

holds ; and often have I heard it asserted *that never is there a sin save where the doer has that actual and present knowledge by which he judges himself to do evil.* But such actual and present knowledge of doing evil cannot co-exist with *bona fides*, therefore wherever *bona fides* is, there sin is not.

Whence, then, does this *bona fides* which excuses from sin come? It comes into the heart *in cor hominis introducitur* by two means, one intrinsic and the other extrinsic. The intrinsic is when the reason of the doer himself represents to him that evil thing which he does as a thing not evil, not to be shunned, whether this (state of mind) may arise from negligence in seeking for the truth, from blindness of heart through sin, from too great eagerness in worldly affairs, or from any other culpable cause whereof he is the author, and which he should remove, as he is bound to do and can do.¹

So much for the intrinsic source of good faith. Now as to the extrinsic—that consists in the authority of theologians. It requires a few authors, or in any case one, only he or they must be held by the doer of the action to be learned and honest. With them ("our men"), he continues, such is the value of "authority" that it excludes all doubt, yea, all scruple of running into danger of sin in any given action, and thus introduces *bona fides* into the heart of the doer ; for they aver that he acts with prudence who acts on the opinion of men by him believed to be learned and honest, and that whether these doctors do err or do not err. Now, he who acts with prudence may truly reckon that he does no wrong. In the lips of our men, he adds, nothing is more common than the saying, "Such and such an action is indeed sin, and he who commits it sins, unless, however, he is excused by *bona fides*." Or again, "In such a case, such an one did not sin, because he did not reckon that he was sinning. Any one sins so far, and

¹ "Medium ab intrinseco est ratio ipsius operantis, quæ id mali quod operatur, illi repræsentat tanquam rem minime malam aut fugiendam, sive id fiat propter negligentiam in inquirenda veritate, sive propter caecitatem cordis per peccata, sive propter nimios animi affectus erga res terrenas, aut quamcumque aliam causam culpabilem, cujus ipse est autor et quam deberet remove, ut tenetur et potest" (vol. ii. page 2).