

will be of importance hereafter. "When, therefore, there is no danger that the wheat be rooted out along with them, but there is rather danger lest if they be not plucked up they may injure the wheat, what need is there to wait for the harvest?—they are quickly to be plucked up, they are quickly to be burned. Beside, why is there danger lest the wheat be rooted up with the tares?—or why does the father of the family order to wait for the harvest, unless that before the harvest they cannot be distinguished and separated from the wheat? When, therefore, they can be distinguished and separated, undoubtedly they are to be separated,—undoubtedly to be burned. The Lord warns us before (saith Jerome) that when there is any thing doubtful we should not quickly pronounce our judgment, but reserve the end for God, as the Judge, that when the day of judgment shall have arrived he may banish from the assembly of his saints, not the suspicious of crime, but manifest guilt?—Who hath not known the Calvinists and Lutherans?—who does not see that they are heretics who have revived almost every ancient heresy?—truly there never was a heretic, there never can be a heretic, if they are not heretics."

Now observe, it has been stated, with respect to Denz's Theology, that although these sentences were pronounced against heretics, yet Protestants were not all called heretics. What are they called here? It says, "there never was a heretic, there never can be a heretic, if they are not heretics."

He proceeds, "But they are quiet. Who were ever more turbulent? Who have ever excited so many wars? Who have ever used such cruelty, or poured out so much human blood? Nor do I say these things on this account that I would not rather they should be converted than put to death." O! mark here how very tender is the Church of Rome. "But only I warn princes, or (because princes are not likely to read those things) I warn those who ought to admonish princes, that it is not lawful for them to grant to heretics those liberties which they call of conscience, and which are too much used in our day." Here it is not lawful for princes to grant heretics this liberty which they call of conscience. Oh! this civil and religious liberty is a very bad thing when you get into the cells of Maynooth and here their confessions there. "Unless first the Church, or he who is the head of the Church, the Roman Pontiff, the person of Christ"—mark the blasphemy of this man of sin—"and as it were the father of the family, shall have judged that the tares cannot be rooted out unless the wheat be plucked up along with them, and that it is for the interest of the Church that both be permitted to grow together to the harvest." Observe, here, the Pope is the person that is to give the word of command on the occasion. If another St. Bartholomew is to be transacted the Pope is the man to judge of the time and circumstances. He continues, "For the judgment of this matter does not belong to princes, who are the servants of the family,"—mark, kings are the Pope's servants,—"but to the father of the family himself, that is, the Governor of the Church. Nor ought princes

to ask the father of the family that he would permit both to grow together to the harvest; but whether it was his will that they should go and root up the tares,"—mark, the civil authorities are to ask the Pope if it is his will they should go to pluck up the tares, because they are to be ready to do so whenever he pleases to command them,—"for they should be so affected, and so ready, that it should be rather necessary that they should be restrained than urged on by the father of the family."—*Maldonatus*. Paris, 1651, p. 283.

And so we see that even now they come forward when they please, and dare to boast they have a million of men ready to be turned out at a moment's warning for their master's service.—This, remember, is the standard of the College of Maynooth that is referred to as the authority on this text by this class-book of the College of Maynooth, which every student is obliged to buy, and have in his possession. I have marked another passage in this commentary of Cornelius de Lapide, on the 3d chapter of Titus, but lest I should trespass too long on the time of the Meeting, I shall omit it; merely observing, that the point to which it especially introduces us is this, that he quotes Bellarmine as authority on the subject of the power of the Church to put heretics to death. Now you will observe that this is one standard of Maynooth, Cornelius de Lapide referring to another standard of Maynooth, Bellarmine, and both returned as standards by the President of the College.

Now, in the 21st chapter, book 3, we have this title prefixed to the chapter:—"That heretics can be condemned by the Church to temporal punishments, and even be punished with death." This he proves by various authorities:—First, by Scripture; secondly, by the laws of Emperors; thirdly, by the laws of the Church; fourthly, by the testimony of Fathers; fifthly, by Heaven.—Now I cannot detain the Meeting by going through all these proofs of Bellarmine, but allow me to read you those which are deduced from reason; but let me again remind the Meeting that it is important they should recollect that this author is among the standards recommended by the professors of Maynooth; and what was "reason," when Bellarmine wrote his "reason," still with the Church of Rome, for though we have heard so much of the march of intellect of late, still it has not carried away Bellarmine in its progress from the standards of Maynooth. He says, then, on this subject, as follows:—"It is proved in the last place by natural reason. First, heretics may be justly excommunicated, as all acknowledge, and therefore may be put to death. The consequence is proved, because excommunication is a greater punishment than temporal death. August, lib. 1. contra advers. legis et prophetarum, (c. 17), says that it is more dreadful to be delivered over to Satan by excommunication, than to be struck with the sword, consumed in fire, or thrown to wild beasts to be devoured."—Here let me call your attention to the impression that they make on the minds of the poor misguided Roman Catholics. If they incur the wrath of their priests and bishops, one of the penalties they inflict is the sentence of excom-