

## EDUCATION IN NUNNERIES.

Should Protestant parents send their daughters to be educated in Nunneries? Surely not, if they have any regard for the real welfare of their children. The writer remembers to have met, on the street of a city in Canada, a train of young females marching, two by two, to attend Popish services in a Popish Cathedral. Among the foremost in the train he saw a young lady belonging to the Presbyterian Church, whom her friends had sent to be educated in a nunnery. Nor was it an unusual thing to see her attend the Romish Church. Now the Romish services are essentially idolatrous—for a wafer is adored, and the Virgin worshipped. This young lady, therefore, was dealt with just as if a young Jewess, in the days of Ahab, had been sent to be instructed in a family who took her habitually to the temple of Baal. The writer is acquainted with another young person belonging to a Protestant Church, who was sent to be educated in a nunnery. She greatly regretted it afterward. She spoke highly of the kindness of the nuns, but was shocked when she found that every morning she had to attend the idolatrous services of Rome, and was glad to be rescued, as a bird from the snare of the fowler. Another young person is known to the writer, who was sent to the same establishment, and who was soon led by the course of treatment adopted by the nuns to renounce the Protestant faith, and submit to Romish baptism. Numerous such cases are known to have occurred in Canada and elsewhere. Why then should Protestant parents expose their daughters to sin and temptation by sending them, either as day scholars, or as boarders, to nunneries or convents? It is a poor excuse to say that the education is cheap. No measures of cheapness can justify the exposure of young impressible minds to temptation. Nor is it a good reason to allege that the education is good; for it is surely impossible that the faculties of the mind can be well developed by the advocates of a system, to the very existence of which, it is essential that the reasoning powers should be restrained, and the right of forming an independent judgment denied. Much is often said of the kindness of the nuns; and let it be granted that their kindness is very great indeed. But does not even this serve to fascinate the minds of the young, and make it easier to instil the deadly poison of error? It would be safer for our daughters to be brought up in contact with the essential cruelties, than with the occasional and affected kindness of Rome. But some may say:—"If we refuse to send our daughters to nunneries, how can we expect Romanists to send their children to Protestant schools? If we were only a little more liberal towards them, might they not be a little more liberal towards us?" We reply, that we must not do evil that good may come. Besides no good can be expected from such a course. If Romanists find us countenancing their teaching, they will conclude that we do not think Romanism wrong, and thus they will be confirmed in their errors. As to our families the greatest evils are incurred. It is like causing our children to pass through the fire in the valley of the Son of Hinnom. In that fire they may perish. Most earnestly, therefore, do we raise our protest against the practice of Protestant parents sending their daughters to be educated in nunneries or convents. Better keep them at home. But this need not be done. There is no such want of good Protestant schools for the education of young ladies, as to render this a necessity. These are numerous