

that morality would suffer seriously if the field of auto-suggestion were given a quasi-scientific basis. It needs no great metaphysical acumen to see the truth of his warning. If we can only persuade ourselves that the blame for our misdeeds is to be laid, not on our conscious selves, but on another self, unconscious and absolutely distinct from our conscious self, which acts in blind obedience to auto-suggestion, we shall have a very easy way of shirking responsibility. It is of this precisely that M. Coue tries to persuade us. He scorns the very idea of free-will, for he says, to quote one of many passages: "Thus we who are so proud of our will, who believe that we are free to act as we like, are in reality nothing but wretched puppets of which our imagination (another term for the unconscious) holds the strings." Quite logically he says: "Certain criminals commit crimes *in spite of themselves*, and when they are asked why they acted so, they answer, 'I could not help it, something impelled me stronger than I.'" Nor does he permit us to say that we are at times responsible. He maintains that it is the unconscious self "which, contrary to the accepted opinion, *always* makes us act, even and *above all* against our will when there is antagonism between these two forces." The implications in the moral order involved in such statements are so clear that they render comment superfluous.

It is also superfluous to call attention to the futility of a system that first sets up "the unconscious" as the general director of all our actions, and proceeds to describe in detail the manner in which the unconscious acts. Unless M. Coue is possessed of conscious unconsciousness, neither he nor any one else can know anything about the operations of the mysterious thing of which he speaks so confidently. His unconscious self is a figment of his imagination, and his description of its operations is imagination in its second flight.

M. Coue's theory is an insult to the Creator. God is not the bungler He would be if the theory were true. Man has an ineradicable conviction that he has free-will; that he is under the obligation of ruling his actions by this will in the light of reason, and that he is, therefore, responsible for his conduct. According to Couicism, man is only a wretched puppet, living in a world of delusion, and this by the direct action of God. Man has conscious intelligence and will, the obvious purpose of which is rational self-direction; but, according to Couicism, both have failed of their purpose, and the only hope of self-direction is consciously to control the unconscious. An all-wise God could not make such blunders.

### Catholic Scholarship Examination, Auckland

The following are the results of the leading candidates at the recent Catholic scholarship examination:—John Quinlan, Marist Brothers' School, Hamilton, 369; Agatha Devlin, Grey Lynn Convent, 367; James Lynch, Marist Brothers' School, Vermont Street, 346; Grace Butler, Grey Lynn Convent, 342; Cecille Chitty, Convent, Hamilton, 340; Eric Mahoney, Convent, Te Awamutu, 336; Annie Porteous, Grey Lynn Convent, 331; John Dane, Marist Brothers' School, Vermont Street, 331; Kathleen Cooper, Grey Lynn Convent, 330; Trevor O'Leary, Convent, Devonport, 327; Luke Desemere Nola, Convent, Dargaville, 326; Marie Little, Grey Lynn Convent, 324; John Shine, Good Shepherd School, 324; Cicely Plank, Convent, Onehunga, 323; Linden Chitty, Marist Brothers' School, Hamilton, 320; Henry Byrnes, Marist Brothers' School, Vermont Street, 315; Gordon McCarthy, Marist Brothers' School, Vermont Street, 312; William Taylor, Marist Brothers' School, Hamilton, 306; John Trigg, Marist Brothers' School, Hamilton, 302; Eva Soljack, Convent, Parnell, 305. Scholarships are being offered to Misses Agatha Devlin and Grace Butler and Masters John Quinlan, James Lynch, Eric Mahoney, and John Dane.

When the soul is feeble to believe, when we feel ourselves indifferent to the good and true, when things seem burdensome and life appears a giant load of care—it is possible to remind ourselves that we have been along that very road before, and have watched the leaden darkness of those same great clouds, and yet beyond them we have come out into sunlight and have been refreshed.

## Answers to Correspondents

F. N.—The Fascisti movement in Italy is described as a constitutional Labor revolt against Communism and the I.W.W. system of industrial action. Former Socialists who were disillusioned by realities began to organise after the war under the name of Fascisti (from the Latin *Fasces*, meaning a bundle of rods and typifying strength in union. The leaders, Rossi, Arpinate, Mussolini, and others, were all former Syndicalists or I.W.W. men. It is not an anti-clerical movement.

INQUIRER.—The living wages is only a reasonable demand although it shocked the rich when first made. It does not mean a mere wages which enables a man and his family to subsist. As Pope Leo, in his famous encyclical, pointed out, it means enough to enable a man and his family to enjoy a reasonable amount of the comforts of life. The just price has almost disappeared from British economics in practice. We all know that what governs commercial dealings in very many houses is not what one ought to charge but how much can one get. There is downright plunder and robbery going on in many large establishments in this country at present through the prices charged. Godless schools have taught men to look on the acquisition of money as their end in life, and have destroyed the conscience which in Christian countries keeps avarice in check.

SEAGHAN.—There will be no peace in the world until it becomes a habit with every right-minded man to go out with his gun on the trail of those tinkers who are always experimenting with human beings. A charge of snipe-shot about the calves of the legs would be an effective damper on those inspired idiots who preach the slaughter of the innocents, the extermination of the weak-minded and so forth. Here is a fact which shows how hopeless their theories of heredity and so forth are: Lango of Denmark examined forty-four families which supplied seventy mental patients to the asylum. In the ascending family line with their collateral branches for a few generations, *four hundred* showed mental symptoms varying from excessive nervousness to definite insanity. What would our theoretical tinkers say to this? They would advocate the extermination of the families, lock, stock, and barrel. However, here is what happened because they were not exterminated by tinkers. These forty-four families produced two cabinet ministers, one ambassador, three bishops, eight clergymen, three generals, several high military and naval officers, two headmasters, several able physicians, holders of university doctorates, and successful business men. It ought to be said that though there were ordinary lunatics in the stock there were no Eugenists, Sterilists, Prohibitionists, or editors in the lot, but we regret to say that there were some members of parliament.

### THE CHURCH AND THE NATIONS

"If to-day we ask wherein lies the proof of the Church's special capacity for the promotion of a world-peace, what is the answer? The proof of the Church's capacity lies in the fact that she is a great moral power. Peace cannot come in our times if individual men and peoples are not first morally renovated. No effectual and lasting peace can spring where hatred and the desire for annihilation prevail. Everything that produces hatred and popular egotism provides fuel for the flames of war. The Catholic Church stands before us as the only religious society which grapples with the inward sentiments of the soul, which can effect the moral conversion of the soul, which reforms men of violence, undermines force, and creates a moral current in which right and justice, humanity, charity, and honesty thrive in the relations between nations.—Cardinal Faulhaber, Munich.

The morality of the coming generation depends to a far greater extent on the mothers of to-day than on all the loud-voiced legislators and clamorous reformers.

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