

that where marriage is not preferred, a vicious course of life must inevitably follow. How insulting is such an assumption, not only to the sanctity of so many thousands of holy Bishops and other clergy, of whom the Catholic Church has been able to boast in every age; but even to numbers of virtuous laymen who have voluntarily remained unmarried, and yet been models of purity and holiness! We shall briefly state the advantages of celibacy, and refute Mr. White's disgraceful deduction. A single life is of itself a more perfect state, and more becoming the clergy, than the use of marriage. St. Paul teaches this clearly (1 Cor. vii. 32. 33,) where he says that the unmarried careth for the things of the Lord. When the heretic Jovinian, first broached the doctrine that there was not more merit in a single life, the Church unanimously condemned him. Let the duties of a priest be considered—administering the sacraments, particularly confession; attending the sick, and even persons with the most infectious disorders, and liable to be called at all hours of the day and night. That he must be the father of the poor; of widows; of orphans; and the consoler of the afflicted and desolate. How incompatible are all these painful functions with the solitudes of a married life! A married priest, moreover, could never secure for himself the respect and confidence essential for the success of his ministry; and particularly the great confidence necessary for him as confessor. It is easy to conceive this from the conduct of the Greeks towards their married priests, and the little respect and confidence of Protestants towards their Ministers.

But to whom is the practice of continence painful? To those who have not always been chaste. To those who are infected with the too common depravity of manners in the world. Let the cause be removed, and virtue will soon resume her rights. Where scandalous irregularities have disgraced the clerical profession, have they been found in those who were zealous and laborious in the discharge of their duties; or rather, in those who neglected prayer and study, and were unfaithful to their charge; idle and dissipated; and intruded into the sacred ministry by family ambition and intrigue, and without any real vocation?

Protestants have not always disapproved of celibacy with the virulence of Mr. White. Mr. Thorndike's judgement is