

CONTINENCY.

poral estates;" and, in the thirteenth century the land. "Here," consequently, to prove that al- Gregory VII. had subjected the celibacy of the clergy towards of a century ago, and succeeded their predecessors in the distribution of ecclesiastical benefices in the name of testimony (for Gregory VII. to prove that "the celibacy" is traced to the apostles, the ambitious Hildebrand sought to establish its establishment.") produce the Newgate Register, where the lawfulness of the celibacy is now lawful. Evidence, I will place, in the few of the proofs I have given, that the celibacy was the general result of the council of Carthage, and of this law to the decree that "all bishops should be continent from marriage." (1) The councils referred to by him alone to offer evidence, and perpetual celibacy, arguing the same thing, arguing that the celibacy of the clergy is a law of God, for the Christian priest- three great patriarchates and persons were received into the Church, and who were single men, or who were married. The learned Church of Rome, since he had been able to prove that he had been able to marry was

servavit antiquitas omnibus ab uxore continent." If See also Concil. Illiberit. Arelat. can. 2. See also the archbishop Plegmund's preface to the second decree of the Council of Carthage. See likewise the fifteenth century, t. x. p. 312. (2) Orig. l. i. (4) Advers. Vigilant. l. i. traced from a long list of other

that of Angelric, a priest of Chalons, in the year 893; but that the people proceeded to acts of violence against him, and the bishop excommunicated him for so doing. (1)

Is it possible that the vicar should have been ignorant of all this doctrine of the fathers, and of all these canons of the council, when he wrote that "the origin of this innovation (clerical celibacy) is to be attributed to the monkery of the dark ages, and the ambition of Gregory VII."? And yet he must stand charged with this gross ignorance, or with a fouler stain, that of publishing a known falsehood. Let us now hear the vicar's conjectures, on which he builds his revolting falsehood, of pope Gregory VII. being the author of clerical celibacy, in place of authorities to which, indeed, he does not lay any pretension. He says: "to such a man, Gregory VII. could it alone belong to subject the Church to the see of Rome, and then to compel temporal princes to submit to the Church. We know, gigantic as the enterprise was, how successfully it was executed. By emancipating the Church from the temporal power, this haughty pontiff was enabled to destroy the dependence of the ecclesiastics on their respective sovereigns. To no purpose did the German and French bishops denounce the papal decree, as requiring what was repugnant to the word of God and the doctrine of the apostles. In vain did they urge their liability to the same temptations and infirmities as other men: Gregory was inflexible," &c. What a mass of groundless imaginations have we here! William the Conqueror, who reigned at this time, was so far from finding his power infringed by the observance of clerical celibacy, that he strongly supported it, as appears by the acts of different councils in his dominions, both in England and on the Continent, and by the testimony of the pope himself. (2) The emperor Henry IV. though he strongly contested with Gregory the decree of the Roman council against simony, did not object to that respecting the continence of the superior clergy. On the other hand, the pope, in his letters on this subject to the emperor and the different bishops, so far from professing to introduce an innovation in this matter, every where appeals to the decrees of the ancient councils and fathers, and to the known laws of the Church concerning it. (3) Nor is there more truth in what the vicar says about

(1) Hist. Eccl. l. 54. (2) Epist. l. ix. Ep. 5. (3) Writing to the emperor Henry IV. concerning the council he held at Rome against simony and incontinency in clergymen, the pope says, "Nihil novi, nihil ad inventionem nostram statuentes, sed primam et unicam Ecclesiasticam dis-