

high standing as an expert in mental disease imparts a special value to his words, and some of his decided expressions of opinion, which we quote hereunder, are all the more remarkable in as much as they represent the matured judgment of an alienist of the first rank who is dealing with his subject solely from the viewpoint of the scientific observer of facts that have a bearing upon mental health.

'Teachers,' says he (and, we might add, parents as well), 'too frequently use the word "Don't." "Don't say don't," is a pedagogic maxim too often overlooked and disregarded. Such negative training fixes the attention upon the contrary idea, and an idea immediately tends, as pointed out, to become action, and the contrary suggestion is thus carried out.' Here are some passages that are worth quoting in full (pp. 240-1):—

'Possibly the earliest appearance of the will is the power to fix the attention, which naturally seems to be the first act of the will. It is during early education by the teacher that the foundation of character is laid: probably, if a period is fixed, it is during the first seven years of life; the character being formed during the next seven, and consolidated during the third seven, viz., between the ages of 14 and 21, and what is laid becomes too fixed and firm to be capable of reform after the age of 21 years; hence the recidivists among drunkards and criminals, who repeatedly come under treatment, being sent to prisons and institutions with the object of reformation!

'Children bear the scars of moral injury all their lives. . . . The groundwork for the healthy mental life must be prepared and laid in early life.

'I cannot help thinking that our system of education, hitherto, has not been of the best type for the moulding of character so that children may develop into good and useful citizens. Teachers have been too much concerned with imparting knowledge, as if to pour knowledge into the mind was to educate, and there has been more concern with the knowledge to be taught than with the individual to be educated. Too little attention has been paid in the past to the development and formation of character, to discipline, to obedience, and to conduct. True education consists in the full development of all the powers of the individual, and is concerned with the growth of healthy instincts and tendencies. Reverence for authority has been, we may say, almost totally disregarded—except possibly the personal authority of the teacher—and the catechismal injunction to honor and obey, to submit, and to order one's conduct, has been relegated to the category of abandoned superstitions, much to the detriment, not only of children's welfare, but also of that of the general community. I do not think, in these days of equality, that we have adequate compensation for such a purposeful omission. There can be no perfect manhood unless there has previously been a perfect childhood.'

Without accepting every dictum in these quoted words of Dr. Jones, we may call attention to the manner in which, from the view-point of the expert in mental disease, the Catholic idea of education is sustained, and the purely secular system reprobated, in the two last paragraphs cited above. He grapples with his subject at closer quarters on pp. 241-2 of *The Practitioner*:—

'The question of religious instruction is now dangerous ground for the uninitiated, and, under the present rule, it appears to be "taboo." Nevertheless, spiritual agencies do kindle a spirit of fervor, sympathy, and right-mindedness even among the roughest characters and in the most crowded areas of our cities. Possibly there may have been intolerance and excessive religious zeal in the advocacy of religious dogmas upon unwilling minds in the past, but true religion is a service and should be so taught. It urges one to think of others, and to cultivate high ideals, not only for the family, but also for one's country. . . . The questions of religion and morality are, in my opinion, not separate. The spirit of love and reverence towards God, towards parents, towards women, is native to every child, and the teacher who believes in his religion is capable, through religious teaching, above all others, of drawing out what is best and noblest in his pupils, and it is not too much to say that the teacher who does this consecrates himself or herself to the highest human interests. In order to teach morality, it is essential that conduct should be early inculcated by good examples, so that the child may see and copy them. Children should be taught to avoid bad companions, and to choose only those who can raise them up to be honest and truthful, never to break a promise, to show kindness to others, to be gentle with those weaker than themselves, to respect the aged, to be bright, cheerful, and good tempered rather than discontented and grumbling: such training forms the essence of self-control.'

'If,' adds he, 'the moral habits already commended and cited *seriatim*, are early inculcated—and they are not copy-book headings, but sterling advice—they will tend to become second nature, and to be the best preparation for a successful and prosperous life.' Here we have, in effect, an expert scientist's verdict as to the important part played by religion and religious education in the promotion of mental health. Thus (in the scriptural phrase) piety is useful in every respect. And the highest morality makes the best health.

Notes

Thanks!

Our cordial thanks to the many friends from end to end of New Zealand who have been good enough to write or telegraph their kind appreciation of our Papal Jubilee Number of last week!

Deranged 'Epitaphs'

'A horrible conglomeration of unmitigated prevarications!' With this energetic 'derangement of epitaphs' a speaker at an impromptu debate on Tuesday evening, at the Dunedin Competitions, described the statements of an adversary. The expression, 'terminological inexactitude,' must now be relegated to the cowshed.

The Eucharistic Procession

One of the best-known journalists in New Zealand writes as follows to the *Wanganui Chronicle*:—'I hasten to explain that I am not a Catholic. I am quite without prejudice in regard to all religious questions. But as a citizen of the Empire, all this virulent talk about the Catholic procession in London disgusts and grieves me. There can be no serious pretence of religious liberty in England while any religious body is subject to such wanton and irreverent interference. I have many Catholic friends. I have received much courteous kindness from the Catholic clergy. I hold that in any free country my Catholic friends should be at liberty to worship their God in their own way. This persecution by Protestants wars as much with one's sense of fitness as with one's sense of decency.'

Reaping the Whirlwind

'Almost every day,' says the *Catholic Times*, 'brings news of terrible crimes and disorders being committed in France. Now it is a fierce strike of the workmen, whose violence causes the employment of armed force by the Government and the shooting down of the strikers. Now it is a callous murder of an aged nun in a girls' boarding school, by burglars intent on rifling the premises, and furious at being discovered. Again it is an armed band of strolling robbers, wandering over a whole province and committing murder and robbery as they move from place to place. Or it is the persistent criminality of the hooligan class in Paris who hold up belated pedestrians in the streets, and rob them and murder them if they offer resistance. The police are powerless to crush down organised criminals, while the number of criminals of youthful age continues steadily to increase. Thus is France reaping the harvest she has sown. Her statesmen have tolerated, where they have not directly encouraged, the propagandism of atheistic teaching in the schools, and by their legislation against priests and monks and nuns have removed the representatives of those religious and moral principles which can alone repress the ape and tiger in man. They have permitted God to be dismissed from education, and now they find that they can no longer control those base and dangerous instincts against social peace and prosperity which break out unchecked in the breasts of youths who have been taught to disregard the bonds of religion and morality. A State without God is a State without law and order in the long run.'

An Empty Threat

'Colonel Fitzpatrick,' says a last week's cable message 'states that a party of Orangemen had decided that the Host should never be returned to Westminster Cathedral' if there had been an open-air procession of the Blessed Sacrament at the recent Eucharistic Congress in London. We had been expecting this sort of thing. But we really never thought that a mere 'party' of the 'loyal' brethren would have undertaken the contract, in the teeth of eight hundred London police and of a guard of honor of over twenty thousand resolute Catholic men. The Poet Laureate of the lodges (Robert Young, better known to the

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{ Just over Bridge and opposite Drill Shed. } Manufacturer and Importer of Every Description of Headstones, Cross Monuments etc., in Granite, Marble and other stones.