

of the Church to win over the future mothers of our land to Rome.

### III.—*Effects upon Protestantism.*

That such patronage given to these convent schools is a source of great weakness to Protestantism no one can doubt. For a year or more these Protestant young women are as completely lost to their own churches and schools as they would be if dead. So far as instruction in the religion of their people is concerned, the year at the convent school is a blank. They receive nothing that can make them as Protestants, stronger in faith, or more devoted in spirit, or more zealous in work. On the contrary, every one can see that the association with those of another faith, the bonds of affection formed between pupil and teacher, the constant contact with a religious worship that appeals strongly to the senses and the imagination, must weaken their attachment to the religion of their fathers, and give them, unless they are very strong in faith and spirit, a decided distaste for the unadorned simplicity of Protestant worship.

Father Chiniquy is authority for the statement that in Quebec seven out of every ten Protestant girls in these convent schools become converted to Romanism; two are weakened in their own faith, and only one escapes unhurt. Let us assume that in Ontario, where Protestantism is predominant, the percentages of those converted and those unhurt, according to Father Chiniquy, are reversed, that would give us too converts to Romanism every year through the convent system in Ontario. One hundred young women converted to Rome to-day, means in twenty years at least eighty families, or four hundred souls added to that Church. Let the reader remember that this drain upon Protestantism is an annual one, and that the loss of four hundred souls means eight hundred annually on a division that will come some day in Ontario, to decide whether Toronto, like Quebec, is to be governed from Rome or not.

### IV.—*Why do Protestants Patronize the Convent Schools in Preference to their own Excellent Colleges for Young Women?*

To many it seems surprising that so large an amount of patronage should be given by Protestants to these schools of a rival Church. There are doubtless many causes that have contributed to this. First, the convent schools were in successful operation in Ontario, and had to some extent pre-empted the ground, and made attendance upon them a fashionable thing with Protestants, before most of the present ladies' colleges were organized. Again, the large number of these schools has advertised the convent system throughout the various localities, and given them an amount of local patronage they would not have received otherwise. Another reason has been that the Protestant schools, as a rule, have not received young children, and that men whose families have been broken up by death have been compelled reluctantly to find shelter and training for their young daughters in the convent schools. But the chief reason has doubtless been the low rates offered by these schools for board and tuition. Let it be remembered that these schools, unlike most Protestant schools, are organized for purely Church purposes—not as stock companies, expected to declare dividends. Their rates are put at the lowest margin of profit, and published in such a manner that they appear even lower than they are. Accordingly the impression has gone abroad that these schools are very much cheaper than Protestant schools. This has been up to recent date the case, and is now true to some extent. Whether it be so or not, the impression is upon the public mind, and very often decides the case in favour of the convent schools. The writer's experience and observation on this subject through several years leads to the conviction that the last reason will account for the greater part of the patronage bestowed on the convent schools by the Protestant commu-