

Apostle of a new doctrine, or the reformer of an ancient creed. No cunning manœuvre of our assailant in the Guardian, will change our determination for one moment in this respect.—He may abuse in succession all the doctrines of our Church, but we will continue to investigate the infamous character of the great apostle and foundation of his, before we notice his impotent efforts. He has been the aggressor. We have repelled his attack and replied to his arguments. He has not answered our reasoning, and we will now put him upon his defence on behalf of Saint Calvin!

We will generally quote Protestant authorities: "Calvin's adversaries are none others than knaves, lunatics, drunkards and assassins! Sometimes they are characterised by the familiar appellatives of bulls, asses, dogs, cats and hogs! By him Catholic and Lutheran are alike hated. Yet after having given vent to this virulent humour, he frequently boasts of his mildness. When he reads over his writings he tells us that he is astonished at his forbearance; but this he adds is the duty of every christian! at the same time he generally finishes a period with—"Do you hear you dog! Do you hear madman!" D'Israeli. *Curiosities of Lit.* p. 112.

"Beza the disciple of Calvin sometimes imitates the luxuriant abuse of his master." *Ibid.*

A learned prelate of the Church of England speaking of Erasmus says:—"For the other reformers, such as Luther, Calvin and their followers, understood so little in what true christian charity consisted, that they carried with them into the reformed Churches that very spirit of persecution which had driven them from the Church of Rome." Warburton's notes on Pope's Essay on criticism.

"The annals of persecution cannot furnish a more atrocious instance of bigotry and cruelty than the burning of Servetus in a Protestant City, and by Protestant priests." The life of this unhappy victim of tyranny was written by Henricus ab Allwoerden, at the instance of the learned Moshelm. The execution of Servetus is described in a MS history of him, cited by Allwoerden, 112. "Servetus was placed against a stake fixed in the earth, and with his feet fastened to the ground. Around his head was a crown of straw or leaves, steeped in sulphur. His body was bound to the stake with an iron chain, while a thick rope was twisted four or five times round his neck; his back was tied on to his thigh. He asked the executioner to dispatch him as quickly as possible. When the fire was lighted, he cried out so horribly, that he terrified the whole assemblage, saying piteously, Jesus, Son of God have mercy on me, he expired at mid-day. Calvin who was apprehensive that the death of Servetus might entitle him to the rank of a martyr, thought it necessary to defame his memory by asserting that he had no religion, and inhumanly attributed the expression of his feelings on the approach of his horrible fate to what he calls a *brutal stupidity*."—Calvin's opusc. Genev. 1597. *What Calvin did not scruple to perform*, Melancthon and Bullinger did not hesitate to approve. . . . Such were the sentiments of the mild and candid Melancthon, and such the first fruits of that reformation which professed to assert the rights of private judgment in matters of religion, and to enlighten and humanize mankind!"

Roscoe's Life of Leo X. note p. 244.

"Every one has heard of the burning of Servetus, and on all hands it is confessed to be the greatest stain on Calvin's character. But it was, as we have seen, no isolated act of bigotry; persecution for heresy was a recognized principle of the Church of Geneva, and it has sent many victims to the scaffold and the stake. The judicial murder of Servetus is however entitled to its bad pre-eminence, because the unfortunate man was entrapped by a course of artifice and treachery, forming a mystery of iniquity which has been developed only

by modern researches. Servetus was arrested on the 13th of August, and kept under examination more than a month. The questions put to him were of the most captious kind; they entered not merely into the charge of heresy, but into all the particulars of his private life, and some of them are so indecent that they cannot be repeated. On the 15th September, Servetus wrote to the Senate, demanding that he should be allowed to choose an advocate, complaining also that his clothes were worn out that he was devoured by vermin, and that he had not changed his linen since his arrest. The Senate ordered that he should receive shirts and linens; but Calvin opposed such clemency, and was obeyed. The Protestant historian who records this fact, merely quotes the extract from the Register, declaring that he could not trust himself to make any comment. On the 21st October, Servetus was brought to trial; on the 24th he was condemned to the flames. Calvin has written an exulting tract on the terror exhibited by the wretched man, when the sentence was announced. "At one time," says this advocate of freedom, "he stood stupefied like an idiot, then he heaved profound sighs, and roared like a madman. At length, he became so weak that he ceased not to shout like a Spaniard—*mercy, mercy*." Audin's Life of Calvin.

"Calvin was like Frederick the Great, Robespierre, Napoleon, and many other fatalists, he was reckless of human suffering, and human life, and never considered any expenditure of either of both, too great a price for the attainment of his ends. The chilling effects of Calvin's creed is manifest in his references to the Bible. We see that he loved to dwell with a gloomy satisfaction on the extirpation of the idolatrous nations of Canaan, the hewing of Agag to pieces, the massacre of Baal's priests by the command of Elijah; but he had no sympathy for the lessons of mercy and love contained in the Gospels." *Athenaeum*. Nov. 6. 1841.

What man was ever more imperious and positive, and divinely infallible than Calvin, against whom the smallest opposition that man dared to make was always a work of Satan, and a crime deserving of fire?" *Rousseau*

"Calvin, I am aware, is violent and wayward; so much the better, he is the very man to advance our cause." *Wohnar*, Calvin's Professor of Greek, &c.

"Calvin is a true mad dog. The man is wicked, and he judges of people according as he loves or hates them." *Bucer*.

"I admire the modesty of Bucer and Melancthon though I disapproved of their opinions; but I cannot endure Calvin because he has too great a thirst for vengeance and blood *propter immensam vindictae sanguinis sitim*." *Baudouin* the celebrated lawyer who had at one time been the disciple of Calvin.

"What demon has urged thee O Calvin! to declaim with the Arians against the Son of God? It is that Antichrist of the North that thou hast the impudence to adore, that grammarian Melancthon Beware, Christian reader, above all ye ministers of the word, beware of the books of Calvin. They contain an impious doctrine, the blasphemies of Arianism, as if the spirit of Michael Servetus, had escaped from the executioner, and according to the system of Plato, had transmigrated whole and entire into Calvin." *Stancharus De Med. in Calvin Inst.*

"Servetus having in 1553 published at Vienne in Dauphine, a new treatise called *Christianismi Restitutio*, and escaping from thence, as he vainly hoped, to the Protestant city of Geneva, became a victim to the bigotry of the magistrates, instigated by Calvin who had acquired an immense ascendancy over that Republic Servetus in fact was burned not so much for his heresies, as for some personal offence he had several years before given to Calvin . . . Servetus had in some printed letters charged Calvin with many errors, which seems to have exasperated the Great (!) Reformer, so as to make him resolve on what he afterwards executed . . . The death of Servetus has perhaps as many circumstances of aggravation as any execution for heresy that ever took place. One of these is, that he was not the subject of Geneva, nor domiciled in the city, nor had his book been published there, but at Vienne Thus, in the second period of the Reformation these ominous symptoms which had appeared in its earliest stage, disunion, virulence, bigotry, intolerance, far from yielding to any benignant

* Calvin was no priest.