

sary factor in the preservation of the race, seems to be quite logical.

But apart from the physical disabilities which debar women from professional life, what are the moral results of this "higher education"? A distaste for the duties of the sacred circle of home; neglect of the children, caused by the mother's professional calls; the absence of home education and of the mother's influence in moulding the character of the child; the blunting by continued contact with a not over-delicate world, of all the more refined sensibilities of female nature—these are but a few of the evils consequent upon the elevation of woman to her "rightful sphere." And as yet the calamity is but in its incipency. We may reasonably expect to see at no distant date, a goodly crop of female judges and members of parliament, officers of the army and navy, engineers, both civil and mechanical, while the men will be relegated to the nursery, the laundry, or the kitchen. With this highly appropriate and pleasing prospect before his eyes, the poet might justly write:—

"Our women have entered the abject field,
And avaut with the child and home;
While the rind of science a pleasure yields
Shall they care for the lives to come?
And they ape the manners of manly times
In their sterile and worthless life,
Till the man of the future augments his crimes
With a raid for a Sabine wife."

WHY?

There is no reasonable reply to the question we are going to ask. There is not even a shadow of a chance for those interested to give a satisfactory answer. This applies to the general rule; in particular cases necessity may be urged as a reason, and a valid one, for necessity knows no law. Our question is:—"Why do we find upon the registers of the Protestant schools and colleges of this country, but particularly of Ontario, the

names of so many who undoubtedly either are or should be Catholics?" As we said an adequate answer cannot be given. These names represent either the children of mixed marriages or of Catholic parents who are under the impression that *their* children are above the common herd that frequent the Catholic schools. With the former we have no quarrel. If the poor unfortunate mother is overruled by the Protestant father, or if the Catholic father leaves the education of his children entirely in the hands of the Protestant mother, so much the worse for all concerned. But where these children belong to Catholic parents, there is certainly room for a remark. Sometimes, most frequently in remote country districts, the Separate school is so far distant that the Catholic children can not possibly attend, and hence the nearest public school must be chosen in its stead. In this case the instructions of the parents at home will preserve the children from the paths of error. But in towns and cities, and to these places our question principally applies there is not the slightest reason why Catholic children should attend the public schools. Statistics might be adduced to prove that the Catholic schools are, to say the least, in every way equal to those of the other denominations. And yet there are found parents so unmindful of the interests of those whom God has entrusted to their care, that they feel no hesitancy in sending them where their eternal welfare is a matter of secondary or no consideration. In the majority of cases the children thus exposed belong to rich parents. They are in search of "culture," "higher education," and a place among the upper ten of "society." Several volumes might be written on the various significations of these terms, but the best comment is obtained from a view of these children and of their parents. They seem to be ashamed of their Catholicity, and particularly if they are Irish, every effort is made to hide