

Father Douglas was happily unconscious that the two old ladies were really quite well off. Indeed, he occasionally brought them little dainties, although the purchase necessitated abstinence from tobacco. He often talked to the two dear old ladies of his high hopes, and how they were nullified by the present position of the Catholic chapel.

Meeting Miss Jane in the High Street one afternoon, he was shown over Ebenezer Chapel, which had now been closed more than three months. Miss Jane did not tell him that it belonged to her sister and herself, and he admired it immensely. It was spacious and comfortable, and he sadly reflected that, with a little alteration, it would make an ideal Catholic church.

The next afternoon he went to Rohoboth to tea to show some pictures he had received from his sister, who was a missionary nun in India. Miss Jane had had no opinion of nuns whatever. According to *The Christian Trumpet*, they were all either beautiful and wicked, or hideous and cruel. However it appeared that Sister Mary, who was quite a sweet, mild looking person, looked after lepers, and the photographs were not particularly pleasant. Miss Jane began to think that she must revise her opinion about nuns.

In addition, Sister Mary had sent one of those little pious cards so beloved of religious. It was a picture of a priest at the altar elevating the Sacred Host. Underneath were the words: "And He shall be lifted up—that all men shall adore Him."

The two old ladies looked at each other in astonishment; the same thought had occurred to both. When Father Douglas had taken his departure, they discussed the matter which was in their minds. It seemed more than a coincidence—their father's last words, and the inscription at the bottom of the card. Teresa, called into the discussion, explained what it was that the priest held in his hands, and the old ladies, with their Bibles in front of them, were forced to admit that transubstantiation was not the absurd doctrine they had been led to believe.

"It seems to me, sister," said Miss Jane, "that, before he died, our father had a sudden light given him. 'And He shall be lifted up.' But does the Catholic Church preach the Word of God? I have always heard it said that they never permit the Bible to be read."

Came, Teresa with her Missal, pointing triumphantly to Epistle and Gospel for every day in the year. This was convincing proof enough.

"It seems to me," said Miss Elizabeth mildly, "that we have been very much misinformed about the Catholic Church."

From this the plot developed, a plot which Father Douglas remained in complete ignorance. Teresa and the two old ladies alone were in the secret. A London firm came down, but none of the curious succeeded in entering Ebenezer Chapel whilst the alterations were in progress. It was almost as if the place had been designed for Catholic purposes, for, with the removal of the pulpit platform, a spacious sanctuary was provided, with an admirable sacristy at the rear.

When at last everything was finished, Miss Jane and Miss Elizabeth again encountered Father Douglas in the High Street. Quite unsuspectingly he entered the chapel "to view the few alterations," but it was a full minute before he succeeded in grasping the real position.

Then the Bishop came. He fully agreed that it was a wonderfully beautiful church, and the two old ladies were much fluttered at having a real Bishop to lunch.

Father Douglas made good progress in his new building, and Miss Jane and Miss Elizabeth made excellent Catholics.

Visitors to the church much admire a painting that hangs in the sanctuary. It depicts a priest at the altar elevating the Sacred Host, and beneath is the legend: "And He shall be lifted up—that all may adore Him."

—Church Progress.

Personality as a Factor in Education

ADDRESS BY THE REV. BROTHER D. G. PURTON, M.A.

(Concluded from last week.)

One of the tests of a good educational system is the rendering of the minds of the pupils fertile in bright ideas, new thoughts, brilliant plans. Now, we all know from experience that our most brilliant ideas spring up unbidden from the unconscious, the cleverest sayings and the most touching eloquence are the least studied, the least thought out. They come unbidden from the mysterious depths of the subconscious mind. How can we work on the subconscious? By suggestion. In everything there is an element of suggestion. Everything a teacher does, every word he says in the presence of the children, is suggestive, telling for their welfare or the reverse. The study of the subconscious through dreams and psycho-analytic methods, shows that words, scenes, actions not consciously adverted to at all at the time, have been registered in the subconscious mind and continue to exercise an influence on all our subsequent mental processes. Such of them as are baneful may lead later on to serious mental troubles and psycho-neuroses. Father Barrett, in his chapter on *Education and Auto-Suggestion* says: "In the course of treating patients suffering from psycho-neuroses, when one is searching among past experiences for the origin of the trouble, one frequently finds that the seeds of mental disease were sown in the schoolroom. Indeed, it would not be too much to say that almost half the nervous breakdowns that occur are due to experiences of school life." In any case it is well known that quite a number of phobias and minor obsessions that trouble many people in later life had their origin in the schoolroom. A simple case will suffice to illustrate. Just as suggested courage does good in the classroom, sports ground, or battlefield, so suggested discouragement does no end of harm. A teacher says, petulantly, 'You will never learn geometry,' 'You will never play the piano,' and the result is that by subsequent auto-suggestion the child acquires an actual phobia for these subjects or at least becomes a confirmed idler during the lessons.

Where the Personal Interest Counts.

It is well to remember too that what the child calls laziness, "I am too lazy to do it," is nearly always lack of interest and is therefore due to some failure on the teacher's part. We are never too lazy to do what we are interested in doing. Perhaps the laziness or lack of interest is actually

on the side of the teacher who is allowing himself to slide or drift into the easy way—the line of least resistance.

There is another interest in which the teacher must not fail if he will use to full advantage the powers of his personality. That is a personal interest in each of the children and in on one more than the others. Indifference on the part of the teacher to any of the children is more evil. There is nothing a boy or girl is more sensitive to than indifference, studied neglect, coldness, or reserve.

To return to another aspect of school life—the making of learning a pleasure, which again depends altogether on the teacher's personality. It should be recognised that memory, imagination, reasoning are natural faculties as susceptible to training as skill in cricket or hockey. But sport is exercised and trained in a pleasurable way while too often the mental faculties are trained to the accompaniment of mental and bodily restraint, even at times to the accompaniment of physical pain. *The Schoolmaster* by the late A. C. Benson, master of Magdalen and brother of Mons. Hugh Benson, is doubtless well known to many of you. In that book he says, speaking on this point: "We should never expect a boy to become a good player at any game unless he enjoyed it and how we dare to exclude enjoyment so rigorously from our system of education is one of the mysteries that it is difficult to fathom." "The result is," he continues, "that we send out from our public schools year after year many boys who hate knowledge and think books dreary."

Implanting a Love of Learning.

Think then of the responsibility incurred by a teacher who, so far from implanting a love of learning has only succeeded in giving a rooted hatred of it. The importance of this in the matter of religious teaching cannot be over estimated. We cannot hope to give in any school course an adequate treatment of a subject so vast as religion. The essentials we strive to give. But how immensely important it is to have stirred up in the heart a love for the things of God; a love and a taste for the devotions and practices of the Church; a sweet intimacy with holy things that longs for further and deeper knowledge. How few boys and girls on leaving school seek, at least in the heyday of youth and pleasure, to extend their

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