

The Heavens shall be misty with dew. The dew of Heaven, softening and fertilizing the dry and barren soil; is an emblem of divine grace, producing similar effects on the minds of the faithful.

Verse, 29. *Blessed art thou, O Israel, who is like to thee, O people! thou art saved by the Lord, the shield of thy help, and the sword of thy glory:*

Blessed is that Church, which the Redeemer has founded; where salvation is from the Lord, who protects her; and whose word is her glorious and conquering weapon.

*Thy enemies shall deny thee: and thou shalt trample upon their necks.*

On the necks of how many, who have denied her, has she already trampled? Who can name all the protesters against her, whom she has trodden down. They have all vanished, and others have appeared; over whom also she is here foretold to prevail.

The end of Deuteronomy.

### THE BOOK OF JOSHUA,

The following names, *Joshua, Osce, Joseph and Jesus*, have all in Hebrew the same meaning; and signify the Saviour.

Chapter 3.—Verse 11. *Behold the ark of the covenant of the Lord of all the earth shall go before you into the Jordan.*

The priesthood carrying the ark, go before, and guide the people into the land of promise.—This shews in the realization of the figure that the people are to be guided by the priesthood.

Verse 17. *And the priests, who carried the ark of the covenant of the Lord stood girded upon the dry ground in the midst of the Jordan; and all the people passed over through the channel that was filled up.*

The passage of the people through the Jordan, with Joshua at their head; represents the passage of the faithful into heaven, with Jesus at their head; through the waters of baptism: he having imparted by his baptism in the Jordan, the sanctifying virtue to the water, applied, in obedience to his command, to the faithful, in the name of the adorable trinity, as the sign of the internal cleansing grace of his holy spirit. Then are we born again, as he himself expresses it, *of water and the Holy Ghost*; and fitted to enter the kingdom of God, the true land of promise. John, 3, x. The priests remain girded in the midst of the Jordan, till all the people had passed over. They are at their post, to baptize all who enter the true land of promise. *Go*, says the Saviour, *and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c.*

To be continued.

### SELECTED.

#### HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

Mr. White tells us that he does "not believe that virginity, by its own intrinsic merit, and without reference to some virtuous purpose, has value in the eyes of God." But he is well aware that the virginity recommended and practiced in the Catholic Church, has reference to many virtuous purposes; such as being more free to serve

God and our neighbour, being better able, by this constant check upon our inclinations, to gain that mastery over ourselves, which is so necessary in order to keep in subjection all our rebellious passions. He asks if celibacy and virginity are not described in the New Testament as peculiar and uncommon gifts? Certainly they are; and when did Catholics say that they are not! Our Redeemer himself has said that "all men receive not this 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 who 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 there was any compulsion, her vows are declared null and void. But, says, Mr. White, the nunneries are large "houses, with high walls like prisons; having small windows at a great distance from the ground, and guarded by strong and close iron bars, bristled over with long spikes." This is of course to raise horror and sentimentality, and make people believe that the inmates of these convents are prisoners forcibly incarcerated. But how far is this from the truth! Bars, and spikes and high walls, are not so much to hinder the nuns from getting out, as to hinder young libertines from getting in; to protect the religious from insult; and particularly to secure their reputation from the calumnies of the wicked. If such means were necessary for preventing the inmates from escaping, we should find them every where employed for that purpose; but we could point out most regular and exemplary communities where they are not to be found; and Mr. White advances, what we defy him to prove, that in nunneries in England, "many feel at present

unhappy." He can know little about convents here; and it is unworthy of an honourable man to cast upon them such sweeping and groundless imputations.

But if he cannot prove nuns unhappy in this country, he is determined they shall be elsewhere, and therefore he strives to illustrate his positions by three affecting histories of nuns; of whom two were his own sisters, and the other a young lady known to him, whose name was Maria Francisca Barreiro. Far be it from the writer of these pages to withhold sincere sympathy for the loss Mr. White has sustained in his two sisters, holy and virtuous as they undoubtedly were. But, fiat justitia! the world is not to be told, with so little proof, that these young ladies were brought early to the grave by a conventual life. Of the first, he says, "air, amusement and exercise might have saved her." They might, but then they also might not; and she could have enjoyed all these freely in the enclosure: for convents always have gardens for air and amusement attached to them, and we are very sure that the care and tender solicitude of nuns, for their sick, is positively not equalled by that of any relatives or description of persons on earth. The other sister embraced, it appears, a severe rule; but she had sufficient time to consider before she took the step; she had at least a twelve-month after she assumed the habit, to try all the rigours of the rule, before she made her vows at her profession. If she acted after all imprudently, she alone was to blame, and not the institute which she embraced. We feel deeply for the anguish which the death of these angelic beings must have inflicted on their brother; but we cannot contentedly suffer that private feelings and individual misfortunes should be brought forth as condemnatory of a system, sanctioned by the wisdom of so many centuries. As to the narrative of Maria Francisca which is repeated in both Mr. White's books, in the same words, we have to observe, first, that it appears from Mr. White's own account, that this lady was disliked and ill-used by her mother; and, rather than live with her, she came to the impious resolution of "risking the salvation of her soul;" and so entered a convent, evidently without a proper vocation to such a life. Any one that acts thus, is sure to be unhappy in a convent, and deserves to be so. Secondly, that she three years after made her escape from the convent, and appeared quite in despair, saying to Mr. White *there is no hope for me!* Who can wonder at this? She entered a convent feeling that she was not called to a conventual life; she took solemn vows, which she felt she was not called upon to take; and if she afterwards broke these vows, and forsook the convent, she may easily have bordered on despair; but who was to blame? Certainly not the convent, but herself. Thirdly, that being obliged to return to her convent, her friends endeavored to prove the nullity of her profession, but failed; "because," says Mr. White, "the laws of Trent were positive." But how is the conventual system to be blamed here? She was not forced in the first instance to make those vows; she made them of her own accord, resolved even to "risk her salvation" by making them. Thus the law of the Council, which provides for the nullity of profession in cases where the nun has been compelled where wholly inapplicable here. She had acted impiously, and was now to abide by the consequences of her impiety; and though she certainly deserved pity, that pity should lead no one to forget the justice of exonerating religion from any blame in the transaction.

Mr. White, entirely passing over the sound reason and manifest advantages which recommend that priests should lead a single life, is wholly bent upon the gross and perverse idea, that where marriage is not preferred, a vicious course of life must inevitably follow. How insulting is such an