

munication; and mark the terror with which they enforce it on these unfortunate people, that it is a heavier judgment as being the delivery of their souls to Satan by the Church, than death by the sword, by fire, or by wild beasts: thus making the engine of their spiritual power more terrible than all the temporal judgments in the world. He proceeds: "Secondly, Experience teaches us, that there is no other remedy: for the Church has advanced by degrees, and tried every remedy; at first she only excommunicated, then she added fines in money, then exile, at last she was compelled to have recourse to death; for heretics despise excommunication, and say that it is a *brutum fulmen*; if you threaten them with pecuniary fines, they neither fear God nor regard man, well knowing that fools will not be wanting, who will believe them, and by whom they will be supported; if you throw them into prison, or send them into exile, they corrupt their neighbours by their language, and those who are at a distance by their books, therefore the only remedy is, to send them speedily to their proper place.—Rome. The tenth plea which he supposes the Thirdly, Forgers are deserving of death in the opinion of all men; but heretics are forgers of the word of God. Fourthly, According to the reasoning of Aug., Ep. 50, it is a greater crime for a man to break his faith to God, than a woman to a man; now the latter is punished with death, why not the former? Fifthly, There are three causes for which reason teaches that men should be put to death, which Galen well describes in his book (here is the title given) about the end of the work.

"The first cause is, that the bad may not injure the good, nor the innocent be oppressed by the guilty; and hence most justly in the opinion of all men, murderers, adulterers, and robbers are put to death. The second is, that by the punishment of a few many may be corrected, and those who would not serve the commonwealth by their life, may benefit it by their death; and hence we see also that most justly in the opinion of all, some horrid crimes are punished with death, though they may not injure those who are nearest to them, except by example, as necromancy, and some shocking things, and contrary to nature, these, therefore, are most severely punished, that others may understand that they are fearful crimes, and may not dare to perpetrate similar offences. The third is, because it is often useful to the condemned themselves to be put to death, since, indeed, they always become worse, and it is not probable that they will ever return to a sound mind. Now all these reasons convince us that heretics are to be put to death; for, first, they are injure those who come in contact with them, more than any pirate or robber, since they kill souls, and take away the foundation of every good thing, and fill the commonwealth with tumults, which necessarily follow diversity of religion.—In the next place, their punishment benefits a great number; for many, whom impunity was rendering torpid, are roused by the threat of punishment to consider what kind of a heresy it is which they follow, and to take care lest they should be put to death, which Galen well describes in his book (here is the title given) about the end of the work.

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Therefore, also, B. Aug. Ep. 48, testifies, that many were converted after the laws of the Emperors permitted not heretics to pass unpunished, and we daily see the same effect in places where the Inquisition flourishes. Finally, it is an act of kindness to obstinate heretics to take them out of this life; for the longer they live the more errors they invent, the more men do they pervert, and the greater damnation do they acquire unto themselves."

In the next chapter Bellarmine introduces heretics pleading for themselves; and although the poor heretics advanced no fewer than eighteen reasons why they should not be put to death, still Cardinal Bellarmine, nevertheless, undertakes to find answers to them all. I cannot detain you, having such a variety of documents to go through, with these pleas of the poor heretics, and the satisfactory answers of Bellarmine, but I shall read his opinion on that subject which you have heard treated by the other authorities in these standards, to show you the unity of the Church of heretic to urge in his own defence against being put to death, is this very parable of the wheat and tares. The Lord says, "Let both grow together till the harvest," therefore, the heretic pleads that he is not to be rooted out. To this the Cardinal replies, "I answer, by the name of tares, not only heretics are understood, but all wicked men, as appears from our Lord's own explanation, for he says, "The good seed are the children of the kingdom, but the tares are the children of the wicked one." And again, "As,

therefore, the tares are gathered and burned with the fire, so shall it be in the end of the world. The Son of Man shall send his angels, and gather out of his kingdom all things that offend, and them shall cast them into a furnace of fire." The speaker read this passage from the Scriptures in a very slow and solemn tone, differing from the rest of the quotation, and said,—"I pause at this quotation from the word of God.—How awful it is to hear the man of sin quoting the sacred word in a blasphemous perversion of its meaning, and attempting to borrow the authority of God, to give currency and weight to the doctrines of the devil. Bellarmine proceeds:—"When, therefore, the Lord prohibits all the bad to be extirpated, he does not prohibit lest this or that man should be slain, but he prohibits that the good should attempt every where to extirpate all the bad, and not to let any of them live, for that could not be done without a great loss of the good. If, indeed, it can be done they are undoubtedly to be extirpated. But if they cannot, either because they are not sufficiently known, and there is danger lest the innocent should suffer, or if they are stronger than we, and there is danger if we attack them in war, then more of us would fall than of them, then we are to keep quiet. *Tunc quiescendum est.*"—Mark the policy of this atrocious monster; she bides her time till she can murder with impunity and with effect, and then she proceeds to the slaughter. There are many other passages of a similar nature, in which the authority of God's holy word is quoted to sanction these crimes, but