

Current Topics

Friendship

Le cœur a ses raisons que la raison ne connaît pas, wrote Pascal long ago. In many affairs of life we are swayed more by the heart than by the head, and after events frequently ratify the judgment of the heart. Both in nature and grace love is more powerful than reason, the heart than the head, and friendship than law. As the vivid spoken word moves us more than the dead page of print so too men have more influence on us than books. It is man that matters; God in His Wisdom became one of ourselves in order to win our love, and He did so because of His knowledge of human nature, of the human heart, which He had made. *Come to Me*, spoken by the Man who was also God was more powerful than *Thou shalt*, written on tables of stone. Friendship, love, was esteemed by the pagans as one of the greatest gifts a man may possess. To Our Lord Himself it was no less; and out of the Twelve there was one who was privileged to lay his head on the Sacred Heart. And were there not also Lazarus and Mary, in whose society He found rest and comfort in His human life? Nothing is more than a friend, apart from the grace of God; and if the pagans had no words sufficient to laud friendship, the Scriptures and the records of the saints are not behind them in this. But there is true friendship and there is false, and even sacred things can be profaned. Nay, the more sacred and the more noble things are more easily profaned. To keep your friendship on the high plane you cannot do better than pay attention to the following wise advice:

"Friendship must be loyal: there must be no fair-weather worship, nor any friendship that allows an attack to be made unparried. A man may sit and never say a word, yet leave the room with the shame of disloyalty on him. Rats leave the sinking ship, but that is to be expected of rats.

"Friendship must be constant, for constancy is the essence of friendship. To be changeful of friends is bad for them and worse for us. Many acquaintances, yes; many friends, no! Friendship must be frank: friendship must be based on sincere confidence and trust, but this does not justify constant correction, which is an over-hasty attempt to reach the results of friendship. Friendship must be ideal: I must see my friend as he is and as he might be. It must be respectful; for passion destroys friendship by destroying respect, and cheapens the precious signs of love."

If you can secure these qualities in your friendships life on earth will lose much of its bitterness and nearly all its loneliness. All it cannot lose, for the world remains for ever a vale of tears, and man's soul can never find its home here. Still burdens will weigh less heavily when we have others to help us bear them; and the long road home will be less lonely when we are not doomed to walk it alone. As an old Irish wish has it, Be true to your Lord, to your country, and to your friend:

*Mo ghuidhe thar gach nguidhe dhuit
Do chroidhe bheith go dilis
Do'd Thir a's do'd Thighearna a's do'd carad,
Gan chlaonadh go brath!*

(My prayer beyond all prayers for thee,
That your heart be true
To your country, your Lord, and your friend,
Unchanged for ever.)

Psycho-Analysis

We promised a correspondent some time ago to say a word concerning the subject of psycho-analysis, concerning which so much appears in the press of late. We are fortunate in finding a brief and clear treatment of the subject from a Catholic view point in an account of an address delivered by Dr. Charles G. A. Chislett,

M.B., Ch.B., F.F.P.S.G., in the Catholic Institute, Glasgow, before a large attendance of clergymen and Catholic doctors and medical students.

Dr. Chislett defined psycho-analysis as a method of investigating the condition of the unconscious mind of an individual. He said that the mind might be divided into the conscious and the unconscious. The former could appreciate a person's surroundings, time, sensations from the special organ acted upon, and the resulting emotions and desires, so as to bring into play memory, will-power, reasoning and judgment. On the other hand, the unconscious mind might be likened to a cage in which are imprisoned the bogies and skeletons of the mentality of the individual. In a normal mind these unpleasant experiences are locked up and forgotten, but in the abnormal state they may break out of the cage and dominate the individual, especially when awakened by association or something which reminds him of them. Dr. Chislett then gave several illustrations of these conditions, and especially dealt with repression of unpleasant experiences. He then referred to the methods of the psycho-analyst such as: (1) hypnosis, (2) crystal gazing, (3) association tests, (4) method of free association, and (5) the interpretation of dreams. He believed in the value of the association tests, which he fully described.

Psycho-analysis, said Dr. Chislett, was moral and legitimate for Catholics within certain limits, but it is admitted, even by leading non-Catholic psycho-analysts, that Catholics do not need psycho-analysis so much as the non-Catholic, for the Church has made provision not so much for the unearthing of mental complexities as their repression. Every time the Catholic goes to Confession he indulges in introspection by the examination of his conscience. He does not repress his bogies into his unconscious mind, for he confesses them and the suggestion that they are for the future non-existent is so powerful that the unconscious never receives them.

In the discussion that followed the chief speakers on the clerical side were Rev. Professor Hamilton, Rev. C. Cooksey, S.J., Rev. J. Bullen, S.J., Rev. P. Doyle, and Rev. T. O'Connor; while on the medical side they were Dr. Colvin, Dr. Scanlon, Dr. McArdle, Dr. Henry, Dr. Maguire, and the chairman, Dr. Conway.

The general opinion of the meeting was that while psycho-analysis might do good in shell-shock, or where there was a sudden shock to the nervous system and also in hysteria, it would be of no value where the neurosis was the result of an early stage of an organic disease. It would not be of so much value as tonic measures where the neurosis was the result of a weak nerve capital or inherited. For the sexual pervert the best psycho-analyst was the minister of religion or the Catholic priest. It was also the feeling of the meeting that psycho-analysis lent itself to quackery and that the professional standing and moral integrity of the psycho-analyst should be beyond reproach.

The Irish Victory

Grattan's Parliament is to most Irishmen more a phrase than a reality. Comparatively few understand that it was only in name an Irish Parliament. Under it Catholics were disfranchised. It was composed of the Ascendancy classes, and in fact corresponded to what we used to call, a few years ago, "The Garrison." It was never in any sense representative of the Irish Nation; never in any sense government for the people and by the people. It was filled by men who, with a few noble exceptions, were ready to accept the blood-money that England paid them so lavishly for the murder of their country. Yet, bad as it was, Ireland prospered marvellously under it, which may be taken as a proof that Campbell-Bannerman was right when he said that good government is never a substitute for self-government. When the Act of Union was carried by bribery and corruption Ireland was plunged into a mire of degradation. Under the Union several families decimated the helpless people, and it is certain that England was in no hurry to save the starving peasants. During the nineteenth century now and then a maddened people flamed into rebellion and flung

Keep little girls' heads clean in a nice way by using the U.F.S. SHAMPOO GRANULES. Better than greasy, sticky head ointment, and ever so much nicer to use. They free the head from nits, and make the hair fluffy, thick, and beautiful. Sufficient for 24 shampoos. The price is 2/6 a tin; posted 2/10 from the :: :: :: ::

United Friendly Societies' Dispensary, Thames Street, Oamaru