

panion with gentleness and mercy. The State made enactments and laws for government of its citizens; the church inspired and seasoned them with justice and wisdom. All the laws, then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of that universal religion. Consequently, it is evident that one who was a heretic then, was by that very fact in opposition to the spirit of the laws and customs of his country—in other words, a disturber of the public peace, and an underminer of civil society. And so it was that, in the year 1184, when Tuscus III. sat upon the throne of Peter, the Roman Inquisition was formally established to bring to trial the Cathari [the Albigenses]. And at the same time bishops established special tribunals in different places, to examine into the charges against other persons who were suspected or known to be heretics.

But the Inquisition was not fully established until in 1248, Innocent IV. took the tribunal out of the hands of the seculars, and *turned it over to the Dominicans* who had done great work in converting the Cathari. The Dominicans, according to their mission, introduced the Inquisition into all countries, and *diligently sifted out and indicted heretics of every description.*

There were three classes of heretics, and three were the kinds of punishment meted out to them. The first class were the Jews, who were punished very lightly; the second class were the ordinary heretics, who were condemned to banishment or else imprisoned; the third class, however, those heretics who were at the same time open disturbers of the peace and enemies to society, were punished to the full extent of the law. The church could suffer the pagans to worship, because they erred from ignorance; she could tolerate the Jews, because they were the living and most singular witnesses to the truth; but never could she countenance or encourage a formal heretic, a foe to civilization, a barrier in the way to salvation, to scatter his poisons unmolested. But aside from the question of civil society, was the church justified in punishing heretics for that reason alone? *Most assuredly.* The church is the divinely appointed guardian of the revelations of Jesus Christ, and consequently has the right to rebuke those who, in any way, attack the purity of that faith. Besides, every one will admit that any society has the *right* to impose certain *obligations* upon its members and to reprimand and punish; and even exclude them from membership, if they do not comply with these duties. If, then, any society, no matter what may be its nature and aim, is free from blame in so doing, *a fortiori* it was not only not unjust but even obligatory and praiseworthy for the Catholic Church, which has been entrusted with the teachings of the Spirit of Truth, to exclude from within her sacred fold the wolves who sought to prey upon the innocent lambs, which she sheltered and guarded therein. Few, very few, at the charges brought against the Roman Inquisition; *it seems as though mankind has ever acknowledged the justice of its punishments.*