

BOOK VIII.
Ch. vii. 2.

altered. For, if some be not deceived, this thing was sometimes done even without any election at all. At the first (saith he to whom the name of Ambrose is given¹) the first created in the college of presbyters was still the bishop. He dying, the next senior did succeed him. "Sed quia cœperunt sequentes presbyteri indigni inveniri ad primatus tenendos immutata est ratio, prospiciente concilio; ut non ordo sed meritum crearet episcopum multorum sacerdotum iudicio^b constitutum, ne indignus temere usurparet et esset multis scandalum."

In elections at the beginning the clergy and the people both had to do, although not both after one sort. The people gave their testimony, and shewed their affection, either of desire or dislike, concerning the party which was to be chosen. But the choice was wholly in the sacred college of presbyters. Hereunto it is that those usual speeches of the ancient do commonly allude: as when Pontius concerning S. Cyprian's election saith, he was chosen "iudicio Dei et populi favore," "by the judgment of God and favourⁱ of the people²," the one branch alluding to the voices of the ecclesiastical senate which with religious sincerity choose^k him, the other to the people's affection, who earnestly desired to have him chosen their bishop.

Again, Leo³; "Nulla ratio sinit, ut inter episcopos habeantur qui nec a clericis sunt electi nec a plebibus expetiti." "No reason doth grant that they should be reckoned amongst bishops, whom neither clergy hath elected nor laity coveted." In like sort Honorius⁴; "Let him only be established bishop

^a sometimes. ^b iudicio om. ⁱ the favour. ^k chose.

¹ Pseud. Ambros. in 4 ad Ephes. v. 11, 12. "Non per omnia conveniunt scripta apostoli ordinationi quæ nunc in ecclesia est: quia hæc inter ipsa primordia sunt scripta. Nam et Timotheum presbyterum a se creatum episcopum vocat; quia primi presbyteri episcopi appellabantur; ut recedente eo, sequens ei succederet. . . Sed quia cœperunt," &c. t. ii. Ap. 241.]

² In Vit. Cypr. [§ 5.]

³ *Nulla ratio.* Dist. 63. [it should be 62. § 1. Dec. Grat. pars i. p. 311. He adds, "Nec a comprovincialibus episcopis cum metropolitanis iudicio consecrati." See his Canonical Epistle to Rusticus, archbishop of Narbonne, t. i. 406, ed. Quesnel. circ. A.D. 450: and compare the canonical letter of Cœlestine to the bishops of Gaul, A.D. 428; can. v. "Nullus invitis detur episcopus: cleri, plebis, et ordinis consensus et desiderium requiratur." Conc. Hard. i. 1260.]

⁴ Ep. Honor. Imp. ad Bonif.

BOOK VIII.
Ch. vii. 3.

"in the see of Rome whom Divine judgment and universal consent hath chosen."

[3.] That difference, which is between the form of electing bishops at this day with us, and that which was usual in former ages, riseth from the ground of that right which the kings of this land do claim in furnishing the place¹ where bishops, elected and consecrated, are to reside as bishops. For considering the huge charges which the ancient famous princes of this land have been at, as well in erecting episcopal sees, as also in endowing them with ample possessions; sure of their religious magnificence^m and bounty we cannot think but to have been most deservedly honoured with those royal prerogatives, [of] taking the benefit which groweth out of them in their vacancy, and of advancing alone unto such dignities what persons they judge most fit for the same. A thing over and besides even therefore the more reasonableⁿ; for that, as the king most justly hath preeminence to make lords temporal which are not such by right of birth, so the like preeminence of bestowing where pleaseth him the honour of spiritual nobility also, cannot seem hard, bishops being peers of the realm, and by law^o itself so reckoned.

Now, whether we grant so much unto kings in this respect, or in the former consideration whereupon the laws have annexed it unto the crown¹, it must of necessity being

¹ places. ^m munificence. ⁿ seasonable. ^o the law.

Concil. tom i. [col. 1238. ed. Hard. "Beatitudine tua prædicante, id ad cunctorum clericorum notitiam volumus pervenire, ut si quid forte religioni tuæ (quod non oportet) humana sorte contigerit, sciant omnes ab ambitionibus esse cessandum. At si duo contra fas temeritate certantes fuerint ordinati, nullum ex his futurum penitus sacerdotem, sed illum solum in sede apostolica permansurum, quem ex numero clericorum nova ordinatione divinum iudicium et universitatis consensus elegerit." Circ. A.D. 419.]

¹ 25 Ed. 3. [c. 6. A Statute of Provisors, reciting the Statute of Carlisle, 25 Edw. i. c. 4. preamble: "Whereas the holy Church of

"England was founded in the estate of prelacy within the realm of England, by king Edward and his progenitors, and the earls, barons, and other nobles of his said realm, and their ancestors, to inform them and their people of the law of God, and to make hospitalities, alms, and other works of charity, in the places where the churches were founded, for the souls of the founders, their heirs, and all Christians; and certain possessions, as well in fees, lands, rents, as in advowsons, which do extend to a great value, were assigned by the said founders to the prelates and other people of the holy Church of the said realm, to sustain the same charge, and

granted, both make void whatsoever interest the people aforetime hath had towards the choice of their own bishop, and also restrain the very act of canonical election usually made by the dean and chapter; as with us in such sort it doth, that they neither can proceed unto^p any election till leave be granted¹, nor elect any person² but that is named unto them. If they might do the one, it would be in them to defeat the king of his profits; if the other, then were the king's preeminences of granting those dignities nothing. And therefore, were it not for certain canons requiring canonical election to be before consecration³, I see no cause but that the king's letters patents alone might suffice well enough

^p to.

"especially of the possessions which were assigned to archbishops, bishops, abbots, priors, religious and all other people of holy Church, by the kings of the said realm, earls, barons, and other great men of his realm; the same kings, earls, barons and other nobles, as lords and advowees, have had and ought to have the custody of such voidances, and the presentments and collations of the benefices being of such prelacies." &c. A.D. 1350.]

¹ Ibid. [§ iii. "The election was first granted by the king's progenitors upon a certain form and condition, as to demand licence of the king to chuse, and after the election to have his royal assent, and not in other manner." Stat. at Large, by Ruffhead and Runnington, t. i. 260, 62.]

² 25 Hen. VIII. c. 20. [§ iv. "Be it ordained and established by the authority aforesaid, that at every avoidance of every archbishoprick or bishoprick . . . the king . . . may grant to the prior and convent, or the dean and chapter of the cathedral churches or monasteries where the see . . . shall happen to be void, a licence under the great seal . . . to proceed to election . . . with a letter missive, containing the name of the person which they shall elect." § vii. "If the prior and convent of any monastery, or

"dean and chapter of any cathedral church, . . . proceed not to election and signify the same according to the tenor of this act, within the space of twenty days next after such licence shall come to their hands: or else if any archbishop or bishop, . . . shall refuse, and do not confirm, invest, and consecrate, with all due circumstance . . . every such person as shall be so elected, nominate, or presented . . . within twenty days next after the king's letters patents . . . shall come to their hands . . . then every prior and particular person of his convent, and every dean and particular person of the chapter, and every archbishop and bishop, and all other persons so offending . . . shall run in the dangers, pains, and penalties of the estatute of Provision and *Præmunire*:" i.e. imprisonment, outlawry, and forfeiture of lands and goods.]

³ C. *Nullus*, Dist. 63. [Decret. Gratian. pars i. dist. 62. § 3. "Nullus in episcopum nisi canonicè electum consecret. Quod si præsumptum fuerit, et consecrans et consecratus absque recuperationis spe deponatur." This is the tenth Canon of the first Lateran council, held under Calixtus II, A.D. 1123. See Concil. Hard. t. vi. pars ii. p. 1112.]

to⁴ that purpose, as by law they do in case those electors should happen not to satisfy the king's pleasure. Their election is now but a matter of form: it is the king's mere grant which placeth, and the bishop's consecration which maketh, bishops.

[4.] Neither do the kings of this land use herein any other than such prerogatives as foreign nations have been accustomed unto.

About the year of our Lord 425¹, pope Boniface solicited most earnestly the emperor Honorius to take some order that the bishops of Rome might be created without ambitious seeking of the place. A needless petition, if so be the emperor had no right at all in the placing of bishops there. But from the days of Justinian the emperor, about the year 553, Onuphrius² himself doth grant that no man was bishop in the see of Rome whom first the emperor by his letters patents did not license to be consecrated. Till in Benedict's³ time it pleased the emperor to forego that right; which afterwards

⁴ for Cl. Tr.

¹ Tom. i. Concil. [i. 1237. ed. Hard. "Ecclesiæ meæ, cui Deus noster meum sacerdotium, vobis res humanas regentibus, deputavit, cura constringit, ne causis ejus, quamvis adhuc corporis incommoditate detinear, propter conventus, qui a sacerdotibus universis et clericis, et Christianæ plebis perturbatoribus agitantur, apud aures Christianissimi principis desim."]

² Onuphr. [Onuphrius Panvinius, of Verona, 1529-1568, annotated and continued the Lives of the Popes, by Platina, 1421-1481] in Pelag. II. [in his note on Platina's life of that pope, who was next before S. Gregory the Great; and of whom Platina had remarked, that owing to the Lombards who beset the city, he was elected without the emperor's consent; A.D. 577: "Nil enim tum a clero in eligendo Pontifice actum erat nisi ejus electionem Imperator approbasset." On which Onuphrius observes, "Gotthis Italia omni per Narsem Patricium pulsus, eaque cum urbe Roma

"Orientalis imperii parte facta sub Justiniano Imperatore, ex auctoritate Papæ Vigili, novus quidam in comitiis Pontificiis mos inolevit. Is fuit, ut mortuo Papa, nova quidem electio more majorum statim a clero S.P.Q.R. fieret, verum electus Romanus Pontifex non ante consecrari atque ab Episcopis ordinari posset, quam ejus electio ab Imperatore Constantinopolitano confirmata esset, ipseque literis suis patentibus licentiam electo Pontifici concederet, ut ordinari et consecrari posset." p. 75. ed. Colon. 1626.]

³ [Benedict II. A.D. 684. "Ad hunc Constantinus Imperator honoris sanctitate permotus, sanctionem misit, ut deinceps quem clericus, populus, exercitusque Romanus in Pontificem delegisset, eundem statim verum Christi vicarium esse omnes crederent; nulla aut Constantinopolitani Principis aut Italiæ exarchi expectata auctoritate, ut antea fieri consueverat." Ibid. p. 93.]

was restored to Charles with augmentation¹, and continued in his successors till such time as Hildebrand took it from Henry IV², and ever since the cardinals have held it as at this day.

Had not the right of giving them belonged to the emperors of Rome within the compass of their dominions, what needed^r pope Leo the fourth to trouble Lotharius and Lo- dowick with those his letters³, whereby, having done them to understand that the church called Reatina was without a bishop, he maketh suit that one Colonus might have the room, or, if that were otherwise disposed of^s, his next request was, "Tusculanam ecclesiam, quæ viduata existit, illi vestra serenitas dignetur concedere, ut consecratus a nostro præsulatu Deo Omnipotenti vestroque imperio grates

^r needeth.

^s of om.

¹ [Grat. Decr. pars i. dist. 63. c. *Hadrianus*. (A.D. 774.) Carolus . . . "constituit synodum cum Hadriano papa in patriarchatu Lateranensi, in ecclesia Sancti Salvatoris: quæ synodus celebrata est a clivi episcopis religiosus et abbatibus. Hadrianus autem papa cum universa synodo tradiderunt Carolo jus et potestatem eligendi pontificem, et ordinandi apostolicam sedem . . . Insuper archiepiscopos et episcopos per singulas provincias ab eo investituram accipere definivit; ut nisi a rege laudetur et investiat episcopus, a nemine consecratur: et quicumque contra hoc decretum ageret, anathematis vinculo eum innodavit." col. 322. Lugd. 1572. This seems to have been altogether false, though a story current in the time of Gratian, (A.D. 1131), who took it from an interpolated copy of the Chronicle of Sigebert. (A.D. 1101.) Vid. Pagi in Ann. Baron. iii. 341.]

² [In council at Rome, A.D. 1080, in which Henry IV. was finally deposed, and Rodolph of Suabia confirmed emperor in his place. Canon i. "Sequentes statuta sanctorum patrum . . . decernimus . . . ut si quis deinceps episcopatum vel abbatiam de manu alicujus

"laicæ personæ susceperit, nullatenus inter episcopos vel abbates habeatur . . . Insuper etiam ei gratiam S. Petri et introitum ecclesiæ interdicimus" . . . ii. "Item, si quis imperatorum, regum, ducum, marchionum, comitum, vel quilibet sæcularium potestatum ac personarum investituram episcopatum vel alicujus ecclesiasticæ dignitatis dare præsumserit, ejusdem sententiæ vinculo se obstrictum esse sciat." Conc. Hard. t. vi. pars i. col. 1587.]

³ C. *Reatin.* Dist. 63. [Decr. Grat. pars i. d. 63. § 16. "Reatina ecclesia, quæ per tot temporum spatia pastoralibus curis destituta consistit, dignum est ut brachio amplitudinis vestræ sublevetur, ac gubernationis regimine protegatur. Unde salutationis alloquio præmisso, vestram mansuetudinem deprecamur, quatenus Colono humili diacono eandem ecclesiam ad regendam concedere dignemini: ut vestra licentia accepta, ibidem eum, Deo adjuvante, consecrare, valeamus episcopum." circ. A.D. 847. The Church was greatly depressed at that time, the Saracens often ravaging Italy to the very gates of Rome.]

"peragere valeat." "May it please^t your clemencies to grant unto him the church of Tusculum now likewise void; that by our episcopal authority he being after consecrated may be to Almighty God and your highness^u therefore thankful."

[5.] Touching other bishopricks, extant there is a very short but a plain discourse¹, written almost 500 years since, by occasion of that miserable contention raised between the emperor Henry IVth and pope Hildebrand, named otherwise Gregory the VIIth, not, as Platina² would bear men in hand, for that the bishop of Rome would not brook the emperor's simoniacal dealings^x, but because the right, which Christian kings and emperors had to invest bishops, hindered so much his ambitious designments, that nothing could detain him from attempting to wrest it violently out of their hands.

This treatise I mention, for that it shortly comprehendeth not only the fore-alleged right of the emperor of Rome acknowledged by six several popes³, even with bitter execration against whomsoever of their successors that should by word or deed at any time go about to infringe the same, but also further^y these other^z specialties appertaining thereunto^{*}: First⁴, that the bishops likewise of Spain, England, Scotland, Hungary, had by ancient institution always been invested by their kings, without opposition or disturbance. Secondly, that such

^t please, &c. ^u highnesses. ^x dealing. ^y further om. ^z other om. ^{*} hereunto.

¹ Walthramus [Waleran, Bp. of Naumburg, 1089-1111] Naumburgensis, de Investit. Episcoporum per Imperator. facienda. [ap. Scharidium, "Sylloge Historico-Politico-Ecclesiastica, de Discrimine Potestatis imperialis et ecclesiasticæ." pp. 72-74, Argentorat. 1618, [published by Ulric Hutten, 1520.] The tract was written, A.D. 1109: by a German bishop, a strong partisan of the imperial side.]

² [Plat. vit. Greg. VII. p. 165. A.D. 1373. "Adeptus pontificatum Gregorius, statim Henricum imperatorem admonet, ne deinceps

"largitione corruptus, episcopatus et beneficia alicui per simoniacam cupiditatem committat, aliter se usurum in se et delinquentes censuris ecclesiasticis."]

³ [Viz. Sylvester, Gregory I. Adrian I. Leo (III?) Leo (IV?) and Benedict (III?) Walthram, 73 A.]

⁴ [Ibid. "Legitur etiam de episcopis Hispaniæ, Scotiæ, Angliæ, Ungariæ, quomodo ex antiqua institutione, usque ad modernam novitatem, per reges introierint, cum pace temporalium, pure et integre."]

BOOK VIII. was their^b royal interest, partly¹ for that they were
Ch. vii. 5. founders of bishopricks, partly because they undertook^c
the defence of them against all ravenous oppressions and
wrongs, partly² in as much that it was not safe that
rooms of so great power and consequence in their estate
should without their appointment be held by any under
them. And therefore³ that bishops even then did homage
and took their oaths of fealty unto the kings which in-
vested them. Thirdly⁴, that what solemnity or ceremony
kings do use in this action it skilleth not, as namely
whether they do it by word, or by precept set down in
writing, or by delivery of a staff and a ring, or by any
other means whatsoever, only that use and custom would,
to avoid all offence, be kept. Some base canonists there
are, which contend that neither kings nor emperors had
ever any right hereunto, saving^d only by the pope's either
grant or toleration. Whereupon not to spend any further
labour, we leave their folly to be controlled by men of
more ingenuity and judgment even among themselves,

^b the.^c understood.^d save.

¹ [Ibid. p. 72. "Qui a primo Constantino gesta et decreta re-
"volvit, patenter inveniet, quod per
"reges et imperatores et devotos
"laicos Romana ecclesia, aliæque
"in orbe terrarum ecclesiæ, in fun-
"dis et mobilibus ditatæ et exalta-
"tæ sint; sibi que tutelas et defen-
"siones contra tyrannos et raptores
"retinuerint, ut gladius regalis et
"stola Petri sibi invicem subveni-
"ant, quasi duo cherubin con-
"versis vultibus respicientia in pro-
"pitiatorium."]

² [Ibid. p. 73. "Episcopatus qui
"sub Romano degunt imperio,
"majoribus fundis et amplioribus
"vigent justitiis: et ideo propter
"majus scandalum a stola Petri
"disertius tractandi sunt: quia
"non omnes sunt Petrus, qui
"tenent sedem Petri." . . . "Post-
"quam a Sylvestro per Christianos
"reges et imperatores dotatæ, di-
"tatæ, et exaltatæ sunt ecclesiæ in
"fundis et aliis mobilibus, et jura
"civitatum in teloneis, monetis, vil-

"licis, &c. . . . per reges delegata
"sunt episcopis; congruum fuit et
"consequens ut rex qui unus est
"in populo, et caput populi, inves-
"tiat et inthronizet episcopum: et
"contra irruptionem hostium sciat
"cui civitatem suam credat, cum
"jus suum in domum illorum trans-
"tulerit."]

³ [Ibid. "Longe ante decretum
"Adriani papæ, ejusque successorum,
"reges, qui erant uncti, et
"majores domus, investituras epi-
"scoporum fecerunt."]

⁴ [Ibid. "Nihil refert, sive verbo,
"sive præcepto, sive baculo, sive
"alia re quam in manu tenuerit,
"investiat aut inthronizet rex et
"imperator episcopum, quo die con-
"secrationis veniens, annulum et
"baculum ponit super altare, et in
"curam pastoralem singula accipit
"a stola et autoritate S. Petri.
"Sed congruum magis est per ba-
"culum, qui est duplex, i. e. tem-
"poralis et spiritualis."]

Duarenus¹, Papon², Choppinus³, Ægidius⁴, Magister⁵, Ar- BOOK VIII.
nolphus Rusæus⁶, Costlius⁷, Philippus Probus⁸, and the rest, Ch. vii. 5.
by whom the right of Christian kings and princes herein
is maintained to be such as the bishop of Rome cannot
lawfully either withdraw or abridge or hinder.

But of this thing there is with us no question, although
with them there be. The laws and customs of the realm
approving such regalities, in case no reason thereof did appear,
yet are they hereby abundantly warranted unto us, except
some law of God or nature to the contrary could be shewed.
How much more, when they have been every where thought
so reasonable that Christian kings throughout the world use
and exercise, if not altogether, yet surely with very little odds
the same. So far that Gregory the Tenth⁹ forbidding such
regalities to be newly begun where they were not in former

¹ [Francisci Duareni, [1509-
1559.] Biturig. "De Beneficiis et ad
"ea pertinentibus, libri viii." [Paris,
1551.] ap. Tract. Illustr. Jurisc. Ven.
1584. t. xv. pars ii. The author was
accounted by Thuanus one of the
most distinguished of the French
jurists of the sixteenth century.]

² [Jean Papon, a lawyer in the
service of Catharine de' Medici, and
author of a work called Notaire, or
Secrets de Notaire, in three parts, in
the third of which, b. iii. p. 155, &c.
is a statement and vindication of the
rights of the Crown of France in the
matter of presentation to benefices.]

³ ["De Sacra Politia forensi," [Par.
1577.] 1589. Vid. supr. c. ii. § 14.
note 3.]

⁴ [Ægidius de Columna, arch-
bishop of Bourges, †1316, contempo-
rary with Boniface VIII. and tutor
to Philip the Fair: in his "Quæstio
"de Utraque Potestate," inserted by
Goldastus in Monarch. S. Rom.
Imp. t. iii. 95, &c.]

⁵ [Ægidius Magister, "De Rega-
"liis," in Tract. Illustr. Jurisc. t. xii.
pars ii. p. 437, &c.]

⁶ [Arnolphus Rusæus, "De Jure
"Regaliæ," [Par. 1534, 1551.] Ibid.
t. xii. 357, &c.]

⁷ [Petrus Costalius, "Adversaria
"ex Pandect. Justin." lib. i. p. 49.
Colon. 1560.]

⁸ [Philippus Probus [= Prud-
homme], Bituricus, "De Jure Rega-
"liæ," in Tract. Illustr. Jurisc. t. xii.
389, &c. v. Biog. Univ. Supplem.
art. Ruzé.]

⁹ Cap. general. de Elect. i. 6. [In
2 Conc. Lugd. A.D. 1274, can. 12,
"Generali constitutione sancimus,
"universos et singulos, qui regalia,
"custodiam, sive guardiam advoca-
"tionis, vel defensionis titulum, in
"ecclesiis, monasteriis, sive quibus-
"libet aliis piis locis, de novo usur-
"pare conantes, bona ecclesiarum,
"monasteriorum, aut locorum ipso-
"rum vacantium occupare præsum-
"unt, quantæcunque dignitatis
"honore præfulgeant, . . . eo ipso
"excommunicationis sententiæ sub-
"jacere. . . . Qui autem ab ipsarum
"ecclesiarum cæterorumque loco-
"rum fundatione, vel ex antiqua
"consuetudine, jura sibi hujusmodi
"vindican, ab illorum abusu sic
"prudenter absteineant, et suos mi-
"nistros in eis solícite faciant absti-
"nere, quod ea quæ non pertinent
"ad fructus sive redditus provenien-
"tes vacationis tempore non usur-
"pent; nec bona cætera, quorum
"se asserunt habere custodiam, di-
"labi permittant, sed in bono statu
"conservent." Conc. Hard. vii.
711.]

times, if any do claim those rights from the first foundation of churches, or by ancient custom, of them he only requireth that neither they nor their agents damnify the Church of God by using the said prerogativesⁿ.

[6.] Now as there is no doubt but the church of England by this means is much eased of some inconveniences, so likewise a special care there is requisite to be had, that other evils no less dangerous may not grow. By the history of former times it doth appear, that when the freedom of elections was most large, men's dealings and proceedings therein were not the^o least faulty.

Of the people S. Jerome complaineth¹ that their judgments many times went much awry, and that in allowing of their bishops every man favoured his own quality; every one's desire was, not so much to be under the regiment of good and virtuous men, as of them which were like himself. What man is there whom it doth not exceedingly grieve to read the tumults, tragedies, and schisms, which were raised by occasion of the clergy at such time as, diverse of them standing for some one place, there was not any kind of practice, though never so dishonest^p or vile, left unassayed whereby men might supplant their competitors and the one side foil the other. Sidonius, speaking of a bishoprick void in his time², "The decease of the former bishop," saith he, "was an alarum to such as would labour for the room: whereupon the people, forthwith betaking themselves unto parts, storm on each side: few there are that make suit for the advancement of any other man; many who not only offer, but enforce themselves. All things light, variable, counterfeit: what should I say? I see not any thing plain and open but impudence only."

ⁿ prerogative.^o the om.^p dishonest.

¹ Hieron. adv. Jovin. i. [19. "Nonnunquam errat plebis vulgigue iudicium, et in sacerdotibus comprobandis unusquisque suis moribus favet, ut non tam bonum quam sui similem quærat præpositum."]

² L. 7. Ep. 5. ["Ecclesia" (Bitaricarum, i. e. Bourges,) "nuper summo viduata pontifice, utriusque professionis ordinibus ambi-

"endi sacerdotii quodammodo clasicum cecinit. Fremit populus per studia divisus: pauci alteros, multi sese non offerunt solum, sed inferunt. Si aliquid pro virili portione secundum Deum consulens, veritatemque, omnia occurrunt levia, varia, fucata: et quid dicam? sola est illic simplex impudentia." In Bibl. Patr. Colon. t. v. pars i. p. 1022.]

In the church of Constantinople about the election of S. Chrysostom¹, by reason that some strove mightily for him and some for Nectarius, the troubles growing had not been small, but that Arcadius the emperor interposed himself: even as at Rome the emperor Valentinian, whose forces were hardly² able to establish Damasus bishop, and to compose the strife between him and his competitor Ursicinus, about whose election the blood of a hundred and thirty-seven was already shed. Where things did not break out into so manifest and open flames, yet between them which obtained the place and such as before withstood their promotion, that secret heart burning often grew³, which could not afterwards be easily slaked. Insomuch that Pontius doth note⁴ it as a rare point of virtue in Cyprian, that whereas some were against his election, he notwithstanding dealt ever after in most friendly manner with them, all men wondering that so good a memory was so easily able to forget.

[7.] These and other the like hurts accustomed to grow from ancient elections we do not feel. Howbeit, lest the Church in more hidden sort should sustain even as grievous detriment by that order which is now of force, we are most humbly to crave at the hands of our^a sovereign kings and governors, the highest patrons which this church of Christ hath on earth, that it would please them to be advertised thus much.

^a our om.

¹ Theod. l. v. c. 27. Sozom. l. viii. c. 2. [Ψηφισαμένων δὲ τοῦτο τοῦ λαοῦ καὶ τοῦ κλήρου, καὶ ὁ βασιλεὺς συνῆναι. Nectarius was his predecessor, not his competitor.]

² [Amm.] Marcell. l. xv. [p. 24. c. 3. "Nec corrigere sufficiens nec mollire, coactus magna vi secessit in suburbanum." Socr. lib. ii. c. 27. et iv. c. 29. [(after the election,) συμπληγάδες τῶν ὀχλῶν ἐγίνοντο ὥστε καὶ ἐκ τῆς παρατριβῆς πολλοὺς ἀποθανεῖν, καὶ διὰ τοῦτο πολλοὺς λαϊκοὺς τε καὶ κληρικοὺς ὑπὸ τοῦ τότε ἐπάρχου Μαξιμίνου τιμωρηθῆναι. A.D. 366.] Sozom. lib. vi. c. 23.

³ Socr. ii. 27. [Μακεδόσιον τῶν ἐκκλησιῶν ἐγκρατῆς. . . Χριστιανικὸν ἐκίνησε πόλεμον, οὐχ ἥττονα ἢ ὑπὸ τὸν αὐτὸν χρόνον ἐποίουν οἱ τύραννοι. A.D. 356.] Soz. iv. 11. [ὡς εἰσ-

ἤλανθεν εἰς Ῥώμην ὁ βασιλεὺς, . . . πολλὸς ἦν ὁ ἐνθίδε δῆμος περὶ Λιβερίου ἐκβοῶν, καὶ δεόμενος αὐτὸν ἀπολαβεῖν.] Theodor. ii. 15, 16, 17: [concerning the expulsion of Liberius bishop of Rome by the emperor Constantius, and the discontent of the people in his absence, A.D. 357.]

⁴ Pontius in Vit. Cypr. c. 5. ["Invitus dico, sed dicam necesse est. Quidam illi restiterunt, etiam ut vinceret; quibus tamen quanta lenitate, quam patienter, quam benevolenter indulsit! quam clementer ignovit, amicissimos eos postmodum, et inter necessarios computans, mirantibus multis! Cui enim posset non esse miraculo tam memoriosæ mentis oblivio?"]