*Triquet*.

CREMATION. It Was the Choice of Emma Abbott.

A dispatch from Pittsburg, Pa., under date of March 3, says that two weeks previously the body of Emma Abbott, the prima donna, was reduced to ashes there at Samson's crematory. The executors of her will and her legal adviser, W. W. Dunning of New York, went there Feb. 14 and made arrangements for the incineration. They pledged Mr. Samson to secrecy to prevent any trouble being raised by Mrs. Abbott's mother, who was opposed to the body being burned.

The body was shipped from Chicago, Feb. 16. It reached there the morning of Feb. 17, on the limited, and the remains arrived at the crematory about 8 o'clock. They were accompanied by the executors of the estate. No one else was present except the employees of the establishment. The remains were taken from the handsome casket in which they arrived and placed in the retort at 9 o'clock and at 10:15 the ashes were taken from the retort and placed in a copper urn.

The body was dressed in Mrs. Abbott's favorite dress, the famous \$5,000 gown. It was a rich, heavy cream silk, trimmed with lace and ribbons and thickly embroidered with gold. The ashes are now in a vault of a safe deposit company in New York, where they will remain till the completion of the monument being made in Massachusetts, after which they will be placed under the monument. The monument will cover both the remains of Emma Abbott and her husband. Mrs. Abbott decided three years ago while here that her body should be cremated.

Mrs. Abbott was lavish in her donations to the churches, which oppose cremation on account of its being doubtful whether the resurrection of the body under those circumstances could take place at the final day; yet in the face of that belief she has her body cremated. Well, she was right in so doing.

Mrs. Maud Lord-Drake.
Mrs. Drake will hold seances at 233 S. Paulina St. every Sunday, Wednesday and Friday evening, until May 1.

CHICAGO DOCTORS. Their True Inwardness Exhibited. Hypnotism, Magnetism, Mesmerism.

Since sending my article on Civil Liberty, another report of the same meeting of the Medical men as given in the *Chicago Herald* has been received, and as it contains additional matters of interest, it calls for additional remarks. Here it is:

The Medical-Legal Society of Chicago met at the Grand Pacific Hotel last evening, 105 members and visitors being present. Dr. Henry M. Lyman read a paper on "Monomania." Dr. H. Etheridge on "Medical-Legal Relations of Laryngitis." Dr. C. T. Parkes gave a full report of the unavoidable and accidental death by chloroform of the little Jones girl at the Presbyterian Hospital.

The following resolution was adopted by the society:

Resolved, That public seances of hypnotism and mesmerism, and magnetism should be prohibited by law, under severe penalty, and that the employment of hypnotism for medical purposes should be permitted solely to duly qualified medical men, conditioned upon its being practiced only in the presence of other medical men or undoubted friends of the patients operated upon.

Dr. M. H. Jackson, Archibald Church, and J. C. Henry were appointed by the Chair to present this resolution to the Legislature.

And here I would ask, is it not a little strange—somewhat singular, to say the least—that these men, who are so much in the Presbyterian Hospital from the improper administration of chloroform, which they claim the exclusive right to use in a scientific (?) manner, that they should at the same time attempt to lay violent hands on, and claim the exclusive right to control, the long taboed psychic powers described by Mesmer, and extensively employed by the thousands of experts in healing diseases through animal, Vital or Spiritual Magnetism, and resolve to move for a law to compel all those expert healers to abdicate the right to use those cultivated natural powers with which the Infinite has endowed them to aid suffering humanity; all for the especial benefit of the "Regular" (?) physician.

But, say these men possessing such wonderful scientific attainments, "It is dangerous" (?) in other hands than those of the "Regular" physician. So say they of chloroform, morphine, hydrochloral, etc. Was chloroform dangerous in their hands when administered to "the little Jones girl" in the Presbyterian Hospital, where science and every scientific appliance and attainment is supposed to be on hand? Yet the little girl died. Scientifically of course, or will the learned savans attribute it to a "special interposition" of the Presbyterian creed of "predestination and damnation of infants"?

Of course morphine is not dangerous in their hands, yet Mr. Corbin of Salina, Colo., lately had a scientific (?) hypodermic injection of it made by a prominent M. D. to relieve some neuralgic attack, and died in a short time from the effect of it while only a few years since a young lady while traveling was suffering from the headache and while at the depot in Detroit consulted a scientific M. D. for relief. The ever ready morphine was administered, and in half an hour she was a corpse.

Anti-pyrene is not dangerous in their hands, and yet numerous cases are reported in the medical journals where scientifically (?) administered it has caused obstruction and stoppage of the heart's action.

These are only a few samples of what is occurring almost daily, thousands of which are never heard of by the public and not even dreamed of by them, and yet these men, after denouncing for so many long years as a humbug and a fallacy mesmerism, animal or vital magnetism, psychology, clairvoyance and spirit healing, have now, by christening it anew, under the name of "Hypnotism" or "Suggestion," and by the use of a hidden mine of danger to the people, and have the consummate gall to ask the Legislature to place this dangerous (?) dynamite with all its fuse and explosive ends entirely in their hands, in order that it may be used as scientifically (?) as chloroform, hydrochloral, anti-pyrene and other such deadly poisons, and to give the use of which death so often kindly relieves them of all responsibility.

But, if possible, worse evils than death follow in the wake of these harmless (?) remedies of the "Regulars." Observe the glossy eye, the pinched and haggard features, the far-away look, the fearful disposition, the wandering intellect, the prematurely bright at one moment and extremely dull at another—the enfeebled digestion, and the ultimate softening of the brain, or the general breaking down of the whole system of the hundreds and thousands who have become the victims of the morphine or chloroform habit induced through long continued dosing with these harmless pain destroyers, (or pain producers rather) as employed by these gentlemen of scientific parts in almost every painful ailment, either singly or combined. They must stop the pain without regard to removing the cause and thus restoring an equilibrium in the system, even though in doing it they stop the patient's breath, or entail upon him the necessity of ever after continuing the habit, or suffering tortures worse than those inflicted in the middle ages by the "Holy Inquisition."

What know these men of the psychic forces which pervade the Universe? From their own confession, as shown in the former article—simply nothing—and yet while asking for a law to give them the control of the whole matter, they wrap themselves in their pompous robes of self-sufficiency, lined with the "Code of Medical Ethics," and embroidered with the stupidity of a false education, and refuse to seek for instruction where information is to be gained. And should they make the attempt they would approach the subject loaded down with the innumerable prejudices and the preconceived and false hypotheses in which they have been educated, and would, therefore, be entirely unprepared to investigate the phenomena with candor and unbiased judgment, or to appreciate

and classify the facts they might obtain.

Their knowledge of the human system, derived from the study of the inanimate *cadaver*, falls very far short of enabling them to learn the powers of the soul or the possibilities of the spirit.

Do they not know that all acts which are calculated to confer upon any particular class authority to control in a certain direction all matters pertaining to the rights of all other classes of citizens, are unconstitutional and void.

It is patent on the face of it that the law asked for by these "Regulars" is intended to deprive the public at large of the right of selecting their own choice of medical attendant and mode of treatment for themselves, and through this unconstitutional legislation, deprive them also of their parental control over their invalid children; while at the same time it is intended to make it a crime for one endowed by nature with the divine power of healing "by the laying on of hands," or who through the psychic forces of an illuminated brain directs the remedy to cure, to exercise for the relief of a suffering and doctor-ridden humanity their inborn and spiritual gifts.

Will the people longer stand by and see through the political combining forces to gain and retain party power, villainy after villainy completed in the enactment of our Legislatures for the benefit of corporations, trusts, cliques, combines and classes; every one of which is intended to legalize the robbery of the masses of their individual rights and inherent liberties; or will they rise in their might and consign all such incompetent and unprincipled legislators to merited disgrace or oblivion? We shall see.

"Who would be free, himself must strike the blow."

D. P. KAYNER, M. D.
Salida, Colo.

To Those Who Would Live Well and Live Wisely.
In the midst of life death is near us. For an all-wise purpose the light is shut out from our eyes, that we may not always know at just what hour we shall be called to come up higher.

From birth to death we are not certain of an hour's time, therefore, why live so constantly for the future, and, further than the earning of a few paltry dollars, let the to-days slip by, taking no heed of the good that is within our reach to do?

Could we, or did we realize that to-day is the last day of our life, would we not hasten to learn of the many things we might accomplish in so short a time?

A good way to make this life brighter, and at the same time be laying up treasures in heaven for ourselves, is to let no sun sink to rest without its having shone upon at least one good deed done.

It is not in giving a few hundreds or thousands of dollars to build public institutions, or in the money we give for food and clothing to the needy, but, my friends, when you share your sympathy and love with a brother in need or in trouble, it is quite as noble a way of doing good, and will just as surely bless humanity.

When a man has money more than he needs or can spend for his own use, he does not merit a great deal of credit if he does occasionally a little overpay his workmen, or cast a half dollar to the beggar in the street.

Many a man who is faint for want of food, or stands at your door shivering with the cold, has within his heart a mint of wealth which your money could not buy.

To-day we build for ourselves a mansion with all conveniences, and fill it with the luxuries that gold will buy; we draw about us the moths which our light of wealth attracts, and all is beautiful, but what of the to-morrow?

The undertaker comes with his pine box, which now becomes the home of the body, and Mother Earth will receive the body to-morrow, and the man who passed out yesterday, and the same as the one who will go to-morrow; she is no respecter of persons.

As the earth receives the body, so does the Spirit-world receive the soul.

The mansion and the home are both left behind, and the new life is spread before us. Are we prepared to enter upon its work?

There, what we have done, and not what we have owned, will constitute our wealth. Let us not enter the new life empty-handed, a bankrupt in all that makes life worth the living.

CELIA C. BARTLETT.

Been to Heaven.
To THE EDITOR—Four months ago Jesse, the 13-year-old son of Maud and Hendler, born for the world, was taken into a deep sleep lasting thirty days. When he awoke he told his parents that he had been in Heaven. The boy minutely described a trip the father had taken to Illinois and said that from Heaven he had looked down upon "papa." He said that he had come back to remain until he was 30 years old. Tuesday of last week the boy, who is well liked, was invited to a neighbor's to dine. Shortly before the hour for dinner he again fell into a deep sleep, saying to his parents that he would be much stronger when he awoke. He has been asleep since that time. His heart moves regularly, but not strongly, and he appears to suffer no pain. His skin is moist and warm. He does not move, but his mother sees to it that his position is changed every hour or two. Milk in small quantities is put in his mouth at intervals, but if he is so gentle, after such an effort, we know it. Five prominent physicians in Southern Indiana have tried all known means to shock his nervous system as to cause the boy to break off from the deep sleep that is upon him, but each has failed. The case has no parallel in this part of the State and is exciting great interest.

Columbus, Ind., Feb. 11.

George Baneroff published a book of so-called poems in his youth, and later in life sought up every copy he could find. It was a beautiful example to other persons who write poetry.

The Mikado of Japan is to visit Wisconsin next summer, partly for the waters and partly for the spectacle of "Innocent's" movement. Six villages have been engaged for the Emperor and his suite, which will comprise at least sixty persons. No Mikado has ever before left his own dominion.

for a moment the passage of such an act it will become necessary for the people to enquire if our lawmakers have gone mad, that they can be coerced, coerced or bribed into passing acts of such stupendous folly and villainy as these M. D.'s are asking for?

Do they not know that all acts which are calculated to confer upon any particular class authority to control in a certain direction all matters pertaining to the rights of all other classes of citizens, are unconstitutional and void.

It is patent on the face of it that the law asked for by these "Regulars" is intended to deprive the public at large of the right of selecting their own choice of medical attendant and mode of treatment for themselves, and through this unconstitutional legislation, deprive them also of their parental control over their invalid children; while at the same time it is intended to make it a crime for one endowed by nature with the divine power of healing "by the laying on of hands," or who through the psychic forces of an illuminated brain directs the remedy to cure, to exercise for the relief of a suffering and doctor-ridden humanity their inborn and spiritual gifts.

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JUST THOUGHTS.

A Critical Mind Considers Them.

Should be Read by All.

To THE EDITOR—The following editorial from the Philadelphia *Levee* is a mine of valuable suggestions. Its should be thoroughly studied:

JUST THOUGHTS.

Justice is usually thought to apply to conduct, especially that which is shown in the relations between man and man. To be just in this sense is to give every one his due, to discharge the obligations which fall upon us, to preserve strict integrity in all our dealings, and to be not only honest, but honest in every transaction. But, just conduct, rightly occupies a prominent place in all moral and ethical life, and while we cannot too strongly emphasize its lessons of duty, there is another department of justice which receives less attention than it deserves, i. e. just thoughts.

There is a popular fallacy that, while we can help what we do, we cannot help what we think. Yet the thought lies at the foundation of action, and no structure of just deeds can ever be safely built unless the substratum of just thought be sound and firm. It is both a rare and a difficult thing to think justly; it is, indeed, largely an intellectual virtue, to be attained even in measure only by careful culture and persistent effort, and in its perfection never by imperfect beings. Nevertheless, every one who desires it and endeavors to develop it within himself can succeed to a great degree; and the habit of thinking justly, like every other habit, increases with every exercise.

Perhaps nothing so greatly tends to just thinking as the practice of suspending judgment until we have full means of testing it. This is often an irksome task. A state of uncertainty or suspense is so disagreeable to many persons that to avoid it they will hastily make up their minds on mooted points, imagining that thus they have forever settled the matter. Opinions thus formed are no value, and carry no weight. Yet having once formed, these opinions feel bound to uphold and stand by them, and they are very unwilling to hear them questioned or opposed. Much of the useless controversy which wastes the time and exhausts the energies of thousands, without eliciting any truth, springs from no other source than this. The fact is that upon a vast number of subjects suspense of judgment is the only mental condition which is at all likely to lead to truth. A more modest and correct estimate of our own powers would of itself suggest this course. Surely, unless we are well-informed on the subject, and fully able to analyze the facts, to weigh the probable causes and to put aside all prejudice and prepossessions, we are not in a condition to pronounce upon subjects so far from our own knowledge as to be sure of our opinion. Indeed, upon many things we must be content to remain indefinitely in the state of mental suspense. The life of any one man is too short, and his powers are too limited, to solve any questions which are continually arising in the various departments of thought. The business man, for example, may be interested in the discussions of scientists, in the various systems of art, in the new discoveries of medicine, in the schemes of philanthropists or the theories of philosophers. Yet, he cannot form just opinions upon these subjects, for his line of thought, and if he be wise, he will be willing to remain uncertain where he is of necessity ignorant. On the other hand there are subjects on which he has no right to remain either ignorant or undecided. Those which involve his own actions and responsibilities he is bound to consider. In his daily conduct, in his duties as a citizen, in his relations with his family, his friends and society, he will constantly be confronted by the need of just thoughts and the imperative obligation of cultivating them. To study the underlying principles of such things, to understand the common sense of the world, to have clear ideas upon them, to shrink from mental labor requisite for the work, and to welcome all the light that can be shed upon them from every source—these are binding duties upon every one of us. Unless they are fulfilled to the best of our ability we have no right to feel satisfied with our conduct, for that will ever be the outgrowth of our thought. It is a form of excuse for wrong-doing that we *meant* to do right, if we have not used our best powers to discover what is right.

Perhaps the greatest hindrance to the prevalence of just thoughts is the strong influence of desire upon our conclusions. Professor Faraday, in a well-known lecture on the Education of the Judgment, said: "Among those points of self-education which take up the form of mental discipline is the tendency to deceive ourselves regarding all we wish for, and to get accurate information on these desires." The force of the temptation which urges us to seek for such evidence and appearances as are in favor of our desires, and to disregard those which oppose them, is wonderfully great. In place of practicing wholesome self-discipline, we make the mind to resist its desires and inclinations until they are proved to be right is the most important of all, not only in things of natural philosophy, but in every department of daily life." Certainly all this demands much earnest purpose, much patient self-discipline, much mental labor. Yet the reward is a great and increasing one.

President Barillas of Guatemala had not been an improvident ruler, and if the present troubles force him out of his country he will not go penniless. Bonham \$2,000,000 or \$3,000,000 which he has lately realized on his property, he has matter of \$20,000,000 in the Bank of England.

