

Part I, Chapter VIII: Of the power of the eleventh horn of Daniel's fourth Beast, to change times and laws

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CHAP. VIII.

Of the power of the eleventh horn of Daniel's fourth Beast, to change times and laws.

IN the reign of the Greek Emperor *Justinian*, and again in the reign of *Phocas*, the Bishop of Rome obtained some dominion over the Greek Churches, but of no long continuance. His standing dominion was only over the nations of the *Western Empire*, represented by *Daniel's* fourth Beast. And this jurisdiction was set up by the following Edict of the Emperors *Gratian* and *Valentinian*. — [1] *Volumus ut quicumque judicio Damasi, quod ille cum Concilio quinque vel septem habuerit Episcoporum, vel eorum qui Catholici sunt judicio vel Concilio condemnatus fuerit, si juste voluerit Ecclesiam retentare, ut qui ad sacerdotale judicium per contumeliam non ivisset: ut ab illustribus viris Præfectis Prætorio Galliæ atque Italiæ, autoritate adhibitâ, ad Episcopale judicium remittatur, sive à Consularibus vel Vicariis, ut ad Urbem Romam sub prosecutione perveniat. Aut si in longinquioribus partibus <91> alicujus ferocitas talis emergerit, omnis ejus causæ edictio ad Metropolitæ in eadem Provincia Episcopi deduceretur examen. Vel si ipse Metropolitanus est, Romam necessariò, vel ad eos quos Romanus Episcopus judices dederit, sine delatione contendat. — Quod si vel Metropolitani Episcopi vel cujuscunque sacerdotis iniquitas est suspecta, aut gratia; ad Romanum Episcopum, vel ad Concilium quindecim finitimorum Episcoporum accersitum liceat provocare; modo ne post examen habitum, quod definitum fuerit, integretur.* This Edict wanting the name of both *Valens* and *Theodosius* in the Title, was made in the time between their reigns, that is, in the end of the year 378, or the beginning of 379. It was directed to the *Præfecti Prætorio Italiæ & Galliæ*, and therefore was general. For the *Præfectus Prætorio Italiæ* governed *Italy, Illyricum occidentale* and *Africa*; and the *Præfectus Prætorio Galliæ* governed *Gallia, Spain, and Britain*.

The granting of this jurisdiction to the Pope gave several Bishops occasion to write to him for his resolutions upon doubtful cases, whereupon he answered by decretal Epistles; and henceforward he gave laws to the *Western Churches* by such Epistles. *Himerius* Bishop of *Tarraco*, the head city of a province in *Spain*, writing to Pope *Damasus* for his direction about <92> certain Ecclesiastical matters, and the Letter not arriving at *Rome* till after the death of *Damasus*, A.C. 384; his successor *Siricius* answered the same with a legislative authority, telling him of one thing: *Cum hoc fieri — missa ad Provincias à venerandæ memoriæ prædecessore meo Liberio generalia decreta, prohibeant.* Of another: *Noverint se ab omni ecclesiastico honore, quo indignè usi sunt, Apostolicæ Sedis auctoritate, dejectos.* Of another: *Scituri posthac omnium Provinciarum summi Antistites, quod si ultrò ad sacros ordines quenquam de talibus esse assumendum, & de*

suo & de aliorum statu, quos contra Canones & interdicta nostra provexerint, congruam ab Apostolica Sede promendam esse sententiam. And the Epistle he concludes thus: *Explicuimus, ut arbitror, frater charissime, universa quæ digesta sunt in querelam; & ad singulas causas, de quibus ad Romanam Ecclesiam, utpote ad caput tui corporis, retulisti; sufficientia, quantum opinor, responsa reddidimus. Nunc fraternitatis tuæ animum ad servandos canones, & tenenda decretalia constituta, magis ac magis incitamus: ad hæc quæ ad tua consulta rescripsimus in omnium Coepiscoporum perferri facias notionem; & non solum eorum, qui in tua sunt diœcesi constituti, sed etiam ad universos Carthaginenses ac Bæticos, Lusi <93> tanos atque [2] Gallicos, vel eos qui vicinis tibi collimitant hinc inde Provinciis, hæc quæ a nobis sunt salubri ordinatione disposita, sub literarum tuarum prosecutione mittantur. Et quanquam statuta sedis Apostolicæ vel Canonum venerabilia definita, nulli Sacerdotum Domini ignorare sit liberum: utilius tamen, atque pro antiquitate sacerdotii tui, dilectioni tuæ esse admodum poterit gloriosum, si ea quæ ad te speciali nomine generaliter scripta sunt, per unanimis tuæ sollicitudinem in universorum fratrum nostrorum notitiam perferantur; quatenus & quæ à nobis non inconsultè sed providè sub nimia cautela & deliberatione sunt salubriter constituta, intemerata permaneant, & omnibus in posterum excusationibus aditus, qui jam nulli apud nos patere poterit, obstruatur. Dat. 3 Id. Febr. Arcadio & Bautone viris clarissimis Consulibus, A.C. 385. Pope Liberius in the reign of Jovian or Valentinian I. sent general Decrees to the Provinces, ordering that the Arians should not be rebaptized: and this he did in favour of the Council of Alexandria, that nothing more should be required of them than to renounce their opinions. Pope Damasus is said to have decreed in a Roman Council, that Tithes and Tenths should be paid upon pain of an Anathema; and that Glory be to the Father, &c. should be said or sung at the end of the Psalms. <94> But the first decretal Epistle now extant is this of Siricius to Himerius; by which the Pope made Himerius his Vicar over all Spain for promulging his Decrees, and seeing them observed. The Bishop of Seville was also the Pope's Vicar sometimes; for Simplicius wrote thus to Zeno Bishop of that place: *Talibus idcirco gloriantes indiciis, congruum duximus vicariâ Sedis nostræ te auctoritate fulciri: cujus vigore munitus, Apostolicæ institutionis Decreta, vel sanctorum terminos Patrum, nullatenus transcendere permittas.* And Pope Hormisdas [3] made the Bishop of Seville his Vicar over Bætica and Lusitania, and the Bishop of Tarraco his Vicar over all the rest of Spain, as appears by his Epistles to them.*

Pope Innocent the first, in his decretal Epistle to Victorius Bishop of Rouen in France, A.C. 404, in pursuance of the Edict of Gratian, made this Decree: *Si quæ autem causæ vel contentiones inter Clericos tam superioris ordinis quam etiam inferioris fuerint exortæ; ut secundum Synodum Nicenam congregatis ejusdem Provinciæ Episcopis jurgium terminetur: nec alicui liceat, [4] Romanæ Ecclesiæ, cujus in omnibus causis debet reverentia custodiri, relictis his sacerdotibus, qui in eadem Provincia Dei Ecclesiam nutu Divino gubernant, ad alias convolare Provincias. Quod si quis fortè præsumpserit; <95> & ab officio Clericatûs summotus, & injuriarum reus judicetur. Si autem majores causæ in medium fuerint devolutæ, ad Sedem Apostolicam sicut Synodus statuit, & beata consuetudo exigit, post judicium Episcopale referantur.* By these Letters it seems to me that Gallia was now subject to the Pope, and had been so for some time, and that the Bishop of Rouen was then his Vicar or one of them: for the Pope directs him to refer the greater causes to the See of Rome, according to custom. But the Bishop of Arles soon after became the Pope's Vicar over all Gallia: for Pope Zosimus, A.C. 417, ordaining that none should have access to him without the credentials of his Vicars, conferred upon Patroclus the Bishop of Arles this authority over all Gallia, by the following Decree.

Zosimus universis Episcopis per Gallias & septem Provincias constitutis.

Placuit Apostolicæ Sedi, ut si quis ex qualibet Galliarum parte sub quolibet ecclesiastico gradu ad nos Romæ venire contendit, vel aliò terrarum ire disponit, non aliter proficiscatur nisi Metropolitanus Episcopus Formatas acceperit, quibus sacerdotium suum vel locum ecclesiasticum quem habet, scriptorum ejus adstipulatione perdoceat: quod ex gratia statuimus quia plures episcopi sive <96> presbyteri sive ecclesiastici simulantes, quia nullum documentum Formatarum extat per quod valeant confutari, in nomen venerationis irrepunt, & indebitam reverentiam promerentur. Quisquis igitur, fratres charissimi, prætermisâ supradicti Formatâ sive episcopus, sive presbyter, sive diaconus, aut deinceps inferiori gradu sit, ad nos venerit: sciat se omnino suscipi non posse. Quam auctoritatem ubique nos misisse manifestum est, ut cunctis regionibus innotescat id quod statuimus omnimodis esse servandum. Siquis autem hæc salubriter constituta temerare tentaverit sponte suâ, se a nostra noverit communione discretum. Hoc autem privilegium Formatarum sancto Patroclo fratri & coepiscopo nostro, meritorum ejus speciali contemplatione, concessimus. And that the Bishop of Arles was sometimes the Pope's Vicar over all France, is affirmed also by all the Bishops of the Diocese of Arles in

their Letter to Pope Leo I. *Cui id etiam honoris dignitatisque collatum est*, say they, *ut non tantum has Provincias potestate propriâ gubernaret; verum etiam omnes Gallias sibi Apostolicæ Sedis vice mandatas, sub omni ecclesiastica regula contineret.* And Pope Pelagius I. A.C. 556, in his Epistle to Sapaudus Bishop of Arles: *Majorum nostrorum, operante Dei misericordiâ, cupientes inhærere vestigiis & eorum actus divino examine in omnibus imitari: Charitati tuæ per universam <97> Galliam, sanctæ Sedis Apostolicæ, cui divinâ gratiâ præsidemus, vices injungimus.*

By the influence of the same imperial Edict, not only *Spain* and *Gallia*, but also *Illyricum* became subject to the Pope. *Damasus* made *Ascholius*, or *Acholius*, Bishop of *Thessalonica* the Metropolis of *Oriental Illyricum*, his Vicar for hearing of causes; and in the year 382, *Acholius* being summoned by Pope *Damasus*, came to a Council at *Rome*. Pope *Siricius* the successor of *Damasus*, decreed that no Bishop should be ordained in *Illyricum* without the consent of *Anysius* the successor of *Acholius*. And the following Popes gave *Rufus* the successor of *Anysius*, a power of calling Provincial Councils: for in the Collections of *Holstenius* there is an account of a Council of *Rome* convened under Pope *Boniface* II. in which were produced Letters of *Damasus*, *Syricius*, *Innocent* I. *Boniface* I. and *Cælestine* Bishops of *Rome*, to *Ascholius*, *Anysius* and *Rufus*, Bishops of *Thessalonica*: in which Letters they commend to them the hearing of causes in *Illyricum*, granted by the Lord and the holy Canons to the Apostolic See thro'out that Province. And Pope *Siricius* saith in his Epistle to *Anysius*: *Etiam dudum, frater charissime, per Candidianum Episcopum, qui nos præcessit ad Dominum, hujusmodi literas dederamus, ut nulla licentia esset, sine consensu tuo in Illy <98> rico Episcopos ordinare præsumere, quæ utrum ad te pervenerint scire non potui. Multa enim gesta sunt per contentionem ab Episcopis in ordinationibus faciendis, quod tua melius caritas novit.* And a little after: *Ad omnem enim hujusmodi audaciam comprimendam vigilare debet instantia tua, Spiritu in te Sancto fervente: ut vel ipse, si potes, vel quos judicaveris Episcopos idoneos, cum literis dirigas, dato consensu qui possit, in ejus locum qui defunctus vel depositus fuerit, Catholicum Episcopum vitâ & moribus probatum, secundum Nicænæ Synodi statuta vel Ecclesiæ Romanæ, Clericum de Clero meritum ordinare.* And Pope *Innocent* I. saith in his Epistle to *Anysius*: *Cui [Anysio] etiam anteriores tanti ac tales viri prædecessores mei Episcopi, id est, sanctæ memoriæ Damasus, Siricius, atque supra memoratus vir ita detulerunt; ut omnia quæ in omnibus illis partibus gererentur, Sanctitati tuæ, quæ plena justitiæ est, traderent cognoscenda.* And in his Epistle to *Rufus* the successor of *Anysius*: *Ita longis intervallis disternatis à me ecclesiis discat consulendum; ut prudentiæ gravitæque tuæ committendam curam causasque, siquæ exoriantur, per Achaïæ, Thessaliæ, Epiri veteris, Epiri novæ, & Cretæ, Daciæ mediterraneæ, Daciæ ripensis, Mæsiæ, Dardaniæ, & Prævali ecclesias, Christo Domino annuente, censeam. Verè enim ejus sacratissimis <99> monitis lectissimæ sinceritatis tuæ providentiæ & virtuti hanc injungimus sollicitudinem: non primitùs hæc statuentes, sed Præcessores nostros Apostolicos imitati, qui beatissimis Acholio & Anysio injungi pro meritis ista voluerunt.* And *Boniface* I. in his decretal Epistle to *Rufus* and the rest of the Bishops in *Illyricum*: *Nullus, ut frequenter dixi, alicujus ordinationem citra ejus [Episcopi Thessalonicensis] conscientiam celebrare præsumat: cui, ut supra dictum est, vice nostrâ cuncta committimus.* And Pope *Cælestine*, in his decretal Epistle to the Bishops thro'out *Illyricum*, saith: *Vicem nostram per vestram Provinciam noveritis [Rufo] esse commissam, ita ut ad eum, fratres carissimi, quicquid de causis agitur, referatur. Sine ejus consilio nullus ordinetur. Nullus usurpet, eodem inconscio, commissam illi Provinciam; colligere nisi cum ejus voluntate Episcopus non præsumat.* And in the cause of *Perigenes*, in the title of his Epistle, he thus enumerates the Provinces under this Bishop: *Rufo & cæteris Episcopis per Macedoniam, Achaïam, Thessaliam, Epirum veterem, Epirum novam, Prævalin, & Daciam constitutis.* And Pope *Xistus* in a decretal Epistle to the same Bishops: *Illyricanæ omnes Ecclesiæ, ut à decessoribus nostris recepimus, & nos quoque fecimus, ad curam nunc pertinent Thessalonicensis Antistitis, ut suâ sollicitudine, siquæ <100> inter fratres nascentur, ut assolent, actiones distinguat atque definiat; & ad eum, quicquid à singulis sacerdotibus agitur, referatur. Sit Concilium, quotiens causæ fuerint, quotiens ille pro necessitatibus emergentium ratione decreverit.* And Pope *Leo* I. in his decretal Epistle to *Anastasius* Bishop of *Thessalonica*: *Singulis autem Metropolitanis sicut potestas ista committitur, ut in suis Provinciis jus habeant ordinandi; ita eos Metropolitanos à te volumus ordinari; maturo tamen & decocto judicio.*

Occidental Illyricum comprehended *Pannonia prima* and *secunda*, *Savia*, *Dalmatia*, *Noricum mediterraneum*, and *Noricum ripense*; and its Metropolis was *Sirmium*, till *Attila* destroyed this city. Afterwards *Laureacum* became the Metropolis of *Noricum* and both *Pannonias*, and *Salona* the Metropolis of *Dalmatia*. Now [5] the Bishops of *Laureacum* and *Salona* received the *Pallium* from the Pope: and *Zosimus*, in his decretal Epistle to *Hesychius* Bishop of *Salona*, directed him to denounce the Apostolic decrees as well to the Bishops of his own, as to those of the neighbouring Provinces. The subjection of these Provinces to the

See of Rome seems to have begun in Anemius, who was ordained Bishop of Sirmium by Ambrose Bishop of Millain, and who in the Council of Aquileia under Pope Damasus, A.C. 381, declared <101> his sentence in these words: *Caput Illyrici non nisi civitas Sirmiensis: Ego igitur illius civitatis Episcopus sum. Eum qui non confitetur filium Dei æternum, & coeternum patri, qui est sempiternus, anathema dico.* The next year Anemius and Ambrose, with Valerian Bishop of Aquileia, Acholius Bishop of Thessalonica, and many others, went to the Council of Rome, which met for overruling the Greek Church by majority of votes, and exalting the authority of the Apostolic See, as was attempted before in the Council of Sardica.

Aquileia was the second city of the Western Empire, and by some called the second Rome. It was the Metropolis of Istria, Forum Julium, and Venetia; and its subjection to the See of Rome is manifest by the decretal Epistle of Leo I. directed to Nicetas Bishop of this city; for the Pope begins his Epistle thus: *Regressus ad nos filius meus Adeodatus Diaconus Sedis nostræ, dilectionem tuam poposcisse memorat, ut de his à nobis auctoritatem Apostolicæ Sedis acciperes, quæ quidem magnam difficultatem dijudicationis videntur afferre.* Then he sets down an answer to the questions proposed by Nicetas, and concludes thus: *Hanc autem Epistolam nostram, quam ad consultationem tuæ fraternitatis emisimus, ad omnes fratres & comprovinciales tuos Episcopos facies pervenire, ut in omnium observantia, data prosit autoritas.* Data 1-2 <102> Kal. Apr. Majorano Aug. Cos. A.C. 458. Gregory the great A.C. 591, cited^[6] Severus Bishop of Aquileia to appear before him in judgment in a Council at Rome.

The Bishops of Aquileia and Millain created one another, and therefore were of equal authority, and alike subject to the See of Rome. Pope Pelagius about the year 557, testified this in the following words:^[7] *Mos antiquus fuit, saith he, ut quia pro longinquitate vel difficultate itineris, ab Apostolico illis onerosum fuerit ordinari, ipsi se invicem Mediolanensis & Aquileiensis ordinare Episcopos debuissent.* These words imply that the ordination of these two Bishops belonged to the See of Rome. When Laurentius Bishop of Millain had excommunicated Magnus, one of his Presbyters, and was dead, ^[8]Gregory the great absolved Magnus, and sent the Pallium to the new elected Bishop Constantius; whom the next year he reprehended^[9] of partiality in judging Fortunatus, and commanded him to send Fortunatus to Rome to be judged there: ^[10]four years after he appointed the Bishops of Millain and Ravenna to hear the cause of one Maximus; and two years after, viz. A.C. 601, when Constantius was dead, and the people of Millain had elected Deusdedit his successor, and the Lombards had elected another, Gregory wrote^[11] to the Notary, Clergy, and People of Millain, <103> that by the authority of his Letters Deusdedit should be ordained, and that he whom the Lombards had ordained was an unworthy successor of Ambrose: whence I gather, that the Church of Millain had continued in this state of subordination to the See of Rome ever since the days of Ambrose; for Ambrose himself acknowledged the authority of that See. *Ecclesia Romana*, saith he,^[12] *hanc consuetudinem non habet, cujus typum in omnibus sequimur, & formam.* And a little after: *In omnibus cupio sequi Ecclesiam Romanam.* And in his Commentary upon 1 Tim. iii. *Cum totus mundus Dei sit, tamen domus ejus Ecclesia dicitur, cujus hodie rector est Damasus.* In his Oration on the death of his brother Satyrus, he relates how his brother coming to a certain city of Sardinia, *advocavit Episcopum loci, percontatusque est ex eo utrum cum Episcopis Catholicis hoc est cum Romana Ecclesia conveniret?* And in conjunction with the Synod of Aquileia A.C. 381, in a synodical Epistle to the Emperor Gratian, he saith: *Totius orbis Romani caput Romanam Ecclesiam, atque illam sacrosanctam Apostolorum fidem, ne turbari sineret, obsecranda fuit clementia vestra; inde enim in omnes venerandæ communionis jura dimanant.* The Churches therefore of Aquileia and Millain were subject to the See of Rome from the days of the Em <104> peror Gratian. Auxentius the predecessor of Ambrose was not subject to the see of Rome, and consequently the subjection of the Church of Millain began in Ambrose. This Diocese of Millain contained Liguria with Insubria, the Alpes Cottiae and Rhætia; and was divided from the Diocese of Aquileia by the river Addua. In the year 844, the Bishop of Millain broke off from the See of Rome, and continued in this separation about 200 years, as is thus related by Sigonius:^[13] *Eodem anno Angilbertus Mediolanensis Archiepiscopus ab Ecclesia Romana parum comperta de causa descivit, tantumque exemplo in posterum valuit, ut non nisi post ducentos annos Ecclesia Mediolanensis ad Romanæ obedientiam auctoritatemque redierit.*

The Bishop of Ravenna, the Metropolis of Flaminia and Æmilia, was also subject to the Pope: for Zosimus, A.C. 417, excommunicated some of the Presbyters of that Church, and wrote a commonitory Epistle about them to the Clergy of that Church as a branch of the Roman Church: *In sua*, saith he, *hoc est, in Ecclesia nostra Romana.* When those of Ravenna, having elected a new Bishop, gave notice thereof to Pope Sixtus, ^[14] the Pope set him aside, and ordained Peter Chrysologus in his room. Chrysologus in his Epistle to

Eutyches, extant in the Acts of the Council of *Chalcedon*, wrote <105> thus: *Nos pro studio pacis & fidei, extra consensum Romanæ civitatis Episcopi, causas fidei audire non possumus*. Pope *Leo I.* being consulted by *Leo* Bishop of *Ravenna* about some questions, answered him by a decretal Epistle A.C. 451. And Pope *Gregory* the great,^[15] reprehending *John* Bishop of *Ravenna* about the use of the *Pallium*, tells him of a Precept of one of his Predecessors, Pope *John*, commanding that all the Privileges formerly granted to the Bishop and Church of *Ravenna* should be kept: to this *John* returned a submissive answer; and after his death Pope *Gregory* ordered a visitation of the Church of *Ravenna*, confirmed the privileges heretofore granted them, and sent his *Pallium*, as of antient custom, to their new Bishop *Marinian*. Yet this Church revolted sometimes from the Church of *Rome*, but returned again to its obedience.

The rest of *Italy*, with the Islands adjacent, containing the *suburbicarian* regions, or ten Provinces under the temporal Vicar of *Rome*, viz. ¹*Campania*, ²*Tuscia* and *Umbria*, ³*Picenum suburbicarium*, ⁴*Sicily*, ⁵*Apulia* and *Calabria*, ⁶*Brutii* and *Lucania*, ⁷*Samnium*, ⁸*Sardinia*, ⁹*Corsica*, and ¹⁰*Valeria*, constituted the proper Province of the Bishop of *Rome*. For the Council of *Nice* in their fifth Canon ordained that Councils should <106> be held every spring and autumn in every Province; and according to this Canon, the Bishops of this Province met at *Rome* every half year. In this sense Pope *Leo I.* applied this Canon to *Rome*, in a decretal Epistle to the Bishops of *Sicily*, written *Alippio & Ardabure* Coss. A.C. 447. *Quia saluberrime, saith he, à sanctis patribus constitutum est, binos in annis singulis Episcoporum debere esse conventus, terni semper ex vobis ad diem tertium Kalendarum Octobrium Romam æterno concilio sociandi occurrant. Et indissimulanter à vobis hæc consuetudo servetur, quoniam adjuvante Dei gratiâ facilius poterit provideri, ut in Ecclesiis Christi nulla scandala, nulli nascentur errores; cum coram Apostolo Petro semper in communione tractatum fuerit, ut omnia Canonum Decreta apud omnes Domini sacerdotes inviolata permaneant.* The Province of *Rome* therefore comprehended *Sicily*, with so much of *Italy* and the neighbouring Islands as sent Bishops to the annual Councils of *Rome*; but extended not into the Provinces of *Ravenna*, *Aquileia*, *Millain*, *Arles*, &c. those Provinces having Councils of their own. The Bishops in every Province of the *Roman Empire* were convened in Council by the Metropolitan or Bishop of the head city of the Province, and this Bishop presided in that Council: but the Bishop of *Rome* did not only preside in his own Council of <107> the Bishops of the *suburbicarian* regions, but also gave Orders to the Metropolitans of all the other Provinces in the *Western Empire*, as their universal governor; as may be further perceived by the following instances.

Pope *Zosimus* A.C. 417, cited *Proculus* Bishop of *Marseilles* to appear before a Council at *Rome* for illegitimate Ordinations; and condemned him, as he mentions in several of his Epistles. Pope *Boniface I.* A.C. 419, upon a complaint of the Clergy of *Valentia* against *Maximus* a Bishop, summoned the Bishops of all *Gallia* and the seven Provinces to convene in a Council against him; and saith in his Epistle, that his Predecessors had done the like. Pope *Leo I.* called a general Council of all the Provinces of *Spain* to meet in *Gallæcia* against the *Manichees* and *Priscillianists*, as he says in his decretal Epistle to *Turribius* a *Spanish* Bishop. And in one of his decretal Epistles to *Nicetas* Bishop of *Aquileia*, he commands him to call a Council of the Bishops of that Province against the *Pelagians*, which might ratify all the Synodal Decrees which had been already ratified by the See of *Rome* against this heresy. And in his decretal Epistle to *Anastasius* Bishop of *Thessalonica*, he ordained that Bishop should hold two Provincial Councils every year, and refer the harder causes to the See of *Rome*: <108> and if upon any extraordinary occasion it should be necessary to call a Council, he should not be troublesom to the Bishops under him, but content himself with two Bishops out of every Province, and not detain them above fifteen days. In the same Epistle he describes the form of Church-Government then set up, to consist in a subordination of all the Churches to the See of *Rome*: *De qua forma, saith he, Episcoporum quoque est orta distinctio, & magna dispositione provisum est ne omnes sibi omnia vindicarent, sed essent in singulis Provinciis singuli quorum inter fratres haberetur prima sententia, & rursus quidam in majoribus urbibus constituti sollicitudinem sumerent amplioem, per quos ad unam Petri Sedem universalis Ecclesiæ cura conflueret, & nihil usque à suo capite dissideret. Qui ergo scit se quibusdam esse præpositum, non moleste ferat aliquem sibi esse præpositum; sed obedientiam quam exigit etiam ipse dependat; et sicut non vult gravis oneris sarcinam ferre, ita non audeat aliis importabile pondus imponere.* These words sufficiently shew the monarchical form of government then set up in the Churches of the *Western Empire* under the Bishop of *Rome*, by means of the imperial Decree of *Gratian*, and the appeals and decretal Epistles grounded thereupon.

The same Pope *Leo*, having in a Council at *Rome*, passed sentence upon *Hilary* Bishop of *Arles*, for what he had done by a Provincial Council in *Gallia*, took occasion from thence to procure the following Edict from the Western Emperor *Valentinian III.* for the more absolute establishing the authority of his See over all the Churches of the Western Empire.

Impp. Theodosius & Valentinianus AA. Aetio Viro illustri, Comiti & Magistro utriusque militiæ & Patricio.

*Certum est & nobis & imperio nostro unicum esse præsidium in supernæ Divinitatis favore, ad quem promerendum præcipue Christiana fides & veneranda nobis religio suffragatur. Cum igitur Sedis Apostolicæ Primatum sancti Petri meritum, qui princeps est Episcopalis coronæ & Romanæ dignitas civitatis, sacræ etiam Synodi firmavit auctoritas: ne quid præter auctoritatem Sedis istius illicitum præsumptio attemperare nitatur: tunc enim demum Ecclesiarum pax ubique servabitur, si Rectorem suum agnoscat Universitas. Hæc cum hactenus inviolabiliter fuerint custodita, Hilarius Arelatensis, sicut venerabilis viri Leonis Romani Papæ fidei relatione comperimus, contumaci ausu illicita quædam præsumenda tentavit, & ideo Transalpinas Ecclesias abominabilis <110> tumultus invasit, quod recens maximè testatur exemplum. Hilarius enim qui Episcopus Arelatensis vocatur, Ecclesiæ Romanæ urbis inconsulto Pontifice indebitas sibi ordinationes Episcoporum solâ temeritate usurpans invasit. Nam alios incompetenter removit; indecenter alios, invitis & repugnantibus civibus, ordinavit. Qui quidem, quoniam non facile ab his qui non elegerant, recipiebantur, manum sibi contrahebat armatam, & claustra murorum in hostilem morem vel obsidione cingebat, vel aggressionem reserabat, & ad sedem quietis pacem prædicaturus per bella ducebat: His talibus contra Imperii majestatem, & contra reverentiam Apostolicæ Sedis admissis, per ordinem religiosi viri Urbis Papæ cognitione discussis, certa in eum, ex his quos malè ordinaverat, lata sententia est. Erat quidem ipsa sententia per Gallias etiam sine Imperiali Sanctione valitura: quid enim Pontificis auctoritate non liceret? Sed nostram quoque præceptionem hæc ratio provocavit. Nec ulterius vel Hilario, quem adhuc Episcopum nuncupare sola mansueta Præsulis permittit humanitas, nec cuiquam alteri ecclesiasticis rebus arma miscere, aut præceptis Romani Antistitis liceat obviare: ausibus enim talibus fides & reverentia nostri violatur Imperii. Nec hoc solum, quod est maximi criminis, submovemus: verum ne levis saltem inter Ecclesias turba nascatur, vel in aliquo minui <111> religionis disciplina videatur, hoc perenni sanctione discernimus; nequid tam Episcopis Gallicanis quam aliarum Provinciarum contra consuetudinem veterem liceat, sine viri venerabilis Papæ Urbis æternæ auctoritate, tentare. Sed illis omnibusque pro lege sit, quicquid sanxit vel sanxerit Apostolicæ Sedis auctoritas: ita ut quisquis Episcoporum ad iudicium Romani Antistitis evocatus venire neglexerit, per Moderatorem ejusdem Provinciæ adesse cogatur, per omnia servatis quæ Divi parentes nostri Romanæ Ecclesiæ detulerunt, Aeterni pater carissime Augusti. Unde illustris & præclara magnificentia tua præsentis Edictalis Legis auctoritate faciet quæ sunt superius statuta servari, decem librarum auri multa protinus exigenda ab unoquoque Iudice qui passus fuerit præcepta nostra violari. Divinitas te servet per multos annos, parens carissime. Dat. viii. Id. Jun. Romæ, Valentiniano A. vi. Consule, A.C. 445. By this Edict the Emperor *Valentinian* enjoined an absolute obedience to the will of the Bishop of *Rome* thro'out all the Churches of his Empire; and declares, that for the Bishops to attempt any thing without the Pope's authority is contrary to antient custom, and that the Bishops summoned to appear before his judicature must be carried thither by the Governor of the Province; and he ascribes these privileges of the See of *Rome* to the concessions <112> of his dead Ancestors, that is, to the Edict of *Gratian* and *Valentinian II.* as above: by which reckoning this dominion of the Church of *Rome* was now of 66 years standing: and if in all this time it had not been sufficiently established, this new Edict was enough to settle it beyond all question thro'out the Western Empire.*

Hence all the Bishops of the Province of *Arles* in their Letter to Pope *Leo*, A.C. 450, petitioning for a restitution of the privileges of their Metropolitan, say: *Per beatum Petrum Apostolorum principem, sacrosancta Ecclesia Romana tenebat supra omnes totius mundi Ecclesias principatum.* And *Ceratius*, *Salonius* and *Veranus*, three Bishops of *Gallia*, say, in their Epistle to the same Pope: *Magna præterea & ineffabili quadam nos peculiares tui gratulatione succrescimus, quod illa specialis doctrinæ vestræ pagina ita per omnium Ecclesiarum conventicula celebratur, ut vere consona omnium sententia declaretur; merito illic principatum Sedis Apostolicæ constitutum, unde adhuc Apostolici spiritus oracula reserentur.* And *Leo*^[16] himself, in his Epistle to the metropolitan Bishops thro'out *Illyricum*: *Quia per omnes Ecclesias cura nostra distenditur, exigente hoc à nobis Domino, qui Apostolicæ dignitatis beatissimo Apostolo Petro primatum, fidei sui remuneratione commisit, universalem Ecclesiam in fundamenti ipsius soliditate constituens.*

While this Ecclesiastical Dominion was rising up, the northern barbarous nations invaded the *Western Empire*, and founded several kingdoms therein, of different religions from the Church of *Rome*. But these kingdoms by degrees embraced the *Roman* faith, and at the same time submitted to the Pope's authority. The *Franks* in *Gaul* submitted in the end of the fifth Century, the *Goths* in *Spain* in the end of the sixth; and the *Lombards* in *Italy* were conquered by *Charles* the great A.C. 774. Between the years 775 and 794, the same *Charles* extended the Pope's authority over all *Germany* and *Hungary* as far as the river *Theysse* and the *Baltic* sea; he then set him above all human judicature, and at the same time assisted him in subduing the City and Duchy of *Rome*. By the conversion of the ten kingdoms to the *Roman* religion, the Pope only enlarged his spiritual dominion, but did not yet rise up as a horn of the Beast. It was his temporal dominion which made him one of the horns: and this dominion he acquired in the latter half of the eighth century, by subduing three of the former horns as above. And now being arrived at a temporal dominion, and a power above all human judicature, he reigned ^[17]*with a look more stout than his fellows*, and ^[18]*times and laws were henceforward given into his hands, for a time times and half a <114> time*, or three times and an half; that is, for 1260 solar years, reckoning a time for a Calendar year of 360 days, and a day for a solar year. After which ^[19]*the judgment is to sit, and they shall take away his dominion, not at once, but by degrees, to consume, and to destroy it unto the end.* ^[20]*And the kingdom and dominion, and greatness of the kingdom under the whole heaven shall, by degrees, be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

[1] See the *Annals* of Baronius, Anno 381. Sect. 6.

[2] *Populos Galliciæ*.

[3] *Hormisd. Epist. 24. 26.*

[4] *The words, sine auctoritate, seem wanting.*

[5] Vide *Caroli a S. Paulo Geographiam sacram*, p. 72, 73.

[6] *Greg. M. lib. 1. Indic. 9. Epist. 16.*

[7] *Apud Gratianum de Mediolanensi & Aquileiensi Episcopis.*

[8] *Greg. M. lib. 3. Epist. 26. & lib. 4. Epist. 1.*

[9] *Greg. lib. 5. Epist. 4.*

[10] *Greg. lib. 9. Epist. 10 & 67.*

[11] *Greg. lib. 11. Epist. 3, 4.*

[12] *Ambros l. 3. de sacramentis, c. 1.*

[13] *Sigonius de Regno Italiæ, lib. 5.*

[14] See Baronius, Anno 433. Sect. 24.

[15] *Greg. M. lib. 3. Epist. 56, 57. & lib. 5. Epist. 25, 26, 56.*

[16] *Epist. 25. apud Holstenium.*

[17] *Dan. vii. 20.*

[18] *Ver. 25.*

[19] Ver. 26.

[20] Ver. 27.
