

to the origin and authority of Episcopacy, and of its general necessity, an unprejudiced survey of the early history of the church will show how important a part it played in the maintenance of its life and health, both in the promotion of organic unity and the preservation of purity of doctrine. "The constitution of the church is ordained of God; but it is ordained because it is adapted for man."

Once established in the chief centres of national life, the growth of Episcopacy was steady, and gradually covered the whole surface of Christendom with its ramifications. By degrees a systematic organization sprang up, by which neighbouring churches were grouped together for the purposes of consultation and self-government. The chief city of each district had the civil rank of the "metropolis," or mother city. There the local synods naturally met, and the bishop—styled "metropolitan," from his position—took the lead in the deliberations, as "primus inter pares," and acted as the representative of his brother bishops in their intercourse with other churches. Thus, though all bishops were nominally equal, a superior dignity and authority came by general consent to be vested in the metropolitans, which, when the churches became established, received the stamp of ecclesiastical authority. A still higher dignity was assigned to the bishops of the chief seats of government, such as Rome, Antioch, Alexandria, and subsequently Constantinople; and among these the bishop of Rome naturally had the precedence. In primitive times each city had its own bishop, with a number of "chorepiscopi," or country bishops subordinate to him, to take the oversight of the smaller towns or villages of the district, as their deputies. Whether these "chorepiscopi" were universally of episcopal rank is an unsettled question. It is probable that no strict rule was observed on this point, and that, in accordance with the duties they were called to discharge, while some were bishops in the strict sense of the word, others had only received the orders of a presbyter.

Convenience dictated that the ecclesiastical divisions should generally follow the civil divisions of the empire. When Christianity became established under Constantine, and the church and state represented different functions of the body corporate, this rule was strictly followed out, in accordance with the new divisions of prefectures and dioceses introduced by him. The term "diocese" was used in a much more extensive sense than that to which it was afterwards restricted. The empire was divided into four prefectures:—1, the East; 2, Illyria; 3, Italy; 4, Gaul,—each comprising a varying number of dioceses, each diocese containing within itself several provinces. Thus Asia, one of the five dioceses of the prefecture of the East, included ten provinces, and Pontus seven. The provinces were in their turn subdivided into districts bearing the designation of *parochiæ* (*παροικίαι*), which answered to dioceses in the modern sense of the term. Each of these "*parochiæ*" had its own bishop, who was subordinate to the metropolitan, who had his see in the capital of the province. These metropolitans were subject to the authority of the bishop of the chief city of the political diocese, who in the East was styled "exarch," in the West "primate." A higher dignity still was assigned to the chief bishops of the great cities of the empire, such as Rome, Constantinople, Antioch, and Alexandria. To these, with the addition of Jerusalem, the title of "patriarch," which had originally been common to all bishops, was more immediately but not exclusively restricted after the Council of Chalcedon, 451 A.D. In the West the title "patriarch" was employed with greater latitude for metropolitan bishops generally. Even so late as the 11th century we find the metropolitans of Aquileia and Grado so termed. (Mansi, xvii. 341; xviii. 465, 499.) The occupants of these primatial sees were also designated "archbishops." The

term "œcumenical bishop" is sometimes found applied to the bishops of Rome, while that of "œcumenical patriarch" was assumed by the bishops of Constantinople, though more as a title of dignity than as implying any claims to universal authority. Theoretically all these primatial sees were co-ordinate in authority, and were mutually independent of one another. By degrees the bishops of the more important cities overshadowed their brethren, and exercised a supremacy which, though rather due to custom than to recognized claims, was increasingly acquiesced in from the manifest advantage of having a strong central power which could interfere in theological controversies or ecclesiastical disputes, with an authority to which all would bow. The gradual growth of the supremacy of the bishop of Rome as the chief pastor in the Western Church, and the ecclesiastical head of the imperial city, will be the subject of a separate article.

The primitive rule was that, except in the case of coadjutor bishops, each diocese, in the modern sense, should have but one bishop, and that no bishop should have more than one diocese. Both rules were, however, in subsequent times violated. When the Arian controversy was dividing the Christian world, it was no uncommon occurrence for one see to have two or three rival bishops, all denouncing and excommunicating one another. At Antioch in the latter half of the 4th century there were two orthodox bishops, Paulinus and Meletius, recognized respectively by the Western and the Eastern church, an Arian bishop Euzoius, and a fourth of the Apollinarian sect. After the rise of the Novatian schism many cities had both an orthodox and a Novatian bishop. The vicious practice for one bishop to hold a second see "in commendam" was of gradual growth. Its origin was innocent. When a see was vacant and there was a difficulty about appointing a successor, its oversight was commended temporarily to a neighbouring bishop. The same was the case when a bishop was suspended for crime, or when a diocese had been so devastated by the inroads of heathen that its Christian population was too small to demand the services of a separate overseer. But that which began in necessity was continued by covetousness, until it culminated in the flagrant abuse which reached its height just before the Reformation, when the revenues of several sees were accumulated on a single individual, who probably was equally careless of the spiritual interests of all. Thus Cardinal Wolsey was at the same time archbishop of York and bishop of Durham and Winchester, and enjoyed the wealthy see of Tournay in France.

The translation of a bishop from one see to another was forbidden by the canons of the primitive church. The only exception was where it was evident that the motive could not be increase of wealth or temporal aggrandizement, as when a bishop removed from a richer to a poorer see, or from an easier to a more laborious one; or when there was the prospect of spiritual advantage to the church. Though many instances of translation are found in early times, they are usually exceptional cases, and it may be safely asserted that until the growth of secularity and covetousness in the hierarchy had made rich sees an object of eager competition among prelates, the practice was universally condemned as an act parallel to divorce, only to be justified by the plea of necessity or benefit to the church.

It is unnecessary to trace the episcopate in the various churches in communion with the see of Rome. With hardly any, if any exceptions, the succession of bishops reaches in an unbroken line to the earliest ages of Christianity. This is also true of the churches of the orthodox communion in the East. Their episcopal pedigree exhibits few if any gaps, and the integrity of the record is usually beyond question.

It will be a more important task to examine the history of the episcopate in those countries of Europe which retained that form of church government after renouncing the papal authority, as well as in America and the dependencies of Great Britain, with the view of testing its claims in each instance to what is known as "apostolical succession," i.e., an uninterrupted line of episcopally consecrated prelates reaching up to the first ages of the church.

In England the primitive church, by whomsoever founded (the Eastern theory is certainly baseless), was undoubtedly Episcopal. The names of three British bishops, those of York, London, and Caerleon,¹ are found among those who attended the Council of Arles in 314. With the ancient British church, however, the later Episcopacy of England has no connection. The existing Church of England is the lineal descendant of that planted in Kent by St Augustine at the end of the 6th century. The descent of her bishops is traced continuously by one of the most honest and accurate of her living historians, Professor Stubbs, in his *Episcopal Succession in England*. The separation of her bishops from the see of Rome caused no breach in the continuity. Archbishop Parker, from whom the present Episcopacy descends, was consecrated December 17, 1559, by Bishop Barlow of Chichester (himself consecrated by Archbishop Cranmer June 11, 1536), Scory of Hereford, Coverdale of Exeter, and Hodgkins of Bedford. The ridiculous "Nag's Head Fable," by which some unscrupulous partisans have endeavoured to discredit the Anglican succession, was long since repudiated by the Roman Catholic historian Dr Lingard, and is now universally regarded with the contempt it deserves.² See ENGLAND CHURCH OF, p. 370 of the present volume.

The episcopate of the Church of Scotland was at its commencement rather missionary than diocesan. The first bishops, St Ninian (died 432), St Palladius (died c. 435), and St Serf and St Ternan, the disciples of the latter, were missionaries among a heathen population, with no defined dioceses. Each had his centre of operations in a monastic establishment of which he had been founder.—St Ninian at Candida Casa, i.e., Whithorn in Galloway, St Palladius at Fordun in the Mearns, St Serf at Culross, St Ternan probably at Upper Banchory—but it would be an anticipation of a later organization to speak of these places as in any sense their episcopal sees. The first diocese of which we have any knowledge was that founded by St Kentigern (died 612), which embraced the field of labour of St Ninian, and revived his decayed but scarcely extinct church. At one time St Kentigern fixed his see at Hoddam in Dumfriesshire, but it eventually became established at Glasgow. The missionary character of his episcopate is evident from the enormous size of his diocese. This, coextensive with the kingdom of Rydderch, king of Strathclyde, stretched from the Clyde to the Mersey, and in breadth probably reached from sea to sea. In 729 Galloway was severed from it and became a separate diocese, with its see at Candida Casa, Pecthelm, a deacon of Aldhelm of Sherborne, and a friend of Bede, being the first bishop. The Anglian succession of bishops at Candida Casa lasted till the beginning of the 9th century, when the ravages of the Northmen and the generally disturbed state of the country put an end to it. In Celtic Scotland, to the north of the Clyde, Episcopacy had still less of a diocesan character. In the Celtic church, among the

"Scoti" both of Ireland and Scotland, the organization was distinctly monastic, not episcopal. The chief government of the church was vested in the abbots of the principal monasteries, to whom the bishops, necessary for the perpetuation of the ministry, were subordinate. In fact, in Celtic Scotland diocesan Episcopacy was non-existent, and the church was under the government of the primatial presbyter-abbot of Iona. The bishops residing in that and other monasteries, though superior to their abbots in ecclesiastical order, were their inferiors in official rank, and were subject to their primatial authority. Nor had these bishops any territorial jurisdiction. "An episcopal succession," writes Mr Grub, "was kept up, but it was not in connection with any fixed seat or territory; it was a succession of order alone, not of jurisdiction. There was no diocesan Episcopacy, properly speaking,—no episcopal rule at all. Each abbot was the head of his own monastery, and over all was the successor of St Columba, the primate of the Picts and Scots" (*Eccles. Hist. of Scotland*, vol. i. p. 139). On the union of the Picts and Scots under one sovereign, the centre of ecclesiastical authority was transferred, together with the relics of St Columba, from Iona to Dunkeld by Kenneth MacAlpine in 849, and again to St Andrews about 906. The bishop of St Andrews continued the only diocesan prelate, as bishop of the Scots, till the reign of Alexander I., when, before 1115, the sees of Moray and Dunkeld were founded. About the same time, the Cumbrian see of Glasgow, which had become extinct during a long period of semi-barbarism, the result of perpetual invasions, was revived by David earl of Cumbria, in the person of John, consecrated at Rome by Pope Paschal II., probably in 1117. It was also under David, after his accession to the Scottish crown, 1129, that the episcopate received its most marked extension in the foundation of the sees of Aberdeen, Ross, Caithness, Brechin, and Dunblane, and the restoration of that of Candida Casa, in Galloway. The date of the foundation of the see of Argyll is doubtful. It has been placed not improbably c. 1200. The claims of the archbishops of York to the primacy of Scotland, at no time very well grounded nor willingly allowed, were the source of continual dissensions; and in 1188, William king of the Scots obtained a bull from Pope Clement III. declaring the independence of the Scotch Church and its bishops of any see but that of Rome. Three centuries, however, elapsed before Scotland secured a metropolitan of her own, after several ineffectual attempts to obtain the pall. In 1472 St Andrews was erected into an archiepiscopal and metropolitan see; and a few years later, 1489, Glasgow also attained the same rank. The episcopate having been thus completely organized, the succession continued unbroken till the Reformation of the 16th century, when the canonical prelates were generally superseded. Protestant bishops were, however, continued after a fashion, 1571–1574, although the canonical validity of their consecration was in most cases exceedingly questionable, it being very doubtful whether the consecrators themselves had been consecrated, and even whether some of the new bishops had been episcopally ordained. "The thirteen dioceses of the ancient church continued in 1578 to exist in name, and most of them were filled by Protestant ministers bearing the style of bishops, although hardly one of them ventured to exercise episcopal jurisdiction" (Grub, *Eccles. Hist. of Scotland*, ii. p. 203). This shadow of the episcopate speedily received a fatal blow. Titular Episcopacy was declared abolished in 1581 by royal proclamation; and though the base covetousness of some of the leading nobles prolonged its nominal existence for a while in the scandalous system of "tulchan bishops," by which men were appointed to sees on the express under

¹ The latest and most trustworthy authority, the lamented Mr A. W. Haddan, decides against the claim of Lincoln as the see of the third bishop.

² The fullest account of Archbishop Parker's own consecration and that of his consecrators will be found in the *Ordinum Sacrorum in Ecclesia Anglicana Defensio*, by the Rev. T. J. Bailey, which contains Photographic copies of the actual documents relating to the transaction.

standing that their emoluments, with the exception of a small pension, should be transferred to the lay patron, it became virtually extinct. On the accession of James VI. to the English throne, Episcopacy was again for a short time revived in Scotland. The succession was obtained from England, and the archbishop of Glasgow, and the bishops of Brechin and Galloway, were consecrated in the chapel of London House, October 21, 1610. The renewed overthrow of Episcopacy, and the establishment of Presbyterianism during the Great Rebellion of the 17th century, belong to general history, and need not be entered on here. On the restoration of Charles II. an unsuccessful attempt was made to re-establish the episcopal form of government. By this time all the bishops who derived their succession from those consecrated in 1610 had passed away, with two exceptions; and it was resolved to obtain, a second time, the canonical succession from the English Church. On the 15th of December 1661, Sharp, Fairfoul, Hamilton, and Leighton were consecrated in Westminster Abbey to the archiepiscopal sees of St Andrews and Glasgow, and the bishoprics of Galloway and Dunblane, respectively. On the return of these prelates to Scotland, they lost no time in consecrating bishops for the other vacant sees. Thus the Scottish episcopate was restored to its full complement of two archbishoprics, and twelve bishoprics—Aberdeen, Argyll, Brechin, Caithness, Dunblane, Dunkeld, Edinburgh, Galloway, the Isles, Moray, Orkney, and Ross. It would be beside the purpose of this article to enter into the causes of the failure of this fresh attempt to establish prelacy in Scotland, or to narrate the political events which led to the renewed abolition of this form of church government and the establishment of Presbyterianism as the national religion of Scotland, or to speak of the civil disabilities under which the Episcopal Church laboured till the passing of the Act of Toleration in 1711, and, after the fresh calamities resulting from the part taken by the bishops and episcopal clergy in the rebellion of 1745, by the Relief Bill of 1792. The condition of the Episcopal Church was for a long time so depressed that no attempt was made to keep up a regular system of diocesan government. Two bishops without diocesan jurisdiction, Sage and Fullarton, were privately consecrated in 1705 at Edinburgh; and two more, Falconer and Christie, in 1709 at Dundee. Other similar consecrations followed, but after a period of considerable controversy between the advocates of diocesan Episcopacy and the government of the church by a college of bishops "at large," the former system was accepted by the members of their communion, and is that under which the Episcopal Church in Scotland is now administered. The existing territorial divisions, each with its bishop, are (1) Aberdeen, (2) Argyll and the Isles, (3) Brechin, (4) Edinburgh, (5) Glasgow and Galloway, (6) Moray, Ross, and Caithness, (7) St Andrews, Dunkeld, and Dunblane. The bishops are appointed by the votes of their presbyters, and are all equal in jurisdiction, one of their body being chosen by themselves as "primus," for the purpose of convoking and presiding over the meetings of the episcopal college. This system is about to give place to that prevailing in the Episcopal Church from primitive times, by the appointment of a metropolitan. The most remarkable event in the history of the Scotch Episcopal Church in modern times has been the gift of the episcopal succession to the Church of America, by the consecration of Dr Samuel Seabury as bishop of Connecticut by the Scotch bishops at Aberdeen, August 31, 1784.

In Ireland, Episcopacy appears to have been coeval with the introduction of the Christian faith. Before the apostolic labours of St Patrick, 430-491 A.D., and the brief mission of St Palladius by Pope Celestinus, c. 431,

there were bishops in Ireland whose names are recorded by Ussher. The church planted by St Patrick, though episcopal, had no diocesan organization. As in the daughter Church of Scotland, the ecclesiastical system was monastic and collegiate, not diocesan or parochial. The bishops had neither local jurisdiction nor regulative authority, and seem to have existed simply for the purpose of ordination, which was held to be their exclusive right. As at Iona, the Irish bishops were subordinate to the heads of the monastic establishments to which they belonged, and that even when that position was held by a female. At Kildare the bishop was the nominee and functionary of the abbess St Bridget and her successors. There being no limitation to the number of bishops, the order became multiplied far beyond the utmost needs of the Irish Church, until there were almost as many bishops as congregations. Having no sufficient employment at home, they wandered into other countries, where by their irregular performance of their episcopal functions great disorders were introduced, against which several of the canons of the church councils of the 9th century were directed. Their ordinations were declared null and void at the Council of Chalons in 813, and a still more stringent rule was passed at that of Calcuith, 816, forbidding any of the race of the "Scoti" to celebrate the sacraments or minister in any of the offices of the church. The Church of Ireland retained its complete independence as a national church, free from the jurisdiction or authority of Rome, till the early part of the 12th century. The archbishop of Armagh was the sole primate, and by him all the bishops were consecrated. The first introduction of Roman influence was due to the predatory Danes, or "Ostmen," who had established themselves on various spots of the seaboard. On their conversion to Christianity they were naturally led to seek their chief pastors, not from the native church of the country they had invaded, but from their own Norman kindred in England. "It was to the archbishops of Canterbury, Lanfranc and Anselm, that the bishops of the Danish cities—Limerick, Waterford, and Dublin—repaired for consecration, and made profession of canonical obedience; and these bishops, though sometimes of Irish birth, were generally persons who had been trained in English monasteries" (Robertson, *Hist. of Christian Church*, v. 264). This connexion with the Roman see through the English Church, though at first limited to the Danish settlers, was gradually extended and strengthened, until in 1118 we find Gilbert bishop of Limerick presiding over a synod as papal legate, and using his influence to bring the Irish Church into conformity with Roman customs. One beneficial result of this intercourse with Rome was that Ireland was partitioned out into territorial dioceses, with bishops possessing local jurisdiction. A second primatial see was also established at Cashel, to which those of Dublin and Tuam were afterwards added. The loss of the ancient independence of the Irish Church was sealed when the grant of the palls for which St Malachy, the strenuous advocate for complete conformity to the Latin Church, had so earnestly pleaded in his visits to Rome, 1137-1140, was unanimously solicited of the pope by the national synod held at Holmepatrick in 1148, and accepted at the hands of the cardinal legate by the Irish metropolitan at the synod of Kells in 1152. The conquest of Ireland by Henry II. of England, to whom it had been granted by Pope Hadrian IV., as "the head owner of all Christian islands," completed the subjection. A council convened by him at Cashel in 1172 decreed that the Church of Ireland should be reduced to the form of that of England; and Ireland was, chiefly through the influence of English ecclesiastics who were put into the highest dignities of the church, gradually brought into the same conformity to

the Church of Rome as the other countries of the West. With the view, however, of counteracting the growing encroachments of the papacy, it became customary for the Irish bishops, after election by their own chapters, to receive consecration in England, in order that they might renounce in person all claims prejudicial to the English crown made by the Church of Rome. The state of the Church of Ireland during the Middle Ages was one of fierce intestine discord. Its episcopal succession, however, continued unbroken. Nor did the Reformation cause any breach in its continuity. The Irish parliament in 1536 cast off the papal supremacy and accepted that of the crown. The bishops acquiesced in the change, and at the accession of Elizabeth in 1560 all save two, appointed by Queen Mary, took the oath of supremacy to the queen and conformed to the reformed liturgy. The line was preserved during the storm of the Great Rebellion; at the Restoration eight of the Irish bishops were still surviving. Of these Bramhall was selected for the primacy, and by him and his suffragans two archbishops and ten bishops were consecrated to the vacant sees in St Patrick's, Dublin, in 1661. The churches of England and Ireland were united by Act of Parliament in 1800. In 1833-34 the episcopate was much curtailed. Two of the archbishoprics were reduced to bishoprics, and ten of the bishoprics were merged in other sees. Finally, in 1869, the Irish Church was disestablished, and became, like the Episcopal Church of Scotland, an episcopal church existing in the country, not the established church of the country. Through all these changes the episcopal succession has remained unimpaired, and the Protestant episcopate can claim to be regarded as the lineal representative of the ancient episcopate of Ireland. The Roman Catholic bishops in Ireland derive their consecration from foreign churches,—those of Spain, Portugal, and Italy,—and therefore have no direct connexion with the national Irish Church.

The churches of Scandinavia, including those of Sweden, Norway, Denmark, and Iceland, were the only Christian bodies which embraced the Lutheran doctrines that preserved an episcopate through the stormy period of the Reformation. Of these, the Church of Sweden alone can put forth a claim to an unbroken succession, nor is this claim quite beyond question. The Scandinavian churches, with their bishops, were originally subject to the see of Hamburg or Bremen, of which their founder, the apostolic Anshar of Corbey (who died 865) was the first occupant. In 1104 Lund in Schonen was chosen as the seat of a new archiepiscopal see, to which all the Scandinavian kingdoms and dependencies should owe allegiance. The other kingdoms being displeased at their subjection to a Danish prelate, a synod was held at Skening in 1248, under the presidency of the English cardinal, Nicholas Breakspear, afterwards Hadrian IV., which gave a primate to Norway, the islands, and Greenland, placed at Nidaros (Drontheim), and provided for the erection of a primacy of Sweden, afterwards fixed in 1164 at Upsala. The episcopal system being thus established, the succession was continued in the Scandinavian churches till the Reformation, when it was completely interrupted everywhere save in Sweden. During that period of disturbance all the Swedish sees became vacant but two, and the bishops of these two soon left the kingdom. The episcopate, however, was preserved by Peter Magnusson, who, when residing as warden of the Swedish hospital of St Bridget in Rome, had been duly elected bishop of the see of Westeraes, and consecrated c. 1524. No official record of his consecration can be discovered, but there is no sufficient reason to doubt the fact; and it is certain that during his lifetime he was acknowledged as a canonical bishop both by Roman Catholics and by Protestants. In 1528 Magnusson consecrated

bishops to fill the vacant sees, and, assisted by one of these, Magnus Sommar, bishop of Strangness, he afterwards consecrated the Reformer, Lawrence Peterson, as archbishop of Upsala, Sept. 22, 1531. Some doubt has been raised as to the validity of the consecration of Peterson's successor, also named Lawrence Peterson, in 1575, from the insufficiency of the documentary evidence of the consecration of his consecrator, Paul Justin, bishop of Abo. The integrity of the succession has, however, been accepted after searching investigation by men of such learning as Grabe and Routh, and has been formally recognized by the convention of the American Episcopal Church. The number of dioceses in Sweden is now twelve, including the archiepiscopal see of Upsala, by the holder of which the bishops are, as a rule, consecrated. On a vacancy three candidates are nominated by the votes of the clergy of the diocese, of whom one is selected by the king. The succession to the daughter church of Finland, now independent, stands or falls with that of Sweden.¹

The other Scandinavian churches—those of Denmark, Norway, and Iceland,—though equally episcopal in form, cannot produce any legitimate claim to the episcopal succession. The Reformation was at first opposed by the whole episcopate. For this and other political charges, the king, Christian III., in 1536-37 suddenly placed most of the bishops under arrest, and compelled them to resign their sees into his hands, to dispose of as he thought good. On their engaging not to oppose the Reformation they were indisposed to lead, these prelates were presented by him to stalls in cathedral or collegiate churches, and, quietly acquiescing in the new régime, created no schism from the national establishment. They did not, however, take any part in the consecration of their successors, which was performed by Bugenhagen, Luther's friend and fellow-labourer, at Copenhagen, September 2, 1537. The seven ministers on whom Bugenhagen laid hands were called evangelical superintendents, or bishops, and from these the existing succession is derived. Bugenhagen drew up, by the king's command, a scheme of church government for Denmark and Norway. In the latter kingdom the pre-Reformation bishops generally deserted their posts; two, Hans Reff of Opslœ and Geble Pedersen of Bergen, adopted the change and retained their sees. In Iceland the last of the Roman Catholic bishops authorised the first Protestant bishop, ordained at Roeskild, to hold his office in succession to himself. It will be seen that the validity of the episcopal succession in these churches is very questionable. But it has never been formally denied by the Church of England, and it has been accepted by Dodwell, Leslie, and Thorndike, and its orders have been recognized by the Indian bishops in the case of missionaries ordained by the Danish Church.

Another Protestant episcopal church is that of the Moravians, or as they prefer to style themselves, the *Unitas Fratrum*. The Bohemian anti-Reformation swept the church of the Brethren from their original seat to find a refuge in Poland and Prussia. Here their ancient Episcopacy, derived in 1467 from the Austrian Waldenses, was perpetuated in regular succession, until in 1735 one of the two last surviving bishops, Jablonski, with the concurrence of the other, Sitkovius, consecrated David Nitschmann to be the first bishop of the renewed church of the Brethren, established at Herrnhut in Saxony. Two years later, May 20, 1737, Jablonski and Nitschmann consecrated Count

¹ The whole subject of the Swedish episcopate and the validity of its succession will be found discussed in a series of papers—from which our information is chiefly drawn—characterized by fairness and thoroughness of investigation, by the Rev. F. S. May, in the *Colonial Church Chronicle* for 1861. We are also indebted to Mr May for a clear statement of the history of the episcopate in the other Scandinavian churches, in papers read before the Church Congresses at Norwich and Southampton.

Zinzendorf as the second bishop of the Moravian church. From these two the existing Moravian episcopate is derived.

A remarkable instance of a Roman Catholic episcopal church not in communion with the papal see is to be found in the so-called Jansenist Church of Holland. Preserved with difficulty through the tempestuous period of the Dutch Reformation, when after fierce struggle the Protestant faith obtained the ascendancy it has ever since maintained in Holland, the episcopate was in danger of dying out at the beginning of the 18th century, through the refusal of the papal authorities to allow consecrations to the vacant sees, in revenge for the resolute adherence of the church to Jansenist doctrines. The episcopate was indeed only saved from extinction by the singularly opportune presence of a duly consecrated bishop of Babylon (Dominique Marie Varlet, previously vicar-general of Louisiana), who, having been suspended unheard by a notoriously uncanonical sentence, in consequence of his having manifested sympathy with the oppressed Church of Holland, by administering the rite of confirmation during his sojourn at Amsterdam on his outward journey, had made that city his home, on his return to Europe in 1721, while waiting the result of his appeal. Convinced that they had no hope of obtaining a prelate from the papal court, the chapter of Utrecht met and elected Cornelius Steenoven archbishop, April 27, 1723. More than a year having been spent in vain applications to neighbouring diocesan bishops to perform the ceremony, the newly-elected prelate was consecrated by the bishop of Babylon at Amsterdam, October 15, 1724. The act was declared unlawful and execrable by Pope Benedict XIII., and all who had taken part in it were excommunicated. The national church maintained a firm attitude, and on the death of the new archbishop, within half a year of his consecration, the chapter proceeded to the immediate election of a successor, Barchman Waytiers, who was also consecrated by the bishop of Babylon, September 30, 1725. On the death of Waytiers, May 13, 1733, before he could succeed in securing the consecration of any suffragan, Theodore van Croon was elected by the chapter, and received consecration from the same hands, October 28 of that year. Once again, and for the last time, on the death of this archbishop, June 9, 1739, the bishop of Babylon was called upon to save the Dutch episcopate from extinction by the consecration of Peter John Meindaerts, October 18, 1739. The chapter of Haarlem, whose unwillingness to offend the papal authorities by electing a bishop had hitherto prevented the increase of the episcopate, still refusing to act, the new archbishop took the matter into his own hands, nominated and consecrated a bishop to that see in 1742, and added a third member to the episcopal college in the person of the bishop of Deventer, consecrated in 1758. The succession has continued unbroken from that time to the present day, though in more than one instance its existence has hung precariously on a single life. Each consecration has been followed by a formal excommunication by the pope, and, all the attempts to obtain reconciliation being repelled with insult, the church has at length settled down into the true Gallican position of protest against ultramontaniam whether of doctrine or of discipline. (A. W. Haddan's *Remains*, p. 413; Neale's *Jansenist Church of Holland*.)

The national Church of Holland has been the instrument of conferring the episcopate on the community known as "Old Catholics," whose separation from the Church of Rome, under the leadership of Dr Döllinger, was occasioned by the publication of the Vatican decrees relating to papal supremacy and infallibility, passed at the so-called oecumenical council of 1870. Dr J. H. Reinkens, the individual chosen to be the first bishop of the new church at the synod, consisting of priests and lay delegates, held at Cologne, June 4, 1873, was consecrated on August 11 by

Mgr. Heykamp, the bishop of Deventer.—Archbishop Loos of Utrecht, who had promised to administer the rite, having died on the very day of the new bishop's election. A second bishop, Edward Herzog, was consecrated for the members of the Old Catholic body in Switzerland by Bishop Reinkens at Rheinfelden in Aargau, September 18, 1876, having been previously elected by a synod assembled at Olten.

The episcopate in the colonies and dependencies of the English crown commenced with the consecration of Dr Charles Inglis to the diocese of Nova Scotia, which took place at Lambeth, August 12, 1787, the same year which had witnessed the foundation of the episcopate of the American Church. Quebec was formed into a separate diocese in 1793, and Nova Scotia was again subdivided by the foundation of the sees of Newfoundland in 1839, and Fredericton (New Brunswick) in 1845. The original diocese of Quebec has also been broken up by the establishment of the sees of Toronto (1839), Montreal (1850), Huron (1857), Ontario (1861), and Niagara (1875). These are all suffragans to Montreal, the metropolitan see of the Dominion of Canada. In 1849 the diocese of Rupert's Land was formed out of the vast territories of the Hudson's Bay Company. This has subsequently been constituted metropolitan, having as its suffragans the bishops of Moosonee (1872), Athabasca (1874), Saskatchewan (1874), and the missionary bishop of Algoma (1873).

The next part of the British dependencies to receive the episcopate was the East Indies. The see of Calcutta was formed, to which Dr Middleton was consecrated at Lambeth in 1814. The unwieldy diocese intrusted to his supervision, including eventually all British subjects in India, Ceylon, Mauritius, Australia, New Zealand, and Tasmania, has been gradually broken up into more than twenty separate dioceses, and the process of subdivision is continually going on.

India alone now remains under the metropolitan of Calcutta, who has as his suffragans the bishops of Madras (1835), Bombay (1837), Colombo (Ceylon) (1845), Labuan (1855), Lahore (1878), and Rangoon (1878). The diocese of Victoria (Hong Kong) was established in 1849, that of the Mauritius in 1854, and of North China in 1872.

The West India islands came first under episcopal supervision in 1824, when the dioceses of Barbados and Jamaica (now Kingston) were founded. In 1842 the diocese of Barbados was divided into three by the formation of the separate sees of Antigua and Guiana, and in 1861 the Bahamas were severed from Jamaica and became the see of Nassau. The bishopric of Trinidad was founded in 1872.

In 1836 Australia and the adjacent English dependencies were withdrawn from the nominal supervision of the bishops of Calcutta by the consecration of Dr W. G. Broughton as first bishop of Australia (now Sydney). New Zealand was erected into a separate see (now Auckland) in 1841, and Tasmania in 1842. The see of Sydney has since become metropolitan, containing the dioceses of Adelaide, Melbourne, Newcastle (all three founded in 1847), Perth (1857), Brisbane (1859), Goulburn (1863), Grafton and Armidale (1867), Bathurst (1869), and Ballarat (1875). The original diocese of New Zealand is now divided into six under its own metropolitan, the primacy being elective and not attached to any specified see. These dioceses are Auckland (1869), Christchurch (1856), Wellington, Nelson, and Waiapu (all three founded in 1858), and Dunedin (1866). To these should be added the missionary bishopric of Melanesia (1861). The Polynesian island of Hawaii became the seat of the bishop of Honolulu in 1861, the Falkland Islands were constituted a see in 1870, and after many difficulties Madagascar received the episcopate in 1874

After the colony of the Cape of Good Hope had been in British possession for more than forty years, the episcopate was granted to it. Bishop Gray was consecrated first bishop of Cape Town on St Peter's Day 1847. This energetic prelate lost no time in subdividing his enormous diocese. The first new sees were those of Graham's Town and Natal, founded in 1853. St Helena became a bishopric in 1859, the Orange River Territory (now Bloemfontein) in 1863, Maritzburg in 1869, Zululand in 1870, and Pretoria (the Transvaal) in 1878. The diocese of Independent Kaffraria (St John's) was founded by the Scotch Episcopal Church in 1873. We must not omit to mention the missionary bishopric of Central Africa, or the Zambesi, founded by the Universities Mission in 1861, of which the lamented Charles Mackenzie was the first bishop.

On the western coast of Africa, Sierra Leone was constituted a diocese in 1850. In 1864 the Niger territory, including Lagos and Abbeokuta, was taken from it as a missionary diocese. On the seaboard between the two, the republic of Liberia is ecclesiastically subject to a bishop of the American church stationed at Cape Palmas.

In 1842 Gibraltar was made the seat of a bishop, whose jurisdiction extends over the clergy and members of the Church of England on the seaboard and islands of the Mediterranean, Archipelago, and Black Sea. In 1846 a bishop was consecrated, under the title of bishop of Jerusalem, to take oversight of the Protestant settlements in Asia Minor, Egypt, Palestine, and Syria.

The episcopate of the Protestant Episcopal Church of the United States of North America was originally derived partly from the Episcopal Church of Scotland, partly from that of England. As, however, the Scottish bishops trace their succession to those consecrated by English bishops in 1661, the American Church may be regarded as a legitimate daughter of the Anglican Church, with which she is united in doctrine and discipline, and in legally authorized communion. The first bishop of the American Church was Dr Samuel Seabury, elected by the clergy of Connecticut. The oath of allegiance, with which the archbishop had no power to dispense without a special Act of Parliament, forming an inseparable obstacle to his consecration in England, Dr Seabury had recourse to the Scotch Episcopal Church, and was admitted to the episcopate at Aberdeen, November 14, 1784, by the hands of the bishops of Aberdeen, Ross, and Moray. Three years later, the formal difficulty having been in the meantime removed, Dr White and Dr Provoost, the elected respectively of the conventions of Pennsylvania and New York, were consecrated at Lambeth on February 4, 1787, by Archbishops Moore and Markham and Bishops Moss of Bath and Wells and Hinchcliffe of Peterborough. There being now three bishops in the American Church, the number held canonically necessary under ordinary circumstances to a rightful consecration, though not absolutely essential to its validity, they proceeded to consecrate others, the first being Dr Madison for Virginia. By the beginning of the new century the number of diocesan bishops had risen to seven, and now (1878) it amounts to fifty-seven, to whom must be added several missionary bishops consecrated for work among the heathen. The right of electing a bishop is vested, by the constitution of the American Church, in the convention of the diocese, lay as well as clerical. Their choice is submitted to the general convention, if sitting, if not, to the standing committees of the dioceses, and must receive the sanction of the majority before the bishops can consecrate. (E. V.)

EPISCOPIUS, SIMON (1583–1643), a distinguished theologian (whose name in Dutch was Bisschop), was born at Amsterdam on the 1st January 1583. In 1600 he entered the university of Leyden, where he took his master of arts

degree in 1606. He afterwards studied theology under Arminius, and Arminius's opponent Gomar; but soon becoming a strong sympathizer with the Arminian doctrines, he, on the death of Arminius in 1609, left Leyden for the university of Franeker. In 1610, the year in which the Arminians presented the famous Remonstrance to the States of Holland, he was ordained minister at Bleyswich, a small village in the neighbourhood of Rotterdam; and in the following year he advocated the cause of the Remonstrants at the Hague conference. In 1612 he succeeded Gomar as professor of theology at Leyden, an appointment which awakened the bitter enmity of the Calvinists, and, on account of the influence lent by it to the spread of Arminian opinions, was doubtless an ultimate cause of the meeting of the Synod of Dort in 1618. Episcopius was chosen as the spokesman of the thirteen representatives of the Remonstrants before the synod; but he was refused a hearing, and the Remonstrant doctrines were condemned without any explanation or defence of them being permitted. At the end of the synod's sittings in 1619, Episcopius and the other representatives were deprived of their offices and expelled from the country. Episcopius retired to Brabant, but ultimately went to France, and took up his residence at Rouen. He devoted the most of his time to the promotion by writings of the Arminian cause; but the attempt of Wadding to win him over to the Romish faith involved him also in a controversy with that famous Jesuit. After the death of the stadtholder Maurice, the violence of the Arminian controversy began to abate, and Episcopius was permitted in 1626 to resume his duties in the Remonstrant church of Rotterdam. He was afterwards appointed rector of the Remonstrant college at Amsterdam, where he died in 1643. Episcopius may be regarded as in great part the theological founder of Arminianism. Its principles were enunciated by Arminius, but in a fragmentary and somewhat tentative shape, and it is to Episcopius that the merit is due of having developed them into a complete and distinctive form of belief, and of having given them a widely extended and permanent influence. Besides opposing at all points the peculiar doctrines of Calvinism, Episcopius protested against the tendency of Calvinists to lay so much stress on abstract dogma, and argued that Christianity was practical rather than theoretical,—not so much a system of intellectual belief as a moral power,—and that an orthodox faith did not necessarily imply the knowledge of and assent to a system of doctrine which included the whole range of Christian truth, but only the knowledge and acceptance of so much of Christianity as was necessary to effect a real change on the heart and life.

The principal works of Episcopius are his *Confessio s. declaratio sententiae pastorum qui in federato Belgio Remonstrantes vocantur super praecipuis articulis religionis Christianae* (1621), his *Apologia pro Confessione* (1629), and his uncompleted work *Institutiones Theologicae*. A life of Episcopius was written by Limborch, and one was also prefixed by his successor Curcellæus to an edition of his collected works published in 2 vols. (1650–1665).

EPITAPH (*ἐπιτάφιος*, sc. λόγος, from *ἐπί*, upon, and *τάφος*, a tomb) means strictly an inscription upon a tomb, though by a natural extension of usage the name is applied to anything written ostensibly for that purpose whether actually inscribed upon a tomb or not. Many of the best known epitaphs, both ancient and modern, are merely literary memorials, and find no place on sepulchral monuments. Sometimes the intention of the writer to have his production placed upon the grave of the person he has commemorated may have been frustrated, sometimes it may never have existed; what he has written is still entitled to be called an epitaph if it be suitable for the purpose, whether the purpose has been carried out or not. The most obvious external condition that suitability for mural inscription imposes is one of rigid limitation as to length. An epitaph