

The first and ancientest that mentioneth this confession is Origen, by whom it may seem that men, being loth to present rashly themselves and their faults unto the view of the whole Church, thought it best to unfold first their minds to some one special man of the clergy, which might either help them himself, or refer them to an higher court, if need were. "Be therefore circumspect," saith Origen¹, "in making choice of the party to whom thou meanest to confess thy sin; know thy physician before thou use him: if he find thy malady such as needeth to be made public, that others may be the better by it, and thyself sooner helpt, his counsel must be obeyed and followed."

That which moved sinners thus voluntarily to detect themselves both in private and in public, was fear to receive with other Christian men the mysteries of heavenly grace, till God's appointed stewards and ministers did judge them worthy. It is in this respect that St. Ambrose findeth fault with certain men which sought imposition of penance, and were not willing to wait their time, but would be presently admitted communicants. "Such people," saith he², "do seek, by so rash and preposterous desires, rather to bring the priest into bonds than to loose themselves." In this respect it is that St. Augustine hath likewise said³, "When

¹ Origen. in Psal. xxxvii. [Hom. ii. §. 6. "Circumspice diligentius cui debeas confiteri peccatum tuum. Proba prius medicum, cui debeas causam languoris exponere, . . . ut ita demum si quid ille dixerit, qui se prius et eruditum medicum ostenderit et misericordem, si quid consilii dederit, facias, et sequare, si intellexerit, et præviderit talem esse languorem tuum qui in conventu totius Ecclesiæ exponi debeat et curari, ex quo fortassis et cæteri edificari poterunt, et tu ipse facile sanari, multa hoc deliberatione, et satis periti medici illius consilio procurandum est." t. ii. 688.]

² Ambros. de Pœnitentia, lib. ii. cap. 9. "Hi non tam se solvere cupiunt quam Sacerdotem ligare."

³ Aug. in Hom. de Pœnit. [Serm. 351. c. 4. "Ab ipsa mente talis sen-

tentia proferatur, ut se indignum homo iudicet participatione corporis et sanguinis Domini: ut qui separari a regno cælorum timet per ultimam sententiam summi Iudicis, per ecclesiasticam disciplinam a sacramento cælestis panis interim separetur. . . . Cum ipse in se protulerit severissimæ medicinæ, sed tamen medicinæ sententiam, veniat ad antistites, per quos illi in Ecclesia claves ministrantur; et tanquam bonus jam incipiens esse filius, maternorum membrorum ordine custodito, a præpositis sacramentorum accipiat satisfactionis suæ modum." tom. v. 1356, 1359. Hooker quotes from the Decret. Gratian. de Pœnit. dist. i. c. "in actione." "Cum tanta est plaga peccati, atque impetus morbi, ut medicamenta corporis et sanguinis Domini differenda sint,

"the wound of sin is so wide, and the disease so far gone, that the medicinable body and blood of our Lord may not be touched, men are by the Bishop's authority to sequester themselves from the altar, till such time as they have repented, and be after reconciled by the same authority."

Furthermore, because the knowledge how to handle our own sores is no vulgar and common art, but we either carry towards ourselves for the most part an over-soft and gentle hand, fearful of touching too near the quick; or else, endeavouring not to be partial, we fall into timorous scrupulosities, and sometimes into those extreme discomforts of mind, from which we hardly do ever lift up our heads again; men thought it the safest way to disclose their secret faults, and to crave imposition of penance from them whom our Lord Jesus Christ hath left in his Church to be spiritual and ghostly physicians, the guides and pastors of redeemed souls, whose office doth not only consist in general persuasions unto amendment of life, but also in the private particular cure of diseased minds.

Howsoever the Novatianists presume to plead against the Church, saith Salvianus¹, that "every man ought to be his own penitentiary, and that it is a part of our duty to exercise, but not of the Church's authority to impose or prescribe repentance;" the truth is otherwise, the best and strongest of us may need in such cases direction: "What doth the Church in giving penance, but shew the remedies which sin requireth? or what do we in receiving the same, but fulfil her precepts? what else but sue unto God with tears and fasts, that his merciful ears may be opened?"

St. Augustine's exhortation is directly to the same purpose; "Let every man while he hath time judge himself, and

"auctoritate antistitis debet se quisque ab altari removere ad agendam pœnitentiam, et eadem auctoritate reconciliari." col. 1673. ed. Lugd. 1572.]

¹ Hom. de Pœnit. Ninivit. [Bibl. Patr. Col. t. v. par. i. p. 569. "Dicit Novatianus, 'Pœnitentiam agere debeo, non accipere; necessaria mihi non est vel admonitio vel intercessio sacerdotis.' Non ita est. Nam Deus qui erudiendis peccatoribus per prophetam adju-

toria procurat, neminem sibi per se sufficere posse confirmat. Errant itaque qui inter dantem et accipientem velut corporale intervenire arbitrantur officium. Quid est enim dare, nisi remedia demonstrare peccatis? Quid est accipere, nisi obedire præceptis, lacrymis et jeuniis interpellare miserationis auditum?"

² Aug. Hom. de Pœnit. [i. Serm. 351, c. 4. §. 9.] citatur a Grat. [de Pœnit.] dist. 1. c. *iudicet*.

"change his life of his own accord; and when this is resolved upon, let him from the disposers of the holy sacraments¹ learn in what manner he is to pacify God's displeasure."

But the greatest thing which made men forward and willing upon their knees to confess whatsoever they had committed against God, and in no wise to be withheld from the same with any fear of disgrace, contempt, or obloquy, which might ensue, was their fervent desire to be helped and assisted with the prayers of God's saints. Wherein as St. James² doth exhort unto mutual confession, alleging this only for a reason, that just men's devout prayers are of great avail with God; so it hath been heretofore the use of penitents for that intent to unburthen their minds, even to private persons, and to crave their prayers. Whereunto Cassianus alluding, counselleth³, "That if men possess with dulness of spirit be themselves unapt to do that which is required, they should in meek affection seek health at the least by good and virtuous men's prayers unto God for them." And to the same effect Gregory, Bishop of Nyss⁴: "Humble thyself, and take unto thee such of thy brethren as are of one mind, and do bear kind affection towards thee, that they may together mourn and labour for thy deliverance. Shew me thy bitter and abundant tears, that I may blend mine own with them." But because of all men there is or should be none in that respect more fit for troubled and distressed minds to repair unto than God's ministers, he proceedeth further⁵: "Make the priest, as a father, partaker of thy affliction^u and grief; be bold to impart unto him the things that are most secret, he will have care both of thy safety and of thy credit."

¹ Nisse E.

^u thine affection D.

¹ ["Judicet ergo seipsum homo in istis voluntate, dum potest, et mores convertat in melius: . . . et tanquam bonus incipiens esse . . .] a præpositis sacramentorum accipiat satisfactionis suæ modum."

² James v. 16.

³ Cassian. coll. 20. c. 8. [7. Bibl. Patr. Col. t. v. pars ii. 207 E. "Si te fragilem fecerit quælibet mentis ignavia, oratione saltem atque intercessione sanctorum remedia vulneribus tuis humilitatis affectu

"submitissus implora."]

⁴ Greg. Nyss. Orat. in eos qui alios acerbe judicant, [t. ii. p. 137. "Afflige te, fratresque benevolos atque unanimes adhibe, qui simul doleant, adjumentoque sint, ut libereris. Ostende mihi amaras atque uberes lacrymas tuas, ut meas ego quoque commisceam." ed. Paris. 1638. This homily has not been published in Greek.]

⁵ [Ibid.]

"Confession," saith Leo¹, "is first to be offered to God, and then to the priest, as to one which maketh supplication for the sins of penitent offenders." Suppose we, that men would ever have been easily drawn, much less of their own accord have come unto public confession, whereby they knew they should sound the trumpet of their own disgrace; would they willingly have done this, which naturally all men are loth to do, but for the singular trust and confidence which they had in the public prayers of God's Church? "Let thy mother the Church weep for thee," saith St. Ambrose², "let her wash and bathe thy faults with her tears: our Lord doth love that many should become suppliant^x for one." In like sort, long before him, Tertullian³, "Some few assembled make a Church, and the Church is as Christ himself; when thou dost therefore put forth thy hands to the knees of thy brethren, thou touchest Christ; it is Christ unto whom thou art a suppliant^y; so when they pour out their^z tears over them, it is even Christ that taketh compassion; Christ which prayeth when they pray: neither can that be easily denied, for which the Son is himself contented to become a suitor."

[8.]^a Whereas in these considerations therefore, voluntary penitents had been long accustomed, for great and grievous crimes, though secret, yet openly both to repent and confess, as the canons of ancient discipline required; the Greek church first, and in process of time the Latin altered this order, judging it sufficient and more convenient that such offenders should do penance and make confession in private only. The cause why the Latins did, Leo declareth, saying,

^x suppliant E.

^y supplicant E.

^z their om. E.

^a viii. D.

¹ Leo i. Ep. 7, 8. [al. 136, t. i. 718, ed. Quesnel.] ad Episc. Campan. citat. a Grat. de Pœn. d. i. c. sufficit. ["Sufficit illa confessio, quæ primum Deo offertur, tum etiam sacerdoti, qui pro delictis penitentium precator accedit."]

² Ambros. lib. ii. de Pœnit. c. 10. ["Fleat pro te Mater Ecclesia, et culpam tuam lacrymis lavet; videat te Christus moerentem, ut dicat, Beati tristes, quia gaudebitis."]

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"Amat ut pro uno multi rogent." t. ii. p. 436.]

³ Tertull. de Pœnit. [c. 10. "In uno et altero Ecclesia est, Ecclesia vero Christus. Ergo cum te ad fratrum genua protendis, Christum contractas, Christum exoras. Æque illi cum super te lacrymas agunt, Christus patitur, Christus Patrem deprecatur. Facile impetratur semper, quod Filius postulat."]

"¹ Although that ripeness of faith be commendable, which "for the fear of God doth not fear to incur shame before all "men ; yet because every one's crimes are not such, that it "can be free and safe for them to make publication of all "things wherein repentance is necessary ; let a custom so "unfit to be kept be abrogated, lest many forbear to use the "remedies of penitency, whilst they either blush or are "afraid to acquaint their enemies with those acts for which "the laws may take hold upon them. Besides, it shall win "the more to repentance, if the consciences of sinners be "not emptied into the people's ears." And to this only cause doth Sozomen² impute the change which the Grecians made, by ordaining throughout all churches certain penitentiaries to take the confessions, and appoint the penances of secret offenders. Socrates³ (for this also may be true, that moe^b inducements than one did set forward an alteration so generally made) affirmeth the Grecians (and not unlikely) to have especially^c respected therein the occasion, which the Novatianists took at the multitude of public penitents, to insult over the discipline of the Church, against which they still cried out wheresoever they had time and place, "⁴ He "that sheweth sinners favour, doth but teach the innocent to

^b more E.^c specially E.

¹ Leo i. Ep. 7, 8. ["Quamvis "plenitudo fidei videatur esse laudabilis, quæ propter Dei timorem "apud homines erubescere non "veretur : tamen quia non omnium "hujusmodi sunt peccata ut ea quæ "pœnitentiam poscunt non timeant "publicare, removeatur tam improbabilis consuetudo, ne multi a "pœnitentiæ remediis arceantur, "dum aut erubescunt aut metuunt "inimicis suis sua facta reserari, "quibus possint legum constitutione "percelli . . . Tunc enim demum "plures ad pœnitentiam poterunt "provocari, si populi auribus non "publicetur conscientia confitentis." Ep. 136. t. i. 719.]

² [E. H. vii. 16. ἐν τῷ παρατείσθαι συνομολογεῖν τὴν ἁμαρτίαν χρεὼν, φορτικόν, ὡς εἰκός, ἐξ ἀρχῆς τοῖς ἱερεῦσιν ἔδοξεν, ὡς ἐν θεάτρῳ ὑπὸ μάρτυρι τῷ πλήθει τῆς ἐκκλησίας τὰς ἁμαρτίας ἐξαγγέλλειν· πρεσβύτερον δὲ τῶν ἀριστα πολιτευομένων ἐχέμενόν τε καὶ ἔμφρονα, ἐπὶ τοῦτο τετάχασιν· ᾧ δὲ προσκύντες οἱ ἡμαρτηκότες, τὰ βεβιωμένα ὁμολόγουν. ὁ δὲ, πρὸς τὴν ἐκάστου ἁμαρτίαν, ὅ, τι χρὴ ποιῆσαι ἢ ἐκτίσαι ἐπιτίμιον θεῖς ἀπέλυε, παρὰ σφῶν αὐτῶν τὴν δίκην εἰσπραξομένους.]

³ Rather Nicephorus, referring apparently to Socrates. His words are, (lib. xii. c. 28.) Ναυατιανούς οὐδεμία περὶ τούτου ἔστι σπουδή. λόγος γὰρ μὴν ἔχει καὶ δι' αὐτοὺς μάλλον τοῦτ' ἐπινοηθῆναι τὸ ἔργον, μὴ θελήσαντας κοινωνῆσαι τοῖς ἐπὶ τῷ διωγμῷ Δεκίῳ ἀρνησαμένοις, ἔπειτα μεταμεληθεῖσιν· οἱ γὰρ τῆνικαδὲ ἐπίσκοποι τῷ Ναυάτῳ ἀντιφερόμενοι δόγματι τὸν ἐπὶ τῶν μετανοούντων πρεσβύτερον ἐφ' ἐκάστη ἐκκλησία κατέστησαν, τῷ ἐκκλησιαστικῷ κανόνι ἐπόμενοι.]

⁴ Facinoris viam monstrat innoxiiis, qui nocentibus post scelera blanditur. [from D.]

"sin." And therefore they themselves admitted no man to their communion upon any repentance, which once was known to have offended after baptism, making sinners thereby not the fewer, but the closer and the more obdurate, how fair soever their pretence might seem.

[9.]^a The Grecians' canon for some one presbyter in every Church to undertake the charge of penitency, and to receive their voluntary confessions which had sinned after baptism, continued in force for the space of about some hundred years¹, till Nectarius, and the bishops of churches under him, began a second alteration, abolishing even that confession which their penitentiaries took in private. There came to the penitentiary of the Church of Constantinople a certain gentlewoman², and to him she made particular confession of her faults committed after baptism, whom thereupon he advised to continue in fasting and prayer, that as with tongue she had acknowledged her sins, so there might appear in her likewise some work worthy of repentance. But the gentlewoman goeth forward, and detecteth herself of a crime, whereby they were forced to disrobe an ecclesiastical person, that is, to degrade a deacon of the same Church. When the matter by this mean came to public notice, the people were in a kind of tumult offended³, not only at that which was done,

^d ix. D.

¹ [From the schism of Novatian, circ. A.D. 253, to the episcopate of Nectarius, circ. 391.]

² [Soc. v. 19. Γυνή τις τῶν εὐγε-
νῶν προσήλθεν τῷ ἐπὶ τῆς μετανοίας
πρεσβυτέρῳ· καὶ κατὰ μέρος ἐξομολο-
γεῖται τὰς ἁμαρτίας, ἃς ἐπεπράχει
μετὰ τὸ βάπτισμα. Ὁ δὲ πρεσβύτερος
παρήγγειλε τῇ γυναικὶ νηστεύειν καὶ
συνεχῶς εὐχεσθαι, ἵνα σὺν τῇ ὁμο-
λογίᾳ καὶ ἔργῳ τι δεικνύειν ἔχη τῆς
μετανοίας ἄξιον. Ἡ δὲ γυνὴ προβαί-
νουσα καὶ ἄλλο πταίσμα ἐαυτῆς κατη-
γόρει· ἔλεγε γὰρ, ὡς εἶη συγκαθε-
δήσας αὐτῇ τῆς ἐκκλησίας διάκονος.
Soz. vii. 16. Προσταχθεῖσα παρὰ
τούτου τοῦ πρεσβυτέρου νηστεύειν
καὶ τὸν Θεὸν ἱκετεύειν, τούτου χάριν
ἐν τῇ ἐκκλησίᾳ διατρίβουσα, ἐκπεπο-
ρευθῆσαι παρ' ἀνδρὸς διακόνου κατε-
μήνυσεν. By this latter account it
appears not only that the exposure

gave offence, but also that the method of penance prescribed in the case led to a new crime. Such is the construction put on the words of Sozomen by Nicephorus, E. H. xii. 28, and in Hist. Tripart. ix. 35, as also by Valesius in his note on the place of Socrates.]

³ E. H. v. 19. ἡγανάκτουν γὰρ οὐ μόνον ἐπὶ τῷ γενομένῳ, ἀλλ' ὅτι καὶ τῇ ἐκκλησίᾳ βλασφημίαν ἢ πρᾶξιν καὶ ὕβριν προὔξενυσεν. Διασυρομένων δὲ ἐκ τούτου τῶν ἱερωμένων ἀνδρῶν, Εὐδαίμων τις τῆς ἐκκλησίας πρεσβύτερος, Ἀλεξανδρεὺς τὸ γένος, γνώμην τῷ ἐπισκόπῳ δίδωσι Νεκταρίῳ περιελ-
λεῖν μὲν τὸν ἐπὶ τῆς μετανοίας πρεσ-
βύτερον· συγχωρῆσαι δὲ ἕκαστον, τῷ ἰδίῳ συνειδότι τῶν μυστηρίων μετέ-
χειν· οὕτω γὰρ μόνως ἔχειν τὴν ἐκ-
κλησίαν τὸ ἀβλασφήμητον. This
statement, made by Socrates of the

but much more, because the Church should thereby endure open infamy and scorn. The clergy perplexed and altogether doubtful what way to take, till one Eudæmon, born in Alexandria, but at that time a priest in the church of Constantinople, considering that the cause of voluntary confession, whether public or private, was especially to seek the Church's aid, as hath been before declared, lest men should either not communicate with others, or wittingly hazard their souls, if so be they did communicate, and that the inconvenience which grew to the whole Church was otherwise exceeding great, but especially grievous by means of so manifold offensive detections, which must needs be continually more, as the world did itself wax continually worse (for antiquity together with the gravity and severity thereof (saith Sozomen¹) had already begun by little and little to degenerate into loose and careless living, whereas before offences were less, partly through bashfulness in them which opened^e their own faults, and partly by means of their great austerity which sate^f as judges in this business): these things Eudæmon having weighed with himself, resolved easily the mind of Nectarius, that the penitentiaries' office must be taken away, and for participation in God's holy mysteries every man be left to his own conscience; which was, as he thought, the only mean to free the Church from danger of obloquy and disgrace. "Thus much," saith Socrates², "I am the bolder to relate, because I received "it from Eudæmon's own mouth, to whom my^g answer was "at that time; Whether your counsel, sir, have been for "the Church's good, or otherwise, God knoweth: but I see

^e open E.^f thought E.^g mine E.

cause of the *abolition* of the office of penitentiary in the time of Nectarius, Hooker seems to have referred to its *establishment* in the third century.]

¹ [Ubi supr. "Ἡδὲ τῆς ἀρχαιότητος, οἶμαι, καὶ τῆς κατ' αὐτὴν σεμνότητος καὶ ἀκριβείας, εἰς ἀδιάφορον καὶ ἡμελημένον ἦθος κατὰ μικρὸν διολισθαίνειν ἀρξαμένης· ἐπεὶ πρότερον, ὡς ἡγοῦμαι, μείω τὰ ἀμαρτήματα ἦν, ὑπὸ τε αἰδοῦς τῶν ἐξαγγελόντων τὰς σφῶν αὐτῶν πλημμελείας, καὶ ὑπὸ ἀκριβείας τῶν ἐπὶ τοῦτο τεταγμένων κριτῶν.]

² [Socr. Hist. Eccles. lib. v. cap. 19. fin. Ταῦτα παρὰ τοῦ Εὐδαίμονος ἀκούσας ἐγὼ τῇ γραφῇ τῇδε παραδύναμι ἐθάρρησα· . . Ἐγὼ δὲ πρὸς τὸν Εὐδαίμονα πρότερον ἔφην· ἡ συμβουλή σου, ὦ πρεσβύτερε, εἰ συνήνεγκεν τῇ ἐκκλησίᾳ ἢ εἰ μὴ, Θεὸς ἂν εἰδείη. Ὁρῶ δὲ ὅτι πρόφασιν παρέσχε τοῦ μὴ ἐλέγχειν ἀλλήλων τὰ ἀμαρτήματα, μηδὲ φυλάττειν τὸ τοῦ Ἀποστόλου παράγγελμα τὸ λέγον, Μηδὲ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκαρίστοις τοῦ σκότους, μάλλον δὲ καὶ ἐλέγχετε.]

"you have given occasion, whereby we shall not now any "more reprehend one another's faults, nor observe that "apostolic precept, which saith, Have no fellowship with the "unfruitful works of darkness, but rather be ye also reprovers "of them." With Socrates, Sozomen¹ both agreeth in the occasion of abolishing penitentiaries; and moreover testifieth also, that in his time, living with the younger Theodosius, the same abolition did still continue, and that the bishops had in a manner every where followed the example given them by Nectarius.

[10.]^h Wherefore to implead the truth of this history, Cardinal Baronius allegeth that Socrates, Sozomen and Eudæmon were all Novatianists; and that they falsify in saying (for so they report), that as many as held the consubstantial being of Christ, gave their assent to the abrogation of the fore-rehearsed canon. The sum is, he would have it taken for a fable, and the world to be persuaded that Nectarius did never any such thing². Why then should Socrates first and afterwards Sozomen publish it? To please their pew-fellows, the disciples of Novatian. A poor gratification, and they very silly friends, that would take lies for good turns. For the more acceptable the matter was, being deemed true, the less they must needs (when they found the contrary) either credit or affect him, which had deceived them. Notwithstanding we know that joy and gladness rising from false information, do not only make men forwardⁱ to believe that which they

^h x. D.ⁱ so forward E.

¹ [Sozom. Hist. Eccles. l. vii. c. 16. ἐπηκολούθησαν δὲ σχεδὸν οἱ πανταχοῦ ἐπίσκοποι . . . καὶ ἐξ ἐκείνου τοῦτο κρατοῦν διέμεινεν.]

² "Tanta hæc Socrati testanti "præstanda est fides, quanta cæteris hæreticis de suis dogmatibus "tractantibus; quippe Novatianus "secta cum fuerit, quam vere ac "sincere hæc scripserit adversus "pœnitentiam in Ecclesia administrari solitam, quemlibet puto posse "facile judicare." Baron. tom. i. ann. Chr. 56. [c. 26.]

"Sozomenum eandem prorsus "causam fovisse certum est." Ibid. "Nec Eudæmonem illum alium "quam Novatianæ sectæ hominem

"fuisse credendum est." Ibid. [c. 27.]

"Sacerdos ille merito a Nectario "est gradu amotus officioque depositus, quo facto Novatiani (ut "mos est hæreticorum) quamcunque licet levem, ut sinceris "dogmatibus detrahant, accipere "ausi. occasionem, non tantum "Presbyterum pœnitentiarum in "ordinem redactum, sed et pœnitentiam ipsam una cum eo fuisse "proscriptam, calumniose admodum conclamarunt, cum tamen "illa potius theatralis fieri interdum "solita confessio peccatorum fuerit "abrogata." Ibid. [c. 34.]

first hear, but also apt to scholie upon it, and to report as true whatsoever they wish were true. But so far is Socrates from any such purpose, that the fact of Nectarius, which others did both like and follow, he doth both^k disallow and reprove. His speech to Eudæmon, before set down, is proof sufficient that he writeth nothing but what was famously known to all, and what himself did wish had been otherwise. As for Sozomen's correspondence¹ with heretics, having shewed to what end the Church did first ordain penitentiaries, he addeth immediately, that Novatianists, which had no care of repentance, could have no need of this office¹. Are these the words of a friend or an enemy? Besides, in the entrance of that whole narration², "Not to sin," saith he, "at all, would require a nature more divine than ours is: but God hath commanded "to pardon sinners: yea, although they transgress and offend "often." Could there be any thing spoken more directly opposite to the doctrine of Novatian?

Eudæmon was presbyter under Nectarius. To Novatianists the Emperor gave liberty of using their religion quietly by themselves, under a bishop of their own, even within the city, for that they stood with the Church in defence of the Catholic faith against all other heretics besides³. Had therefore Eudæmon favoured their heresy, their camps were not pitched so far off, but he might at all times have found easy access unto them. Is there any man that lived with him, and hath touched him that way? if not, why suspect we him more than Nectarius?

Their report touching Grecian catholic bishops, who gave approbation to that which was done, and did also the like themselves in their own churches, we have no reason to discredit, without some manifest and clear evidence brought against it. For of Catholic bishops, no likelihood but that their greatest respect to Nectarius, a man honoured in those

^k both *om.* E.¹ corresponding E.; correspondency E. 1648.¹ [Ubi supr. *Ναυατιανοῖς μὲν, οἷς οὐ λόγος μετανοίας, οὐδὲν τούτου εἰδέσθαι.*]² [Lib. vii. cap. 16. Τὸ μὴ παντελῶς ἀμαρτεῖν θειοτέρας ἢ κατὰ ἀνθρώπου εἰδέτω φύσεως μεταμελουμένοις δὲ καὶ πολλάκις ἀμαρτάνουσι συγγνώμην νέμειν ὁ θεὸς παρεκελεύσατο.]³ [Socr. v. 10. ὁ βασιλεὺς (Theodosius) θαυμάσας αὐτῶν τὴν περὶ τοὺς οἰκείους κατὰ τὴν πίστιν ὁμόνοιαν, νόμῳ ἐκέλευε τῶν μὲν οἰκείων κρατεῖν ἀδεῶς εὐκτηρίων τύπων, ἔχειν δὲ καὶ προνόμια τὰς ἐκκλησίας αὐτῶν, ἅπερ καὶ οἱ τῆς αὐτοῦ πίστεως ἔχουσιν.]

parts no less than the Bishop of Rome himself in the western churches, brought them both easily and speedily unto conformity with him; Arians, Eunomians, Apollinarians, and the rest that stood divided from the Church, held their penitentiaries as before. Novatianists from the beginning had never any, because their opinion touching penitency was against the practice of the Church therein, and a cause why they severed themselves from the Church: so that the very state of things as they then stood, giveth great show of probability to his speech, who hath affirmed¹, "That they only which held the "Son consubstantial with the Father, and Novatianists which "joined with them in the same opinion, had no penitentiaries "in their churches, the rest retained them."

By this it appeareth therefore how Baronius, finding the relation plain, that Nectarius did abolish even those private secret confessions, which the people had before been accustomed to make to him that was penitentiary, laboureth what he may to discredit the authors of the report, and to leave it imprinted in men's minds, that whereas Nectarius did but abrogate public confession, Novatianists have maliciously forged the abolition of private. As if the odds between these two were so great in the balance of their judgment, which equally hated and contemned both; or, as if it were not more clear than light, that the first alteration which established penitentiaries took away the burthen of public confession in that kind of penitents, and therefore the second must either abrogate private, or nothing.

[II.]^m Cardinal Bellarmine therefore finding that against the writers of the history it is but in vain to stand upon so doubtful terms and exceptions, endeavoureth mightily to prove, even by their report, no other confession taken away than public, which penitentiaries used in private to impose upon public offenders². "For why? It is," saith he, "very

^m xi. D.¹ Socrat. Hist. Eccles. lib. v. c. 19*. [μόνοι οἱ τοῦ Ὁμοουσίου φρονήματος, καὶ οἱ τοῖς κατὰ τὴν πίστιν ὁμόφρονες Ναυατιανοὶ, τὸν ἐπὶ τῆς μετανοίας πρεσβύτερον παρητήσαντο.]² Bellarm. de Pœnit. lib. iii. c. 14. [p. 1399, 1400.] "Apud veteres "nomine pœnitentium, soli publici "pœnitentes, intelligi solebant." "Nullo modo fieri potuit, ut unus

* This reference not in D.