

Common Sense.

A common-sense and level-headed writer in the *St. Louis Church Progress* fails to see that "higher education" elevates woman, but sees much in it that lowers her. The writer says: "I do not mean that woman should not be educated or even highly educated, but I mean that she should not be subjected to a "system of higher education," i.e., placing her on a level with men as a normal development, when she plainly is designed for a better and higher sphere. Would anyone talk of the higher education of an angel? To speak of the higher education of woman sounds just as abnormal and foolish. Woman is far above higher education. The moment she abandons the bright particular sphere of her own unique prerogative, that moment she descends and becomes the commonplace rival of man. The women who are constantly prating of higher education and proclaiming the equal rights of women are noticeably most unwomanly, the kind that men instinctively shun. Let women be educated as highly as possible, but on the line of her own womanly nature, not like a man, but like herself, without blotting out the queenly image of her own beautiful femininity, which gives her the virtue of her own peculiar sovereignty."

A Book for Little Folks.

Catholic doctrine does not change, but there is at times room for improvement in the methods of communicating it to the youthful minds. There is heard at present a cry for a more simple Catechism. Several Canadian pastors severely criticise Butler's Catechism, the use of which is obligatory in Canada. Several other books have been suggested. To our mind the Catechism of the great Jesuit Deharbe is the best as to arrangement. But what will all the controversy amount to if no practical step is taken? Why not get up a petition, signed by all the priests interested, and bring the matter before the Bishops in conference. Next to this, let each one nominate a board of

editors well fitted to give us the ideal Catechism, in which "words of learned length and thundering sound will be eliminated." Joaquin Miller recently answered some people who asked him why he always wrote in little bits of Bible Saxon words. This poet scorns big words. "I beg you," he says, "remember Shakespeare's scorn for words, words, words. It was the short Roman sword that went to the heart, not the long boastful one of the barbarian." If we get a better catechism than those in vogue, we shall have to render thanks to *The Catholic Record* of London. This able journal first raised the question, and has kept hammering away at it until now others are waking up and falling into line.

Prediction and Prophecy.

Every Catholic who has the welfare of holy Church at heart, daily prays that God may long preserve the life of the present venerable Pontiff; nevertheless great Leo is nearing the natural end of mortals, and our thoughts cannot but be interested in any predictions as to the next Pope. We are reminded of the prophecy of St. Malachy, in which the successor of Leo XIII. in the papal chair is prefigured in the legend "Ignis Ardens," points to the learned Carmelite, Cardinal Gotti, as the prelate who is destined to be the next Pope. The prophecies relating to the succession to the Papacy, attributed to the Archbishop of Armagh, who lived in the eleventh century, took the form of a number of Latin mottoes. Thus the motto predicted for the two hundred and fifty-seventh Pontiff, who happened to be Pius VI., was "Peregrinus Apostolicus," which, in view of the numerous voyages and exiles of that Pope, turned out to be singularly appropriate. The motto, "Aquila Rapax," was assigned to the two hundred and fifty-eighth Pope, and, as the latter was Pius VIII., the prophecy received fulfilment by the robbery of his temporal possessions by Emperor Napoleon I., whose emblem was the eagle. The prediction for the two hundred and sixty-second Pope, Pius IX., was "Crux de Cruce," which was