

good job of proving that their criticism of Cecilian, the bihsop of about 100 years before did not rest upon fact. He did pretty good job of going into the hñ torjcal orignins of the church and showing that from that view-point there was no reason for a separate church now and he took up their claim to be a holy church ^{more} than the other and he pretty well riddled that. There were sections that were doubtless more holy than the Catholic church and other sections wihch were doubtless less holy, the view of the two was about the same, but the Donatists had a large group of roving men, some of them were caled roving monks, they called thme the circumcelioni, the celioni suggests the way the monks live themselves, but these went about instead of staying in one place and these were people who took the Bible very literally but seemed to know nothing of its spirit. For instance they said Christ said put up thy sword, so they wenað never carry a sword but they would carry large clubs with which they would beat down anyone who opposed them. And Augustine in debate attacked the Donatists, the Circumcelioni's became very indignant an attakced the friends of Augustine and sometimes they burned down houses and sometimes they injured people quite severely and, of course, these atrocities which occurred Augustine made the most of them in his letters and in his writings later against these Donatists and they helped to move~~x~~// against them to quite an extent and finally they had a great council in Carthage, they had a great meeting there at which they were aksed to send representatives, representatives of both churches and they got there and each group they had about 300 bishops from each one and there in Carthage each group appointed, selected its 7 representatives and they were to debte the issues between them and the Roman governer there who was a very good friend of Augustine, by the way, was going to preside and to made the ðecision as to (end of record)