

taineth not only more<sup>d</sup> such parts of a province, but even more provinces also than one; as the diocess of Asia contained eight<sup>1</sup>, the diocess of Africa seven<sup>2</sup>. Touching diocesses according unto a stricter sense, whereby they are taken for a part of a province, the words of Livy<sup>3</sup> do plainly shew what order the Romans did observe in them. For at what time they had brought the Macedonians into subjection, the Roman governor, by order from the senate of Rome, gave charge that Macedonia should be divided into four regions or diocesses. "Capita regionum ubi concilia fierent, primæ sedis Amphipolim, secundæ Thessalonicon, tertiarum Pellam, quartarum Pelagoniam fecit. Eo concilia suæ cujusque regionis indici, pecuniam conferri, ibi magistratus creari jussit." This being before the days of the emperors, by their appointment Thessalonica was afterwards the chiefest<sup>4</sup>, and in it the highest governor of Macedonia had his seat. Whereupon the other three diocesses were in that respect inferior unto it, as daughters unto a mother city; for not unto every town of justice was that title given, but was peculiar unto those cities wherein principal courts were kept. Thus in Macedonia the mother city was Thessalonica; in Asia, Ephesus<sup>5</sup>; in Africa, Carthage; for so Justinian in his time made it<sup>6</sup>. The governors, officers, and inhabitants of these mother cities were termed for difference' sake *metropolitæ*, that is to say, *mother city men*; than which nothing could possibly have been devised more fit to suit with the nature of that form of spiritual regiment under which afterwards the Church should live.

Wherefore if the prophet saw cause to acknowledge unto

<sup>d</sup> mo, ed. 1676; more, 1682.

<sup>1</sup> [Notit. Imp. Orient. per Pancirollum, p. 78. ed. 1593.]

<sup>2</sup> [According to the Notitia, p. 153, Africa had but five provinces; according to Sextus Rufus, six; ap. Gruter. Script. Hist. Rom. p. 1194.]

<sup>3</sup> [Lib. xlv. c. 29.]

<sup>4</sup> [Theodoret. E. H. v. 17; Cod. Theodos. xi. tit. i. 33.]

<sup>5</sup> Cic. ad Attic. lib. v. ep. 13. Item, l. *Observ. D. de Officio Proconsulis et Legati*. ["Imperator noster Antoninus Augustus ad desideria Asianorum rescripsit, proconsuli necessitatem impositam

"per mare Asiam applicare, καὶ τῶν μητροπόλεων Ἐφεσον, i. e. inter matrices urbes Ephesum primam attingere." ap. Gothofred. Corp. Jur. Civ. p. 28. ed. 1688.]

<sup>6</sup> "Sancimus . . . ut sicut Oriens atque Illyricum, ita et Africa prætoriana maxima potestate speciatim aliter a nostra clementia decoretur. Cujus sedem jubemus esse Carthaginem . . . et ab ea, auxiliante Deo, septem provinciæ cum suis iudicibus disponantur." Lib. i. tit. 27. l. i. sect. 1, 2. [Cod. Justinian. p. 100. ed. Gothofr. 1688.]

the Lord that the light of his gracious providence did shine no where more apparently to the eye than in preparing the land of Canaan to be [a]<sup>e</sup> receptacle for that Church which was of old<sup>1</sup>, "Thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it, thou madest room for it, and when it had taken root it filled the land:" how much more ought we to wonder at the handy-work of Almighty God who to settle the kingdom of his dear Son did not cast out any one people, but directed in such sort the politic counsels of them who ruled far and wide over all, that they throughout all nations, people and countries upon earth, should unwittingly prepare the field wherein the vine which God did intend, that is to say, the Church of his dearly-beloved Son was to take root? For unto nothing else can we attribute it, saving only unto the very incomprehensible force of Divine providence, that the world was in so marvellous fit sort divided, levelled and laid out before-hand. Whose work could it be but his alone to make such provision for the direct implantation of his Church?

[8.] Wherefore inequality of Bishops being found a thing convenient for the Church of God, in such consideration as hath been shewed, when it came secondly in question which bishops should be higher and which lower, it seemed herein not to the civil monarch only, but to the most, expedient that the dignity and celebrity of mother cities should be respected<sup>2</sup>. They which dream that if civil authority had not given such preeminence unto one city more than another, there had never grown an inequality amongst bishops, are deceived: superiority of one bishop over another would be requisite in the Church although that civil distinction were abolished: other causes having made it necessary even amongst bishops to have some in degree higher than the rest, the civil dignity of place was considered only as a reason wherefore this bishop should be preferred before that: which deliberation had been likely enough to have raised no small trouble,

<sup>e</sup> So ed. 1676, 1682.

<sup>1</sup> Psalm lxxx. 8. 9.

<sup>2</sup> Concil. Antiochen. can. 9. Τοὺς καθ' ἑκάστην ἐπαρχίαν ἐπισκόπους εἶδέναι χρὴ τὸν ἐν τῇ μητροπόλει προσετώτα ἐπίσκοπον καὶ τὴν φροντίδα ἀναδέχεσθαι πάσης τῆς ἐπαρχίας,

διὰ τὸ ἐν τῇ μητροπόλει πανταχόθεν συντρέχειν πάντας τοὺς τὰ πράγματα ἔχοντας, ὅθεν ἔδοξε καὶ τῇ τιμῇ προηγεῖσθαι αὐτῶν. [t. i. 595. ed. Harduin. A. D. 341.]

but that such was the circumstance of place, as being followed in that choice, besides the manifest conveniency thereof, took away all show of partiality, prevented secret emulations, and gave no man occasion to think his person disgraced in that another was preferred before him.

[9.] Thus we see upon what occasion metropolitan bishops became archbishops. Now while the whole Christian world in a manner still continued under one civil government, there being oftentimes within some one more large territory divers and sundry mother churches, the metropolitans whereof were archbishops; as for order's sake it grew hereupon expedient there should be a difference also amongst them, so no way seemed in those times more fit than to give preeminence unto them whose metropolitan sees were of special desert or dignity: for which cause these as being bishops in the chiefest mother churches were termed primates, and at the length by way of excellency, patriarchs. For ignorant we are not, how sometimes the title of patriarch is generally given to all metropolitan bishops.

They are mightily therefore to blame which are so bold and confident, as to affirm<sup>1</sup> that for the space of above four hundred and thirty years after Christ, all metropolitan bishops were in every respect equals, till the second council of Constantinople<sup>2</sup>

<sup>1</sup> Viliarius de Statu primitivæ Ecclesiæ. ["Hæc quidem Ecclesiæ Christianæ instituta adusque cccc amplius xxx annos integra atque inviolata permanserunt . . . At paucis post annis, Constantinopolitanus Episcopus ambitione et cupiditate regnandi accensus ausus est præclaram illam Ecclesiæ descriptionem et œconomiam convellere. Cum enim imperatores sedem imperii sui, senatumque in ea civitate constituisent, ille artibus suis perfecit, ut ea . . . dignitatem quoque et potestatem aliquam præter cæteras metropoles eximiam ac perpetuam obtineret. Itaque quod Constantinopolitani primi cap. 2º. constitutum erat, ut Asiæ, Ponti, et Thraciæ metropolitæ, suæ quisque provinciæ procurationem gererent, . . . proximo universali concilio, i. e. Chalcedonensi, funditus abrogatum

"est, et novo more, nullo exemplo constitutum, ut harum omnium provinciarum metropolitans solus Constantinopolitanus episcopus constitueret: qua lege . . . nemo non videt . . . æquabilitatem provinciarum, quæ a majoribus conservata ac tradita fuerat, turpissime confusam ac perturbatam." fol. 143. ad calcem Reg. Poli, Def. Eccl. Unit.; Argentorat. 1555. The tract was written in reality by François Hotman, the distinguished French protestant lawyer, and was first printed at Geneva, 1553: Hotman being then Professor of Law at Strasburg. Vid. Gesneri Biblioth. as epitomized by Simler, Zurich, 1574. p. 202; et Biogr. Univ. art. Hotman.]

<sup>2</sup> [I. e. the council of Chalcedon, A. D. 451; in its 28th canon, cited below.]

exalted certain metropolitans above the rest. True it is, they were equals as touching the exercise of spiritual power within their diocesses, when they dealt with their own flock. For what is it that one of them might do within the compass of his own precinct, but another within his might do the same? But that there was no subordination at all of one of them unto another; that when they all, or sundry of them, were to deal in the same causes, there was no difference of first and second in degree, no distinction of higher and lower in authority acknowledged amongst them; is most untrue.

The great council of Nice was after our Saviour Christ but three hundred twenty-four years, and in that council<sup>1</sup> certain metropolitans are said even then to have had an ancient preeminence and dignity above the rest; namely the primate of Alexandria, of Rome, and of Antioch. Threescore years after this there were synods<sup>2</sup> under the emperor Theodosius; which synod was the first at Constantinople, whereat one hundred and fifty bishops were assembled: at which council it was decreed<sup>3</sup> that the bishop of Constantinople should not only be added unto the former primates, but also that his place should be second amongst them, the next to the bishop of Rome in dignity. The same decree again renewed concerning Constantinople, and the reason thereof laid open<sup>4</sup> in the council of Chalcedon: at the length came that second

<sup>1</sup> [Can. vi. Τὰ ἀρχαία ἔθη κρατεῖται, τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ Πενταπόλει, ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων τούτων ἔχει τὴν ἐξουσίαν, ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκόπῳ τοῦτο σύνηθές ἐστίν. ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεία σώζεσθαι ταῖς ἐκκλησίαις. Conc. Harduin. i. 325.]

<sup>2</sup> Socr. lib. v. c. 8.

<sup>3</sup> [A. D. 381. Can. ii. Κατὰ τοὺς κανόνας, τὸν μὲν Ἀλεξανδρείας ἐπίσκοπον τὰ ἐν Αἰγύπτῳ μόνον οἰκονομεῖν τοὺς δὲ τῆς ἀνατολῆς ἐπισκόπους τὴν ἀνατολὴν μόνῃ διοικεῖν, φυλαττομένων τῶν ἐν τοῖς κανόσι τοῖς κατὰ Νικαίαν πρεσβείων τῇ Ἀντιοχείων ἐκκλησίᾳ. And Can. iii. Τὸν μὲντοι Κωνσταντινουπόλεως ἐπίσκοπον ἔχει τὰ πρεσβεία τῆς τιμῆς μετὰ τὸν τῆς

Ῥώμης ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην. Conc. i. 809.]

<sup>4</sup> Can. 28. [A. D. 451. Τὰ αὐτὰ καὶ ἡμεῖς ὀρίζομεν καὶ ψηφίζομεθα περὶ τῶν πρεσβείων τῆς ἀγιωτάτης ἐκκλησίας Κωνσταντινουπόλεως, νέας Ῥώμης καὶ γὰρ τῷ θρόνῳ τῆς πρεσβυτέρας Ῥώμης, διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην, οἱ πατέρες εἰκότως ἀποδεδώκασι τὰ πρεσβεία, καὶ τῷ αὐτῷ σκόπῳ κινουμένοι οἱ γν' θεοφιλέστατοι ἐπίσκοποι, τὰ ἴσα πρεσβεία ἀπένειμαν τῷ τῆς νέας Ῥώμης ἀγιωτάτῳ θρόνῳ, εὐλόγως κρίναντες, τὴν βασιλεία καὶ συγκλήτῳ τιμηθεῖσαν πόλιν, καὶ τῶν ἴσων ἀπολαύσαντων πρεσβείων τῇ πρεσβυτέρῳ βασιλίδι Ῥώμῃ, καὶ ἐν τοῖς ἐκκλησιαστικοῖς ὡς ἐκείνη μεγαλύνεσθαι πράγμασιν, δευτέραν μετ' ἐκείνην ὑπάρχουσαν. Ibid. ii. 612.]

of Constantinople<sup>1</sup>, whereat were six hundred and thirty bishops, for a third confirmation thereof. Laws imperial there are likewise extant<sup>2</sup> to the same effect. Herewith the bishop of Constantinople being overmuch puffed up, not only could not endure that see to be in estimation higher, whereunto his own had preferment to be the next, but he challenged more than ever any Christian bishop in the world before either had, or with reason could have. What he challenged, and was therein as then refused by the bishop of Rome, the same the bishop of Rome in process of time obtained for himself, and having gotten it by bad means, hath both upheld and augmented it, and upholdeth it by acts and practices much worse.

[10.] But primates, according to their first institution, were all, in relation unto archbishops, the same by prerogative<sup>3</sup> which archbishops were being compared unto bishops. Before

<sup>1</sup> Can. 36. [There is an historical oversight here. The council meant is that called Quinisextum, or "in Trullo," A. D. 706; of which the 36th canon appeals to the 630 bishops assembled at Chalcedon. Ἀναγεύμενοι τὰ παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ θεοφυλάκτῳ ταύτῃ καὶ βασιλίδι πόλει συνελθόντων, καὶ τῶν χλ'. τῶν ἐν Χαλκήδονι συνελθόντων νομοθετηθέντα, ὀρίζομεν, ὥστε τὸν Κωνσταντινουπόλεως θρόνον τῶν ἴσων ἀπολαύειν πρεσβείων τοῦ τῆς πρεσβυτέρας Ῥώμης θρόνου, καὶ ἐν τοῖς ἐκκλησιαστικοῖς ὡς ἐκείνον μεγαλύνεσθαι πράγμασι, δεύτερον μετ' ἐκείνον ὑπάρχοντα μεθ' ὧν ὁ τῆς Ἀλεξανδρέων μεγαλοπόλεως ἀριθμεισθῶ θρόνος· εἴτα ὁ τῆς Ἀντιοχείων καὶ μετὰ τοῦτον ὁ τῆς Ἱεροσολυμιτῶν πόλεως. Ibid. iii. 1676.]

<sup>2</sup> [E. g. of Theodosius ii. xvi. Cod. Theodos. tit. ii. l. 45. A. D. 421. "Omni innovatione cessante, vetustatem et canones pristinos ecclesiasticos qui nunc usque tenuerunt, per omnes Illyrici provincias servari præcipimus: tum, si quid dubietatis emerserit, id oporteat non absque scientia viri reverendissimi sacrosanctæ legis antistitis urbis Constantinopolitanæ (quæ Romæ veteris prærogativa lætatur) conventui sacerdotali sanctoque iudicio reservari."

t. vi. 89. ed. Gothofred. And of Justinian, Novell. cxxx. c. 1, 2. A. D. 541. "Sancimus vicem legum obtinere sanctas ecclesiasticas regulas, quæ a sanctis quatuor conciliis expositæ sunt, aut firmatæ... Ideoque sancimus secundum earum definitiones sanctissimum senioris Romæ Papam primum esse omnium sacerdotum; beatissimum autem Archiepiscopum Constantinopoleos novæ Romæ secundum habere locum post sanctam apostolicam senioris Romæ sedem; aliis autem omnibus sedibus præponatur." p. 275. ed. Gothofr. 1688.]

<sup>3</sup> Novell. cxxxiii. 22. ["Si quis vero sanctissimorum episcoporum ejusdem synodi dubitationem aliam quam ad invicem habeat, sive pro ecclesiastico jure, sive pro aliis quibusdam rebus, prius metropolitana eorum cum aliis de sua synodo episcopis causam examinet et judicet; et si non rata habuerit utraque pars ea quæ judicata sunt, tunc beatissimum Patriarcha dioceseos illius inter eos audiat, et illa determinet, quæ ecclesiasticis canonibus et regulis consonant, nulla parte ejus sententiæ contradicere valente. Si autem et a clero, aut alio quocunque aditio contra episcopum fiat propter

the council of Nice, albeit there were both metropolitans and primates, yet could not this be a means forcible enough to procure the peace of the Church, but all things were wonderful tumultuous and troublesome, by reason of one special practice common unto the heretics of those times; which was, that when they had been condemned and cast out of the Church by the sentence of their own bishops, they contrary to the ancient received orders of the Church, had a custom to wander up and down, and to insinuate themselves into favour where they were not known, imagining themselves to be safe enough, and not to be clean cut off from the body of the Church, if they could any where find a bishop which was content to communicate with them; whereupon ensued, as in that case there needs must, every day quarrels and jars unappeasable amongst bishops. The Nicene council for redress hereof considered the bounds of every archbishop's ecclesiastical jurisdiction, what they had been in former times, and accordingly appointed unto each grand part of the Christian world some one primate, from whose judgment no man living within his territory might appeal, unless it were to a council general of all bishops. The drift and purpose of which order was, that neither any man oppressed by his own particular bishop might be destitute of a remedy through appeal unto the more indifferent sentence of some other ordinary judge; nor yet every man be left at such liberty as before, to shift himself out of their hands for whom it was most meet to have the hearing and determining of his cause. The evil, for remedy whereof this order was taken, annoyed at that present especially the church of Alexandria in Egypt, where Arianism begun. For which cause the state of that church is in the Nicene canons concerning this matter mentioned before the rest. The words of their sacred edict are these<sup>1</sup>: "Let those customs remain in force which have been of old, the

"quamlibet causam; apud sanctissimum ejus metropolitam secundum sacras regulas et nostras leges causa judicetur; et si quis judicatis contradixerit, ad beatissimum archiepiscopum et patriarcham dioceseos illius referatur causa, et ille secundum canones et leges huic præbeat finem. Si

"vero contra metropolitam talis aditio fiat ab episcopo aut clero, aut alia quacunque persona, dioceseos illius beatissimum patriarcham simili modo causam judicet." p. 259. ed. Gothofr. 1688. A. D. 541.]

<sup>1</sup> Conc. Nic. c. 6. [t. i. 325. ed. Harduin. vid. supr. § 9. p. 193, note 1.]

BOOK VII. "customs of Egypt and Libya, and Pentapolis; by which  
Ch. viii. 11. "customs the bishop of Alexandria hath authority over all  
"these; the rather for that this hath also been the use of  
"the bishop of Rome, yea the same hath been kept in  
"Antioch and in other provinces." Now because the custom  
likewise had been that great honour should be done to  
the bishop of Ælia or Jerusalem, therefore lest their decree  
concerning the primate of Antioch should any whit prejudice  
the dignity and honour of that see, special provision is  
made<sup>1</sup>, that although it were inferior in degree, not only  
unto Antioch the chief of the East, but even unto Cæsarea too,  
yet such preeminence it should retain as belonged to a mother  
city, and enjoy whatsoever special prerogative or privilege it  
had besides. Let men therefore hereby judge of what  
continuance this order which upholdeth degrees of bishops  
must needs have been, when a general council of three  
hundred and eighteen bishops living themselves within three  
hundred years after Christ doth reverence the same for  
antiquity's sake, as a thing which had been even then of  
old observed in the most renowned parts of the Christian  
world<sup>2</sup>.

[11.] Wherefore needless altogether are those vain and  
wanton demands, "No mention of an archbishop in Theo-  
philus bishop of Antioch? None in Ignatius? None in  
"Clemens of Alexandria? None in Justin Martyr, Irenæus,  
"Tertullian, Cyprian? None in all those old historiographers,  
"out of which Eusebius gathereth his story? None till the  
"time of the council of Nice, three hundred and twenty  
"years after Christ<sup>3</sup>?" As if the mention which is thereof  
made in that very council, where so many bishops acknow-

<sup>1</sup> Ejustd. Conc. c. 7. [ἐπειδὴ συνί-  
θεια κεκράτηκε καὶ παράδοσις ἀρχαία,  
ὥστε τὸν ἐν Αἰλίᾳ ἐπίσκοπον τιμᾶσθαι,  
ἔχεται τὴν ἀκολουθίαν τῆς τιμῆς, τῇ  
μητροπόλει σωζομένου τοῦ οἰκείου  
ἀξιώματος. It appears that Hooker's  
copy placed the comma after μητρο-  
πόλει.]

<sup>2</sup> [Vide Sarav. de Divers. Ministr.  
Evang. Grad. c. 20.]

<sup>3</sup> "What! no mention of him in  
"Theophilus bishop of Antioch?  
"none in Clemens Alexandrinus?

"none in Ignatius? none in Justin  
"Martyr? in Irenæus, in Tertul-  
"lian, in Origen, in Cyprian? in  
"those old historiographers, out of  
"which Eusebius gathered his  
"story? Was it for his baseness  
"and smallness that he could not  
"be seen amongst the bishops,  
"elders, and deacons, being the  
"chief and principal of them all?  
"Can the cedar of Lebanon be hid-  
"den amongst the box-trees?" T. C.  
lib. i. 92. [al. 70.]

ledge archiepiscopal dignity even then ancient, were not of BOOK VII.  
far more weight and value than if every of those Fathers had Ch. viii. 11.  
written large discourses thereof. But what is it which they  
will blush at, who dare so confidently set it down<sup>1</sup>, that in  
the council of Nice some bishops being termed metropolitans,  
no more difference is thereby meant to have been between  
one bishop and another, than is shewed between one minister  
and another, when we say such a one is a minister in the city  
of London, and such a one minister in the town of Newing-  
ton? So that to be termed a metropolitan bishop did in their  
conceit import no [more<sup>1</sup>] preeminence above other bishops,  
than we mean that a girdler<sup>2</sup> hath over others of the same  
trade, if we term him which doth inhabit some mother city  
for difference' sake a metropolitan girdler.

But the truth is too manifest to be so deluded; a bishop  
at that time had power in his own diocess over all other  
ministers there, and a metropolitan bishop sundry preemi-  
nences above other bishops, one of which preeminences was  
in the ordination of bishops, to have *kûros τῶν γινομένων*, *the*  
*chief power of ordering all things done*. Which preeminence  
that council itself doth mention<sup>3</sup>, as also a greater belonging  
unto the patriarch or primate of Alexandria, concerning whom  
it is there likewise said, that to him did belong *ἐξουσία*,  
*authority and power over all Egypt, Pentapolis, and Libya*:  
within which compass sundry metropolitan sees to have been,

<sup>1</sup> more, so in edd. 1676, 1682.

<sup>1</sup> T. C. lib. i. ubi supra. "A me-  
"tropolitan bishop was nothing  
"else but a bishop of that place  
"which it pleased the emperor or  
"magistrate to make the chief of  
"the diocess or shire; and as for  
"this name, it makes no more dif-  
"ference between a bishop and a  
"bishop, than when I say a minister  
"of London and a minister of New-  
"ington."

<sup>2</sup> ["Girdler, 'a maker of girdles.'  
"Talk with the girdler, or with  
"the milliner.' Beaum. and Fletcher,  
"Honest Man's Fortune." Todd's  
Johnson's Dict.]

<sup>3</sup> Conc. Nicen. c. 6. "Illud  
"autem omnino manifestum, quod  
"siquis absque metropolitani sen-

"tentia factus sit episcopus, hunc  
"magna synodus definit episco-  
"pum esse non oportere." [καθύλου  
"δὲ πρόδηλον ἐκείνο, ὅτι εἶτις χωρὶς  
"γνώμης τοῦ μητροπολίτου γένοιτο  
"ἐπίσκοπος, τὸν τοιοῦτον ἢ μεγάλη  
"σύνοδος ὥρισε μὴ δεῖν εἶναι ἐπίσκο-  
"πον.] Can. 4. [ἐπίσκοπον προσήκει  
"μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ  
"ἐπαρχίᾳ καθίστασθαι· εἰ δὲ δυσχερές  
"εἴη τὸ τοιοῦτο, ἢ διὰ κατεπίγουσαν  
"ἀνάγκην, ἢ διὰ μήκος ὁδοῦ, ἐξ πάντων  
"τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους,  
"συμφήφων γινομένων καὶ τῶν ἀπόν-  
"των, καὶ συντιθεμένων διὰ γραμμάτων,  
"τότε τὴν χειροτονίαν ποιῆσθαι· τὸ δὲ  
"κῦρος τῶν γινομένων δίδοσθαι καθ'  
"ἐκάστην ἐπαρχίαν τῷ μητροπολίτῃ.  
"t. i. 324. ed. Harduin.]

BOOK VII. there is no man ignorant, which in those antiquities have  
Ch. viii. 12. [hath ?] any knowledge.

[12.] Certain prerogatives there are wherein metropolitans excelled other bishops, certain also wherein primates excelled other metropolitans. Archiepiscopal or metropolitan prerogatives are those mentioned in old imperial constitutions, to convocate<sup>1</sup> the holy bishops under them within the compass of their own provinces, when need required their meeting together for inquisition and redress of public disorders; to grant unto bishops under them leave and faculty of absence from their own diocesses<sup>2</sup>, when it seemed necessary that they should elsewhere converse for some reasonable while; to give notice<sup>3</sup> unto bishops under them of things commanded by supreme authority; to have the hearing<sup>4</sup> and first determining of such causes as any man had against a bishop; to receive the appeals of the inferior clergy, in case they found themselves overborne by the bishop their immediate judge<sup>5</sup>. And lest haply it should be imagined that canons ecclesiastical we want to make the selfsame thing manifest; in the council of Antioch

<sup>1</sup> Novell. cxxiii. can. 10. ["Ut omnis ecclesiasticus status et sacrae regulæ diligenter custodiantur; jubemus unumquemque beatum archiepiscopum et patriarcham et metropolitam sanctissimos episcopos sub se constitutos in eadem provincia semel aut secundo per singulos annos ad se convocare, et omnes causas subtiliter examinare, quas episcopi aut clerici aut monachi ad invicem habeant."] p. 255.]

<sup>2</sup> Novell. cxxiii. cap. 9. ["Interdicimus Deo amabilibus episcopis proprias relinquere ecclesias, et ad alias regiones venire. Si vero necessitas faciendi hoc contigerit, non aliter, nisi cum literis beatissimi Patriarchæ aut Metropolitanæ, aut per imperialem videlicet jussionem hoc faciant."] ibid.]

<sup>3</sup> Novell. lxxix. cap. 2. ["Imp. Just. Aug. Mennæ Archiep. Constantinop. . . . Tua celsitudo . . . utatur ad Deo amabiles civitatum

"metropolitanos (quorum ipse suscepisti ordinationem) proponens propriis literis hanc nostram sacram legem. Verum illi sub se constitutis episcopis hæc nuncient, ut ex paucis literis una continuatio legis ad omnem perveniat ditio- nem."] p. 165.]

<sup>4</sup> Novell. cxxiii. cap. 22. [vid. supr. § 10. p. 194, note 3.]

<sup>5</sup> Novell. cxxiii. cap. 23. ["Æconomos autem et xenodochos, nosocomos, ptochotrophos, et aliorum venerabilium locorum gubernatores, et alios omnes clericos jubemus pro creditis sibi gubernationibus apud proprium episcopum, cui subjacent, conveniri, et rationem suæ gubernationis facere et exigi. . . Si vero putaverint se gravari, post repetitionem metropolitanitæ causam examinet. Si vero metropolita . . . debitum exegerit, et exactus putaverit se gravatum, dioceseos illius beatissimus patriarcha causam examinet."] p. 259.]

it was thus decreed<sup>1</sup>: "The bishops in every province must know, that he which is bishop in the mother city hath not only charge of his own parish or diocess, but even of the whole province also." Again: "It hath seemed good that other bishops without him should do nothing more than only that which concerns each one's parish and the places underneath it." Further by the selfsame council all councils provincial are reckoned void and frustrate<sup>2</sup>, unless the bishop of the mother city within that province where such councils should be, were present at them. So that the want of his presence, and in canons for church-government, want of his approbation also, did disannul them: not so the want of any others. Finally, concerning elections of bishops, the council of Nice hath this general rule<sup>3</sup>, that the chief ordering of all things here, is in every province committed to the metropolitan.

[13.] Touching them, who amongst metropolitans were also primates, and had of sundry united provinces the chiefest metropolitan see, of such that canon in the council of Carthage was eminent, whereby<sup>4</sup> a bishop is forbidden to go beyond seas without the license of the highest chair within the same bishop's own country; and of such which beareth the name of apostolical, is that ancient canon likewise, which chargeth<sup>5</sup> the bishops of each nation, to know him which is first amongst them, and to esteem of him as an head, and to do no extraordinary thing but with his leave. The chief primates of the Christian world were the bishops of Rome, Alexandria, and Antioch. To whom the bishop of Constantinople being afterwards added, St. Chrysostom the bishop of that see is in

<sup>1</sup> Can. 9. [τοὺς καθ' ἐκάστην ἐπαρχίαν ἐπισκόπους εἶδέναι χρὴ, τὸν ἐν τῇ μητροπόλει προεστῶτα ἐπίσκοπον καὶ τὴν φροντίδα ἀναδέχεσθαι πάσης τῆς ἐπαρχίας . . . ὅθεν ἔδοξε . . . μηδὲν πράττειν περιττὸν τοῖς λοιποῦς ἐπισκόπους ἄνευ αὐτοῦ, κατὰ τὸν ἀρχαῖον κρατήσαντα τῶν πατέρων ἡμῶν κανόνα, ἢ ταῦτα μόνα, ὅσα τῇ ἐκάστου ἐπιβάλλει παροικία καὶ ταῖς ἰπ' αὐτὴν χώρας. i. 595. ed. Hard.]

<sup>2</sup> Can. 16. [τελείαν δὲ ἐκείνην εἶναι σύνοδον, ἢ συμπάρεστι καὶ ὁ τῆς μητροπόλεως. i. 599.]

<sup>3</sup> Can. 4. τὸ κύρος τῶν γινομέ-

νων. [i. 324.]  
<sup>4</sup> Can. 23. [28. A. D. 397. 3. Concil. Carthag. "Placuit, ut Episcopi transmare non proficiscantur nisi consulto primæ sedis Episcopo, sive cujusque provincie primate, ut ab eo præcipue possint sumere formatam, sive commendationem." t. i. 964.]

<sup>5</sup> Can. 34. [33. τοὺς ἐπισκόπους ἐκάστου ἔθνους εἶδέναι χρὴ τὸν ἐν αὐτοῖς πρῶτον, καὶ ἡγεῖσθαι αὐτὸν ὡς κεφαλὴν, καὶ μηδὲν τι πράττειν περιττὸν ἄνευ τῆς ἐκείνου γνώμης. Conc. Harduin. i. 17.]

BOOK VII.  
Ch. viii. 13.