

altar, or to priestly position." *Ne quis ad altaris ministerium vel ad sacerdotalem locum obreperet.* Again, in another passage, we have the same object of the peoples' presence plainly set forth. "That a Bishop be chosen *under the eyes of all, the people being present*, and that he be proved worthy and fit by public judgment and testimony—that ordinations should not be made unless with the knowledge of *the people standing by*, so that the people being present, the crimes of the bad be detected, or the merits of the good be proclaimed, and there be a just and lawful ordination (election)." *Ut sacerdos plebe presente, sub omnium oculis deligatur et dignus atque idoneus publico judicio comprobetur, non nisi sub populi assistentis conscientia fieri oportere ordinationes, ut plebe presente, vel detegantur malorum crimina vel bonorum merita prædicentur, et sit ordinatio justa et legitima quæ omnium suffragio et judicio fuerit examinata.* It seems as plain as words can make it, that the object in requiring the presence of the people was simply to ensure testimony or approval. If other proof were wanting to show the meaning of *plebe presente*, we have it in the following passage from Origin, a contemporary of St. Cyprian. He says, "In the ordination (election) of a Bishop, the presence of the people is necessary that all may know assuredly that he who of all the people is the most excellent, the most learned, the most holy, most eminent for all virtue, is the person chosen to the Priesthood (Episcopate), and this is done, *the people standing by*, that there be no room left for after-retractions or scruples." *Requiratur enim in ordinando sacerdote et presentiu populi ut sciant omnes et certi sint quia qui sanctior, qui in omni virtute eminentior ille eligitur ad sacerdotium, et hoc adstante populo ne qua post modum retractatio cuiquam, ne quis scrupulus resideret.** Nor should it be forgotten that the precedents of Matthias and Eliezar adduced by the Synod in justification of requiring the presence of the people, restrict the peoples' part to testimony and interest, unless we are prepared to prove that Eliezar and Matthias were elected by popular vote. Mr. Dawson's argument therefore, so far from proving that clergy and people were alone concerned in elections, does not so much as prove that the latter had a formal vote at all. But

* Origin in Lev. 24