

their blood?" (1) He elsewhere calls the pope, "a mad wolf, against whom every one ought to take arms, without waiting for an order from the magistrate." He adds, "if you fall before the beast has received its mortal wound, you will have but one thing to be sorry for, that you did not bury your dagger in his breast. All that defend him must be treated like a band of robbers, be they kings or be they Cæsars." (2) By these and similar incentives, with which the works of Luther abound, he not only excited the Lutherans themselves to propagate their religion by fire and sword, against the emperor and other Catholic princes, but also gave occasion to all the sanguinary and frantic scenes which the Anabaptists exhibited, at the same time, through the lower parts of Germany. Coeval with these was the civil war, which another arch-reformer, Zuinglius, lighted up in Switzerland, by way of propagating his peculiar system, and the persecution which he raised equally against the Catholics and the Anabaptists. Even the moderate Melancthon wrote a book in defence of religious persecution, (3) and the conciliatory Bucer, who became professor of divinity at Cambridge, not satisfied with the burning of Servetus, preached that "his bowels ought to have been torn out, and his body chopped to pieces." (4)

II. But the great champion of persecution every one knows was the founder of the second great branch of Protestantism, John Calvin. Not content with burning Servetus, beheading Gruet, and persecuting other distinguished Protestants, Castilio, Bolsec, and Gentilis (who being apprehended in the neighbouring canton of Berne, was put to death there), he set up a consistorial inquisition at Geneva, for forcing every one to conform to his opinions, and required that the magistrates should punish whomsoever this consistory condemned. He was succeeded in his spirit, as well as in his office, by Beza, who wrote a folio work in defence of persecution. (5) In this he shews, that Luther, Melancthon, Bullinger, Capito, no less than Calvin, had written works expressly in defence of this principle, which, accordingly, was firmly established in France. Bossuet refers to the public records of Nîmes, Montpellier, and other places, in proof of the directions issued by the Calvinist consistories to their generals, for "forcing the Papists to embrace the reformation by taxes, quartering of soldiers

(1) Ad Silvest. Pereir. (2) Theses apud Sleid. A. D. 1545. Opus a Luth. tom. i. (3) Bess, De Hæret. puniend. (4) Ger. Brandt. Hist. Aberg. Refor. Pais Bas, vol. i. p. 454. (5) De Hæreticis puniendis a Civili Magistratu, &c a Theod. Bess.