

person should be "known to the people," *plebi cognitum*, "asked for by the Presbyters," *Presbyteris postulatum*, and "not a foreigner," *non peregrinum*. This tallies with Jerome's account who says that the Bishop was elected from the Presbyters, *ex se*, that is, not a foreigner. It by no means follows from there being no mention made by Julinus of the Bishops, that they had no share in the transaction, as we have already seen that they met at Alexandria and took the chief part in the election. We have another testimony to the mode of an election in this great See, in a letter of Peter the successor of St. Athanasius, and expelled by the Arians in favor of Lucius. Of the latter he writes, "No convention of orthodox Bishops had appointed him, nor the suffrages of the true Clergy, nor the request of the people, as ordered by ecclesiastical decrees." *Non hunc constituerat conventus orthodoxorum Episcoporum, non verorum clericorum suffragia, non populi postulatio, quemadmodum ecclesiasticis jubetur sanctionibus.** Still further, †Nazianzen says of this election of St. Athanasius, "that it was after an Apostolic and spiritual manner that he was carried to the throne of St. Mark." I have dwelt at length on the election of St. Athanasius because Alexandria was one of the greatest Sees of antiquity, and because St. Athanasius was himself present as a Deacon at the Council of Nicæa, and must have known whether his own election was Canonical, or in other words, whether the 4th Canon was simply one of Consecration, and gave the Bishops neither vote nor veto in the election.

I shall adduce another instance to show that seventy-five years before the Council of Nicæa, Bishops "were concerned in elections," and that the Metropolitan was present. Gregory Nyssen tells us that a delegation was sent to Gregory of Neo-cæsarea, by the City of Cumana, to ask him to establish a Bishopric there. He consented to visit Cumana for the purpose. After some days spent in preparations, the election took place. The chief laymen were all busy in bringing forward such as they deemed to be pre-eminent for birth or eloquence, and presented their several candidates with commendations from each on behalf of the object of his choice. The laymen were greatly divided in opinion, and Gregory *would accept none of*

* Magd. Cent. Tom. 2, p. 1362.

† Orat. 21, on Athanasius p. 877.