

ings of his love to God, and the most triumphant hope of the accomplishment of the promises which arm the true Christian at the approach of death. Sentiments very different from those of a seditious malefactor.

It is a gross evasion, by no means new, to endeavour to throw off the odium of such cruelties upon the Emperor. For the ecclesiastics pronounced the guilt though they always transferred the punishment of the offender to the secular power. A right, indeed, of inflicting *some* punishments upon heretics, they always claimed, and exercised themselves \*. To have claimed the right of life and death would have been going farther than perhaps sovereigns would have been inclined to admit. To avoid the jealousy of Princes, and, at the same time, to maintain the hypocritical affectation of mercy in the midst of persecutions, they devolved capital punishments upon the civil Government. The canons against heretics, after going the full length of ecclesiastical censures, penances, deprivations, disabilities, depositions, confiscations, and imprisonments, in themselves a sufficiently formidable list of evils, deliver them over to the secular arm to inflict due punishment †. But the secular power, that is the sovereign of the country, was bound by another canon to *extirpate* all persons whom the Church should pronounce to be heretics. If he did not extirpate them, the pope absolved

\* Decret. Causa XXIII. Quæst. 4. Cap. 38. etc.

† Sept. Decretal. Lib. V. Tit. 5. Cap. 2.