

refusing unworthy ones." Mr. Dawson quotes so much of the Epistle, and in so doing gives an example of the "fallacy of references." Why did he not go on with the quotation and inform us that the Council adds "The practice received from Divine tradition and Apostolic observance must be diligently upheld and kept, which, is also kept by us and by almost all the provinces, namely, that to the due solemnization of ordinations (elections), all the neighbouring Bishops of the same province should meet together among the people for whom a Prelate is ordained (elected), and the Bishop should be chosen in the presence of the people who know most fully the lives of each, and are thoroughly acquainted with the character of every one from his conversation. This too we see was done among you in the ordination (election) of our colleague Sabinus, so that by the suffrage (goodwill) of the whole Brotherhood, and by the judgment of the Bishops who had met together in their presence, and who had written to you concerning him, the Episcopate was conferred upon him." *Proper quod diligenter de traditione Divinâ et Apostolica observatione servandum est et tenendum quod apud nos quoque, et fere per universas provincias tenetur, ut ad ordinationes recte celebrandas ad eam plebem cui præpositus ordinatur, Episcopi ejusdem provincie proximi quinque conveniant, et Episcopus diligatur, plebe presente, quæ singulorum vitam plenissime novit et unius cujusque actum de ejus conversatione perspexit, ut de universæ fraternitatis suffragio, et de Episcoporum qui in præsentia convenerant quinque de co ad vos literas facerant—judicio, Episcopatus ei deferetur.* This Epistle entirely refutes Mr. Dawson's assertion that before the Council of Nicæa "there is no trace, even in ordinations of the assembly of the Bishops." Indeed the epistle not only disproves his assertion, but fails to prove that the people had any formal vote at all. For, let us consider the emergency that called forth this Pastoral. Basilides, a Spanish Bishop having committed idolatry was deposed, and Sabinus chosen in his stead. Afterwards Basilides obtained from Stephen, Bishop of Rome, an acknowledgement of his right to the See, and the Roman Bishop endeavoured to procure his restoration. In this dilemma, the Spaniards were forced to apply to the African Bishops for advice as to what should be