

ject on which Mrs. Mackenzie was to speak was of absorbing interest. It was one of the oldest branches of scientific study, there are traces of it in the most ancient religions of the earth, and still it holds its fascination, still in it there open up new vistas that lead us into the study of the unknown depths of the human mind.

In commencing her lecture, Professor Mackenzie said that she always felt that there existed a great affinity between the professions of medicine and nursing and that of teaching, and a still closer relationship was desirable. The teachers ought to remember the physical and remedial side of their work, while the nurses, in their turn, must needs bear in mind the influence of the mind upon the body. When Mrs. Mackenzie first went to College, she could remember that it was taught that thought was a secretion of the brain, and that the physical part of man's organism was all-important, the body was everything, the mind was more or less ignored, while talk there, about the soul and spirit, was thought foolish, or a thing to be reserved for Sunday. But educationalists of to-day are beginning to take into account soul as well as body. The widespread talk about freedom involves this, for directly we consider freedom we have to think of spiritual values, and so, more and more, people speak of body, soul and spirit, and thus we get a trinity.

And how do these manifest in childhood, in the tiny body which seems to eat and sleep, and nothing more? Watch, month by month, the changes it undergoes. In thinking of child psychology, you must never separate soul and body. A great writer once said, in speaking of educational methods, "It is not a soul, not a body, that we train up, but a man, and we cannot make two parts of him." That is what earlier educationalists tried to do, and yet man is not only two parts, but three in one. It is easier to think of this if we picture a three-cornered prism. In one aspect there is knowledge—a flowing into the life of thought; in another, there is feeling; and then there is the third side of the prism—will. Playing through these is the light of the spirit, and if you shut off the light of the spirit, half the joy of childhood is gone.

A child, in the course of its life, goes through various stages; first it learns through its sense life, which brings it into relationship with all around it; it uses its sense life to lay foundations for gaining future knowledge. Foolish mothers are often heard to say, "Don't touch," "Don't listen," and so on, but if thereby the child is prevented from fully developing its senses, it misses something that he might attain to in his future. At the same time, to hurry too much a child's sense for learning may prove equally disastrous. Seize the right moment to help on development, and very often such opportunity lies in a child's peculiar faculty for imitation. A child imitates all around it, and in this connection we must never lose sight of the influence of the simple and the beautiful, and how this can play into the child's life of feeling. What it must mean to a slum child to get into the hospital ward, and to see the beautiful uniforms of the nurses!

There is too great a tendency to expect a child to respond to affection at a very early age, when it is quite unable to experience feelings of affection for anyone. Children have pretty ways when they are small, but these ways are much nearer to the ways of some young animal than to those of a developed human being, and they are much more ready to love an animal than a human being, because they find in it, perhaps, a greater affinity to themselves. If we force a child to demonstrate a love it does not feel, to do something "because you love me," you are extraordinarily apt to breed in it habits of hypocrisy.

We must let the child's powers develop in freedom, but with this freedom we must see that the child develops habits of self-control, for we are only free when we have ourselves in hand; the ideal of training children to be free and yet to rule over their thought cannot be taken in hand

too early. At the age of puberty the fruits of such training in free self-control—not enforced obedience—become visible. The child will then have that control so necessary when, at puberty, there comes that overwhelming inrush of soul life, when the child, so to speak, takes possession of itself; he will have learnt to obey because it wants to.

The will has more to do with the spirit than either soul or feeling, and, in nursing, we see a great deal of the underlying importance of the will. A person who has "the will to get well" will live when one who has not such purpose will die. The development of the will is a matter that requires much patience. It is so difficult to understand the mind of a child, and there are adults who are almost as undeveloped as children, and who have to be understood and, to a certain extent, treated as children.

There arose, at the close of the lecture, a most interesting discussion, dealing with the emotions, the effect of music, the power and influence of the speaking voice and its modulation, psycho-analysis, and other points, but lack of space prevents us from reporting this discussion. A vote of thanks to the lecturer was moved by Miss Lord, seconded by Mrs. Earp, and carried enthusiastically.

WEDDING BELLS.

On Tuesday, September 30th, Miss Christine Campbell Thomson was married to Mr. R. M. O. Cooks at St. Anselm's Church, Davies Street, W. The bride, who was given away by her father, Dr. Campbell Thomson, looked very lovely in her gown of ivory charmeuse and a veil of exquisite old Limerick lace, lent by her aunt, Miss Frere. She carried a bouquet of crimson roses. Her sister acted as bridesmaid, and wore a gown of blue and silver, with a bouquet of pink carnations. The church was crowded, and there was a large reception afterwards at the house of Mrs. Willis, the bride's aunt. The honeymoon is being spent in Devonshire.

Mrs. Cooks is the daughter of Mrs. Campbell Thomson, who was so very popular as Hon. Secretary of the R.B.N.A., which office she held for ten years. She is very versatile, and is a gifted and original writer. Several of the members have read with much enjoyment two of her novels which have a place in our Club Library. We offer to Mr. and Mrs. Cooks every good wish for a very happy married life.

On October 4th, at St. Michael's Church, Radford, Nottingham, by the Rev. A. T. Cameron, Vicar, and brother of the bride, assisted by the Rev. H. D. Thatcher, Vicar of Shustoke, Philip James Frith, of Thelwall, Warrington, and Anna Margareta, third daughter of the late Rev. Donald Cameron, Rector of Ballachulish.

Mrs. Frith has a splendid record of work behind her, having served in the Q.A.N.N.S. during the war. She has also done a considerable amount of literary work connected with nursing and hygiene.

CORRESPONDENCE.

THE BANNER OF ESPRIT DE CORPS.

To the Secretary, R.B.N.A.

DEAR MADAM,—The best of luck to your idea of uniting Private Nurses under the banner of *esprit de corps*.

'Tis one of the finest branches of the profession, with unlimited scope for women who possess understanding, and a sense of humour! The world is in "the melting pot," and requires re-education, and who can help it more than women who have learnt the discipline of science and the ache for Truth behind all things. But I think the way will become easier when doctors awake to the fact that we work *with* them, and not *for*, or *against*, them, in the cause of humanity.

A MEMBER OF THE IRISH REGISTER.

Please note Club Fixtures under Official Announcements in Advertisement Supplement, page 1.

ISABEL MACDONALD,
Secretary to the Corporation.

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