

SUGGESTIVE TEACHING.

How the Doctrine of Transubstantiation Was Taught in a British Columbia School.

THE FAULT WITH SECULAR EDUCATION.

The Canada Presbyterian, to which credit was given in a previous issue for fairness of argument and tolerance of views in regard of Catholic education for the children of Catholic parents, acknowledges the compliment, but takes issue with a Catholic correspondent on the possibility of attempts at proselytism by Protestant teachers. The latter, a student, not named, of a Catholic University, asks how is it possible that Catholic and Protestant children can be harmoniously educated in the same classes when teachers indulge, not only in the perversion of Catholic truth and misrepresentation of Catholic teachings, but in actual blasphemy, as exemplified in the "British Columbia incident." The Catholic student terminates his letter to the Canada Presbyterian by the emphatic declaration that: "Rather than subject our children to such perils, let them grow up without education, if the cost is to be the loss of their faith, for what profiteth it a man to gain the whole world if he suffer the loss of his own soul."

The Canada Presbyterian mentions the incident, but does not enter into details. The facts, as proven before a commission of the High School Board, are that Mr. Heath, the alleged blasphemer, said to his class in explanation of the doctrine of Transubstantiation:

"When I was in Paris I purchased for a small sum from a priest a ticket, which admitted me to Communion. I received a piece of bread which I put in my pocket. That was supposed to be the actual body of Christ. Christ must have had a very large body to supply so much material for Communion."

Notwithstanding Mr. Heath's denials all the children, Catholic and Protestant, agreed to the substance of Mr. Heath's insulting remarks.

One young lady, Miss Lillian Sutherland, a Presbyterian, testified: "She remembered quite well the morning when the history lesson was upon the Test Act. Mr. Heath in illustration told how, when he was in Paris, he had gone to one of the Roman Catholic churches, and had on payment of a small sum received a ticket admitting him to Communion. He was there given a wafer which he put in his pocket, but no wine. According to the doctrine of Transubstantiation the bread was the real body of Christ and the wine His blood. Then Mr. Heath had asked if they did not think that Christ must have a very large body to supply communicants all these years and had said that priests must be very bloodthirsty men to drink so much wine if, as they claimed, it was transformed into blood. She was quite certain that the reference to the bloodthirstiness of the priests had been made by Mr. Heath on this occasion. Though herself a Presbyterian, she had not liked the way in which Mr. Heath spoke. She considered it disrespectful to Christ."

Notwithstanding the lie of purchasing a ticket for communion, which never could happen, notwithstanding the open violation of Art. 16 of the British Columbia School Act—notwithstanding the blasphemy—and the insult to Catholic as well as the shock to the ears of the Protestant children, Mr. Heath was sustained by a majority of one.

The Canada Presbyterian condemns the conduct of the blaspheming teacher—but in rather mild terms—such as "indiscreet, uncalled for and grossly

offensive to Roman Catholic pupils," adding that "no wise man who holds earnestly and sincerely some religious belief of his own, will ever wish to treat with contempt or levity the belief of another, however different it may be from his, or gratuitously wound his conscience."

But that is exactly what occurs most frequently in schools both collegiate and primary where Protestants are in the majority, and where the teacher is left to his own folly or indiscretion, and where, in case of an investigation, he is backed up by a small majority of the School Board. If there be no appeal from the School Board to the Council of Public Instruction or no remedy provided against a repetition of Mr. Heath's revolting lies and insults, how can Catholic parents continue to patronize such institutions?

The Catholic student who writes to the Canada Presbyterian may well say, and the Catholic parents of British Columbia may approvingly say with him: "Rather than subject our children to such perils, let them grow up without education, if the cost is to be the loss of their Faith—for what profit it a man if he gain the whole world and lose his own soul."

The Canada Presbyterian pleads for the system of co education by denying the possibility of Mr. Heath's conduct being of frequent occurrence, "we would say, that no system, or body of men should be remembered because one person therewith connected has acted unwisely or offensively" On this principle all are agreed. It has no application however, for unfortunately, experience has taught us that there are a great number of Mr. Heath's in charge of classes both in the Public Schools and Collegiate Institutes. But the Canada Presbyterian after quoting the principle that nobody should be condemned on account of the delinquency of one of its members says: "Next we would say, punish, as this teacher was punished, one who violates a well understood compact" But the fact remains that this one was not punished, but that he was sustained by a majority of one.

How is it possible for Catholics to obtain redress of grievances when the majority is unwilling or unable to punish or dismiss the offender.

Instances are by no means rare in which teachers have biased history to the credit and glory of such characters as Henry VIII, Oliver Cromwell, Titus Oates, &c., and in which Mary Queen of Scots, Thomas a Becket, Thomas More and others have been held up to the contempt of pupils both Catholic and Protestant. We know for a certainty that in collegiate institutes the number of teachers who refrain from bigoted comments and unfair treatment of history is very small indeed. We only wish, but wish it with our whole hearts, that where as Catholic pupils must needs in many places attend both primary and high schools, the teachers whose salaries come from Catholic and Protestant pockets, should so broaden their views and their intellects, as to be able to see and present both sides of a question. The great difficulty of finding such teachers is one of the many reasons why Catholic parents insist upon having Catholic schools and competent teachers.

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PANDERING TO ROME.

Dr. Carman is Gently Reproved.

MISGUIDED HASTE.

The pathetic incidents told by cable and authentic letters of Queen Victoria's loving kindness to the bereaved daughter of the late Sir John Thompson were received with genuine satisfaction and pleasure by all her Majesty's subjects, more especially by Canadians of whom the late Premier had so well merited. The interest her Majesty displayed, however, in connection with the funeral obsequies and the midnight Mass celebrated in Windsor on the night of his death and for the repose of his soul, did not meet with the approval of the fanatics. The latter had to remain silent, however, as any expression of dissent would savour of disloyalty. The Governor General was even allowed to assist in person at the High Mass of Requiem in the Cathedral in Halifax, and take part in the magnificent ceremonial of celebrating High Mass and praying for the dead Premier. But strong protests were issued against the religious ceremonies held in Ottawa, especially as the heading, "Government Mass," appeared in some of the journals reporting details of the requiem services held in that city. The rumour gained currency that the funeral decorations and solemn Mass chanted in the Basilica for the repose of the soul of the late lamented Premier were ordered by the Dominion Government and all the expenses, decorations, &c., in connection therewith, paid for out of the public treasury. The Rev. Dr. Carman rushed into print with his usual vapid cant and turgid verbosity in condemnation of such unscriptural and misguided charity as praying for the dead and in emphatic disapproval of a Free Government thus pandering to Rome and squandering a free people's money in Masses for the dead.

Sir MacKenzie Bowell was shown some of Rev. Carman's letters, and was so indignant that he penned a private letter to the Rev. gentleman, that ought to serve as a wholesome warning, to the all too rash and impetuous defender of Equal Rights.

The Premier's rebuke should be a lesson to Rev. Dr. Carman and other busy bodies of the ridicule they bring on themselves when "rushing in where angels fear to tread."

When the correspondent of Halifax Herald called on Sir MacKenzie Bowell for an explanation of the rumour, the latter took from his shelf a letter which he opened saying:

THE LETTER.

"The best answer I can give is to show you an extract from a letter which I have written to Rev. Dr. Carman on this subject. I wrote him because two or three of my friends had called my attention to statements made by him. Here is a portion of the letter:

"I notice, by the by, that you have written another letter, condemning in your usual trenchant style, the Government for having done certain things which you regarded as wrong—that is paying for masses for the repose of the soul of the late Premier. I have spoken to Hon. Mr. Haggart and Hon. Mr. Curran—two of the committee of three in charge of the funeral arrangements—and they say most positively that no such expense was incurred, nor authorized, nor is it intended to pay for such services. I should have been pleased had you written me frankly on this subject, so that you might have saved yourself from meting out condemnation where there was no guilt. The Government did pay a considerable amount for the

funeral at Halifax, and elsewhere but, after what England had done, it was thought this was the least that Canada could do to honor the late Premier."

AS TO ITS ORIGIN.

"How the story gained currency," added the Premier, as he pigeon-holed the copy of the letter from which he had just been reading, "I cannot say. But I presume that it originated from the fact that a number of masses were celebrated here in accordance with the forms of the Roman Catholic faith, to which, of course, no Protestant would object, as these ceremonies are purely a doctrinal matter with the members of that church."

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Department of Militia and Defence, 1906.