

word, but they to whom it is given." (St. Matt. xix 10, 11, 12.) But he also added, "he that can receive it, let him receive it ; " and this is all we contend for. We contend that it is good and commendable, for all those who feel that "they can receive it," that they can live better in that state, and thus become more detached from the things of this world, and "care more for the things of the Lord." Mr. White asks if our Saviour and his Apostles did not warn and caution us about it as often as they alluded to it ? Yes, because they knew, what we never thought of denying, that it is a state of greater perfection and difficulty, and therefore it was necessary to caution people not to enter upon it without mature deliberation, and after engaging in it, to be doubly vigilant to persevere faithfully in our engagements to the end. The Catholic Church has uniformly repeated the same warnings.

Mr. White objects to the tyranny, as he considers it, of perpetual vows. But if virginity is good, and for those that can receive it, better than marriage, as St. Paul distinctly says why not be permitted to make a vow of remaining in this better and more perfect state ? If Mr. White would have such vows to be only for a time, and not for life ; we reply that vows are necessary to fix the inconstancy natural to human nature, and to give more merit to good works ; and they are best when perpetual ; because religious women, who have an intention, at the expiration of their temporary engagement, of returning to the world, and settling in it, have other ideas than those of devoting themselves to the duties of charity and religion. As to the early age at which Mr. White complains that youths and virgins are "allured by the Church of Rome to bind themselves with perpetual vows ;" we maintain that the age is mature enough for them to be fully aware of what they are capable, and to what they engage themselves ; besides, the time of their probation and noviceship, before they make any engagement, is long enough for them to know by experience, the obligations, pains and difficulties of a religious life and a state of continency. The Church takes every precaution to prevent any forced vows or professions. A novice is always strictly examined, and obliged to declare upon oath, if she was forced or allured to enter a convent, and it is ascertained if she knows the extent of the obligations she takes upon herself by her vows. If it is afterwards proved that