

Aqui se Contiene una Disputa, o Controversia [Second Edition]

Vallad, [Spain], 1552.

Book, 61 pages.

Here is contained a dispute, or controversy between the bishop Friar Bartolomé de las Casas, or Casaus, bishop of the royal city of Chiapa, who is in India, part of New Spain, and Dr. Gines de Sepulveda chronicler of the Emperor our lord on the doctor contended: that the successes of India against the Indians were lawful, and the bishop instead aber been defended and Affirmed and be impossible not to be tyrants, unjust and iniquitous. The question is vented and qual dispute theologos presence of many lawyers and jurists in a congregation that he sent his majesty together the one thousand and five hundred and fifty in the town of Valladolid. Year. 1552.

Argument of this book

Dr. Sepulveda

Chronicler of the Emperor our master informed and persuaded some more Spanish people that were guilty and blamed the destruyciones and destruction that have been made in the people of the Indies, wrote a book as a very elegant Latin dialogue, kept their laws or rules and polideza of Rethor (as such learned and eminent of the Latin language) containing two main conclusions. One is: that the wars that have been made by the Spanish against the Indians were fair, from auctor cause and that to and Movellan, and the same can and should be generally against them Hazer. The other is that the Indians are required to be submitted to be governed by the Spanish as memos understood in the most wise, and if you want: they can Hazer AFFIRMA war. These are the two causes of the ruin and death of countless people and depopulation as more than two thousand miles of land, that have died and populated with new and different ways of cruelty and inhumanity of the Spanish in the Indies, to wit: they call conquests and parcels that they used to call divisions. Coloro his treatise on the Dr. Sepulveda to publish that sought to justify the title which the kings of Castile and Leon have the dominion and superiority of one supreme and universal world of the Indies, the better to cover up the doctrine that I wanted to shed for these kingdoms and aquellos1 .

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delas same Indies. That his book presented the Doctor in the Royal Council of the Indies, pleading with great instance and importunity that diessen auctor licensed to print. The qual denied by many times, know of a very true scandal and damage to publish it recreceria. And seen by the council of the Indies could not print, try with your friends who resided in the Emperor's court that a writ alcançassen of His Majesty: remitiesse it real council of Castile, where the things of the Indies it had no news. While this writ came while the court and counsel in Aranda de Duero Year one thousand five hundred and forty-seven, arrived from the Indies, the bishop of the royal city of Chiapa, Don Fray Bartolomé de las Casas, or Casaus. And he's known treatise of Dr. Sepulveda, understood the matter contained and blindness perniciosissima, with yrreparables damage that would result if imprimiesse: oppuso is against the full extent it could, finding and declaring that the poison was and where to put his full fin.2.

Lords of the council agreed to Real de Castilla as wise and just: for the matter treatise was for the most part belonging to theologia, as mailed to the universities of Salamanca and Alcala: We commend you and examinassen viessen and if you would print firmassen . The quale exactissimas after many disputes, are determined not to print as a doctrine ought not heal. Not satisfied the doctor, before very quexoso of universities: agreed to however many rejections that both genuine advice you gave Abian: EMBI his treatise to Rome to his friends, print hiziessen it: even vnder some form of apology that abia Escript the Bishop of Segovia. Because the bishop of Segovia dicho3 watching.

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his book: le abia as friends and next by a certain letter of his fraternal corrected. Informed the Emperor of the impression of the book and apologia: dispatch control then his royal decree, to be recogniessen pareciessen not all books, or transfers della. And so, pick were sent throughout Castile. And because the doctor said was a summary in the romance of his book, so more is cundiesse gozassen the kingdom and of the common people and all who ygnoraban Latin: as the matter is tasty and pleasing to all electrical loads and seek to be rich and go to states that never had them or their passer Without his expense: but sweats, and anxiety and even deaths Agen: deliberating the bishop said he could write some apology chiapa also in romance: the summary of the doctor against defending the Indians, and anichilando challenging its foundations, and responding to the reasons and all that the Doctor thought he favored, saying the people of the

dangers, scandals, and damages that contains its doctrine. After we passed many things happened: His Majesty command Passado year one thousand five hundred and fifty Hazer a congregation in the town of Valladolid for lawyers and legal practitioners theologos juntassen the Royal Council of the Indies: for platicassen and determinassen: if against the people of those kingdoms: it was entitled to justice and save without aber new sins committed over the infidelity in committed: move call conquistas.4 wars.

Dr. Sepulveda was summoned to diexesse in this business what it said it seemed quisiessse. And he entered and was in the first session, and said everything he wanted. Called from there onwards to the bishop, and five days unceasingly, he read all his apology. And because it was too long, prayed all the lords theologos and ju-5.

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tourists of the congregation to Egregio teacher and father confessor, Fray Domingo de Soto of His Majesty the order of Santo Domingo and was one of them: that the summaries summasse and many transfers are hiziessen: quanta were the Lords that it abia, And when they were fourteen. Because learning about (text deleted) the case: votassen after what God according pareciesse. The father told the teacher on the summaries, put the reasons for the doctor, and those against the bishop wrote. Then asked the doctor to transfer diessen said the summaries to answer: of whom is especially concluded twelve objections if the quale gave twelve answers. Against them, the bishop did doze replicas. And this is the reason and cause of all this treaty siguiente.6.

End of argumento7.

Soto teacher Prologue

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This is a transfer of summaries that comission of the congregation to gather in His Majesty's command Valladolid Year of fifty, especially concluded the very reverend father and Doctissimo Maestro Domingo de Soto: the Apologia he made the bishop of Chiapa and read the congregation against the doctor said Sepulveda.8.

Soto teacher Prologue

Very Illustrious: very magnificent and reverend gentlemen and parents: what your lordships and rewards and fatherhood have sent me is, that summa reduzga and order in which these gentlemen (to know) the doctor Egregio Sepulveda and the Most Reverend Bishop of Chiapa in this

consultissimo council have proposed, one against another, to the point and the reasons for the controversy: a compendium reduzido all: give more light to your lordships, and grants that have to judge. And they sent me here or not dixesse significasse añdiesse my opinion or the decision of one or the other no argument, but refiriesse faithfully the substance of their views and the summa of his reasons. It says what ansi: even if I had more freedom and adventure could according to my skinny juyzio give this compendium another gloss. But I reserve it for Quando if your lordships and send grants be served shall say what I think. The point that your lordships, grants and consulting paternity claim here is: in general and constituyr inquerir and laws like the way our holy Catholic Faith can preach and promulgate in this new world that God nos9.

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has discovered, as more is to Sancto service: and to examine ways can aber as quedassen those people subject to the majesty of the emperor our lord, no real injury of his consciousness: according to the noise of Alexander. But these gentlemen proponents have not tried this thing assi in general and in the form of consultation, but in particular tract and have disputed this question (to wit) if it is lawful for His Majesty Hazer war to those Indians, before they preach the faith: for subjectallos to his empire: and after subjective easier and commodes can be taught and enlightened by the Gospel teaching of a knowledge of their mistakes and truth Christiana. Dr. Sepulveda supports the affirm, affirm that such a war is not only more tender dossier. The Bishop defends refusal, saying: not so alone is not record, but it is not lawful, but iniquitous and contrary to our religion Christiana. Suppon are but of two things. The. 1. so that justice can not be saved Mr. Doctor and Mr. Bishop, because as the doctor does not read his book, but the Cabeças Referred word of their arguments, and the bishop read so long its eScript: can not display this relationship ygualmente the force of both of opinions. And porende which your lordship, or both abutment Hazer grants wishes in this dispute: You can see the book of the doctor. Him 2. assumption is that as the bishop did not hear the doctor, did not respond to the order that it presupposed (and only that) but quanto intended to respond to all the doctor has said eScript: quanto and his sentence could be opponer: and poresto alone will need to add points to your response and the main reasons and autoridades.10.

Founded as the doctor Mr. Sepulveda said his sentence briefly. 4. reasons. The. 1. the seriousness of the crime with those people identified by the idolatry and other sins committed contra l l.

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nature. The. 2. by the roughness of their wits that are of people servile and barbarous nature, and porende required to serve the most elegant wit such as Spanish. The. 3. by the end of faith because that is more commodo subjection and record for his preaching and persuasion. The. 4. for injury to one each hazen another, killing men to sacrifice and to eat some los.12.

The first reason confirmed in three ways. The. 1. by auctore and exemplar of the holy scripture. The. 2. by authority of Mr. doctors canonists. The. 3. Affe the enormity of those delicto. Quanto auctore to the sacred scripture Trux not all he has in his own book, but two or three. One of Deutero. In the. capital. 20. The qual no he brought to prove that such a war fuesse tender, but to explain the way one should Hazer. Because dize assi. Quando ad expugnandam accesseris civitatem offeres primuz pacem ei c. Where he says that if they receive peace and would open doors that do not make them wrong: but the tax receive me for: but if not defend war: that all men without ceasing to kill most of the women and children, even that he said that this rigor is not due entirely to the Indians use. And because he says there. Sic facies cunctis civitatibus that Procula valde sunt a te: where he says the gloss, id est Procula religionis diverse: only be inferred that some people of another religion than ours: we can Hazer war: but to prove this than by the idolatry is They can Hazer war brings in his book that the Deut. Chapter 9. Ne Hints in corde tuo iusticiam cum propter meam deleueriteos dominus dominus introduxit c me. Impietates propter suas iste Cum sint delected nation: and. capital. 12. was sent to the Jews who destruyessen the temples of the gentiles and 13.

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desmenuzassen statues and idols. Anidio the punishment that God did in Sodom and Gomorrah for exemplo what is lawful in the Indians Hazer. And he brought also backwards word here about the Levit. Chapter 26. where Jews threatened them that if hiziessen the abominations of the Gentiles also punished them like them: to destroy (inquet) excelsa vestra et simulacra confringan cadetis idolorum vestrorum inter ruins: in tantum ut vestra redigam cities in solitudinem. yc.14. The Bishop in response to this article Trux many things that summer on four points. The first of these wars against the Gentiles ydolatras God sent not his idolatry, but particularly against Chanaanite and jebuzeos-seven nations that haze mention in Deut. capital. 7. that land posseyan

promise. The land was promised to Abraham and his seed even that together God wanted to punish the idolatry of those. This proves the first, because if by the mere idolatry abia God to punish the Gentiles not only those people: but to almost everyone abia to punish, as it was full of idolatry, and therefore no war, but I ordered those Canaanites and others. 6. nations sign is that not one of idolatry, but by the promessa who had sworn to Abraham were these wars. Ay this expressa auctor in Chapter 9. of Deut. The quote Dr. qual cut: where there are causes both of meeting: Quia ille. s. promissionis terre people egerunt wicked into Euntes you delected sunt: et ut suum compleret verbuz dns pollicitus quod est sub patribus tuis oath. What purpose he brought to the Genesis. Chapter 15. where God made to Abraham and promessa such as that of the delay Quex compliance: the same God responds: nec dum sunt iniquitates amorreorum complete ad PreSens visqibus tempus. where it is proven that God gave aquellas15.

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land to the Jews by the promise: but I hope to punish their PECC. Trux in confirmation of this than the other nations ydolatras God in Deutero control. ca. 23. Non aboninabis idumeum egiptun nec quia advena in terra eius.16 fuisti.

From here passo auctor respond to that allego Deutero the doctor said. c. 20. in saying that because the war that there was meant was not against the land of promise, but against those who were Procula as saith the text: no one could Hazer by the idolatry, if for no other reason Fuessen their enemies. And so, begins. ca. if exieris hostes ad bellum against Malfunctioning (to wit) or because the passo impidiessen the Jews, or they hiziessen to them or their law other damage or injury. Try the Nicolao, and more clear in the Tan. q. 1. of that ca. and the second book of Paralip. c. 8. By exposing so even there the gloss: that those who were valde Procula were diverse religion: do not understand that only what they could Hazer war: but he said Procula: to differencies of the seven nations of the earth that were promise by: because those are not offering any peace abia Hazer with them or any covenant, but the Abian to kill all non aber derrocalles Academy of none, break their temples and idols and burn their Hazienda. And the reason is given in the ca. 7. y. 9. y. 12. of Deutero. that as the Jews were God's temple and those Sancto Abian land to be his room: abia no memory of being there that inficionasse idolatry: the qual reason also given as the aide in the holy Th. 4. of sentences. di. 39. But with the Gentiles might Hazer peace and were not forced to destruyr them their idolatry. On the way to the war

against the land of promission where there anyone dexaban life can not be intended to bring in exemplo the purpose: and that Hazi against other nations could not by the mere idolatry Hazer. And here passo auctore to answer the doctor said he brought here from levit17.

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co: where God punished the Jews for their idolatry. And the answer is that there only it follows that those who have once received any law of God and then are apostates, or ydolatras: those just may be punished. And this said to be the meaning of Nicolaus of Lyra on the numbers. ca. 31. where he says that in the sacred scripture is moved Abers just war against the land where God's name blaspheme. Añidio besides this to break this reason the said Exemplos auctore and relatives, that the Exempla dela emos old law and not admire the ymitar in those cruel punishments as they say the decrees. 2. q. 7. if we ca. y. 22. q. 2. c. psyche and original Saint Gregory. et. 14. q. 5. c. Dixid dns: is de Sant Augustin: there you can see who it wishes and responded to it of Sodom, that even God did that so severe a punishment for her secret juyzio: it is not lawful for that Pecco Hazer war. Because otherwise following that exemplo: it would also be lawful to burn all the cities with children as there is hizo.18 innocents.

The second in this same reason, because he go against what the Lucas Sant. c. 14. Compelle eos intrare: auctore stated that according to the saints in saying that no compulsion is to be understood abroad by wars: but give it two ways: one, if it means splitting, all sorts of people who are in PECC and particularly of the Gentiles who never heard the fee: to be understood from the inner compulsion that God haze for his inspirations Angeles or ministries. PROBOL: first by Sant auctor imperfect Homily Christostomo in forty-one. And Sancto Thomas Jeritate disputes. Quistion. 22. arti. 9. where he says, that in this parable: fit non lied to compulsions that coactionis sed est vel per aspera efficacis persuasionis Velpar Goals. Co-19.

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mo also what he says in St Paul. 2. Epistola ad Thimotheuz. Chapter 4. Predica verbuz urges opportune, importune Argue, Obsecro, rebukes: and ad Titum. 2. Argue cum omni empire. And so he says God to the angels and prelates who are to our ministry as saith Dionysius ninth capital. Celestis hierarchie. And Hieremias in ca. 24. Nunquid mea verba non sunt sicut ignis et malleus conterns Petras: by so few vezes by adversity, others by miracles, and others for

inspiration, and others for words: compelle God to the hardened vezes. For which reason he says Sant Augustin. Felix necessitas that compellit ad meliora. And Thome in Sancto. 3. questione part. 44. Article. 3. The Tractatus this long, where he says: God divine virtute animas non solum hominum invitat iustificando vel et Sapientiam infundendo stupefaciendo as appears uniquely in the conversion of Saint Paul and in the Magdalena and San Mateo for which reason he says Sant Augustin on John Sant Chapter 14. which is more work to justify a peccador: to raise the sky and the land. By way compelle intrare, does not mean the war: but the great power of God that moves empedernecidos HEART men. And here they say theophilato and other doctors explained the parable: that the Jews were called softly, as people who were inside the town: he wants it said in the knowledge of the law: compelle Gentiles because they were out on the wide roads their Pecco: and in the enclosures are SEPES them because they were surrounded and blocked them as. The. 2. exposure to this auctor Trux elsewhere was more Baxo Sant Augustin. And he in many places against the Donatists, which makes the Difference and among the infidels who had never heard the fee, and the heretics who received any of aving the dexaron: that one must be flame-20.

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two soft because as never forced the fee for their freedom (the qual is necessaria to receive her) can not be compelle: and the other if: as one who never took a vow of one thing: there is an obligation: but after the fact Aberle : it is bound to it: as that of the psalm. 75. Reddit domino deus et Vovete Vestro. Where according to the first word he says theologos advice: and the second commandment. The Saint Thomas declares Difference: the. 22. q. 10. article. 8. And is determination of the council of Toledo. 4. As appears in the episode. In judeis. Distinction. 45. And for that: Sant Augustin against the Donatists as it seems. 23. question. 4. Displicet chapter. And in other following distinguished two times from the Church, one Quando in his childhood had not yet Reyes and powerful people to compelle the disobedient to the fee, and another Quando already fulfilled the prophecies: et omnes reges terre adorabunteum: By whose hand Hazer's this compulsion can. But the compulsion is understood that only the heretics: express is shown by his Epistola. 50. Ad bonifacium donatistam. And he consorts with all heretics are Quex Abian not be compelle by force of law, but by reasons and arguments, and brings them ppresso Variation of the Gospel parable, and he says ANSI. An ad diligentiam non pertinet illas

pastoralem et oves non violent thirst that wiolds Seducta agrege aberraverunt alienis ceperunt possideri et ab: ad ovi invent him if resistere voverint dominicum flagelorum terroribus vel etiam doloribus revoked: presertim if fugitives et apud fecunditate multiplicentur predonated servos, Plus habet juris quod in eis dominicus agnoscitur character. Sic enim est ovis corrigendus error: non in ea ut corumpatur signaculuz redemptoris. Which clearly speaks of heretics qui seductio agrege aberraverunt, and animal-21.

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Augustin Sant thence to the purpose of Paul desant auctor. 2. ad Corinth. 10. where he says that first, captivating intellectum in obsequium Christi, men have to give obedience to the church, and then adds. Parati bursitis in obedienciam cum omnem ulcisci impleta obedientia fuerit vestra. Where Colligan Sant Augustin until men ayan as obedience to the church can not be punished any disobedience. And thus concludes with the parable of the Gospel that those who were first called and softly traydos: means the Gentiles: and the others who were among the ways and come SEPES compelle: means the heretics. I quote this reason not only to theologos, but also a doctor yllustre Innocencio among canonists. And he at. ca. Maiores: from baptism. Et eius PERFORM: on that word, Non compellant: et sic (iniquità) nullus est ut fiat christianus compellendus. Dicitura obstat Nec ut servo quod ad nuptias inuitatos compellat intrare, quia facta intelligitur compulsions per instantiam rationis, non per severitatem gladij materialism, vel violentiam temporale: matialis executio gladij est quia isti servo idestordini predicatorum Apostolis in persona vel et domini Petri interdicted. And adding another opinion he says: you can also understand: that iudei similes et qui fidem non habent, non sunt ad fidem gladiolus materiali cogendi: sed per efficaciam introducendi rationis: sed illi qui ut diverterunt ecclesial union heretici et scismatici: ad ea cogendi redire sunt, sint forum cum ecclesia, etiam per potenciam secularem.22.

The third point that demolition of here, was shown to be false what they say opposites: the emperors in times of war some saints hizieron his advice to remove the idolatry Gentiles and bring them to the fee, and first showed it to be Constantine false time and time Sant wild: for what the hystoria Eccle-23.

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siastica book. 10. capital. 6. Fretus Pietat Gothos et sarmathas aliasquibus barbarous nation, amicitijs quevel vel nisi sua ad pacem deditioe pervenerant, in armis solis propijs edomuit: et quanto magis is religiosius subiecerat deo: both universal deus ei amplius subdebat. No one can understand that for this case are hiziesse those wars, but because the Goths roamed the globe to plague the nations, and when Hazi peace with the Christians, as he says there just before the story: they are not Hazi war, although quedassen in their idolatry is. And some war hiziessen vezes Goths Romans: Orosius account in the book. 7. And ad Heliodorum Sant Augustin. The same can also be it said of the Sarmatians were also scite as the Goths: The Goths mostly at some time were Arians as hystoria tripartite account of this book. 8. Chapter 13. And for this they could Hazer war. And thus concluded that the Sant Silvestre never recommend such a war by reason of faith which so many evils hazen intended purpose contrary to the fee: before and read in their history and on. quempio chapter. 10. q. 2. Hazi temporal goods to infidels: for they are convertiessen: understanding that the war in hate pornian Christianos and his fee and his law to the Gentiles, so that blasfemassen and escupiessen before the recibiessen. Here encaxo other auctore the Gospel and Sant Chrisostomo who came more to the purpose al. 3. Dr. Sepulveda Pass basis as to what Saint Gregory adds: the qual also bring the opposite case. He said as the Bishop that even in time of St. Gregory ubo Christianos powerful emperors, never advise such wars, because if that advise them, Obiero hystoria it. And Ingalaterra EMBI not armed but Augustine with forty other monks as sheep among wolves, according to the gospel, as it appears in the hystoria of England. I. 1. c. 25. beda wrote the qual, and other hystorias and. c. if gene-24.

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Distin. 56. And the prayer of those wherever they came from the infidels was: Please sir you in all your love you ALCAR folding your anger and your anger in this city and your home Sancta: that sin against you alleluya. Assi and Juannes beda writes that hystoria deacon. And the same Augustinian in the book. 9. In the epistle. 54 in the register of Saint Gregory. And here responded to those who bring in contrast to the same Saint Gregory. Chapter 51 non. 23. question. 4. Loa where patrician genandio wars to delay the fee, because he says those who were against the subjects of the Roman Empire, or against their enemies that prevented and blasphemed the fee. The words of the text. Are non meritorum Ibi non discurrit Quax vestrorum the opinions, how beautiful you appetere frequent non tantum sed desiderio fundendi sanguinem

dilatande Reipublice cause: in qua deum coli conspicimus loquitur: quatenus subjects per Christi nomen fidei people predicacio circum discurreret Quaker. Him 4. Test point where it can not be punished for idolatry is: because they are not the forum from the Church, where he showed that auctore de Sant Pablo prime ad Corinthian. 5. Quid michi of historical qui sunt FORIS iudicare; Nonna historical that you iudicatis intus sunt, nam eos qui sunt deus FORIS iudicabit. In the words quale noted: that while Jesus Christ in quanto man is all men's college subiecto potential, yet not to act: he wants it said that Jesus Christ would not take action all the might of the world in quanto man on all men as it does in quanto God more than to preach and teach the fee: but to have JURISDICTION over them not: until estuviessen within Yglesias, whose door and entry is by fee. And so, in habitu has power and potential, of all that can be Christianos: but in actu No: until I sean.25.

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For those who are not Christians: God reserves for himself the punishment, as he says there Sant Paul, eos qui sunt deus FORIS iudicabit. And as Yglesias has no more power that had Jesus Christ in quanto man if entremetisse to punish the criminal activities of gentiles God would do injury: usurping the iuyzio that it reserves for itself, on the day of Jesus Christ iuyzio where exercising himself its universal power in the good and bad, faithful or unfaithful, as taught by Sant Paul ad Hebrews. 2. ei omnia in eo qui subiecit nichil dimisit: where power in habitu note: and it follows. Nunc autem necdum videmus subiecto et omnia: quanto the event. And more clear. 1. Chor. 15. subiecto omnia sunt ei qui sine dubio preter euz subiecit ei omnia, that means the habitu quanto, quanto it follows the act: subiecto cum fuerint illi omnia, ipse filius iunc subiectus erit ei. s. heritage, that means the day of iuyzio. The Difference qual Sancto Thomas explains in. 3. part. Question. 8. articulated. 3. and questi. 59. articulated. 4. where he says that the infidels, non sunt in ecclesia actu sed in potentia: assi for Christ, whereby it extends to save all men as from men for their freedom can come to church. I quote many saints on those words, as Athanasius, that there in person speaking St Paul saith. Nunc equidez neminem eorum, qui sunt outside, alloquor: id enim leges meas excederet: superuscaneuz igitur illis iniungerem Precepta Christi, qui Christi aulam devagantur extra: lex enim quecunquibus deferit, qui sub lege sunt historical deferit. Christo Allego also those of Luce. 12. Or I shall constitute a homo quis aut divisorez iudicem super vos, where our Redeemer felt not to be those of their jurisdictions. And

Ricardo on the same words in 4 Distin. he says. Quod non fuit Christi vicar direct data potestas super illos, qui sacramentuz baptismi²⁶.

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susceperunt: ianua est quod ecclesiam in qua intratur militantem. And in the Sancto Thomas. Secunda Secunde Question 2. For the same test that Yglesias auctor can not punish the infidelity of those who never received the fee. I conclude this article with a yllustre auctor de Sant Augustin De verbis domini in book: Sermons sixth in puero centurionis: where proprie this purpose he says. Fratres ad vobis dicere pertinet us: ad you pertinet Christianis lochia. Quid enim michi of historical iudicare that FORIS sunt: ipse Apostolus illos to it Silcet Pagans aliquid tank alloquimur infirm: blandiendum audiant veritatem ut est illis. In putredo resecanda est vobis. Which makes the Difference: The Gentiles have to bring for softness, but the Christians by force has been to remove the rotten. And it follows: if queritis unde vincantur pagani: unde illuminentur: unde ad Salutem vocentur; deserite solemnitates omnes eorum: deferite nugas eorum: et non consentiunt if veritati nostre: erubescant falsitati was. Da devencer as the heathen (to wit) not by force: but escaping from them: to be ashamed. And because abia yr who dared to break the idols of the Gentiles: añade.²⁷.

Quando faciatis Nec ista non est in potestate ut facia you chair: prauorum hominum est: et furiosorum circumcellionum: ubi non habent potestatem servire et velle mori. Call circum celliones: those who were unjust to the Matassa offrecian pagans because Fuessen martyres counted. He cites the seventh chapter of Deuteronomy auctor, where he says. Cum data fuerit vobis in terra eorum potestate destruetis tunc order. And he says Sant Augustin ansi: ubi ubi nobis non²⁸.

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facimus non est potestas data (as Gentiles). Ubi est data: non permittimus: Christianos and bad ydolatras. And because nobody thinks about the lack of power quanto the fact: it says you do not understand, but the right quanto. Multi pagani habent ists abomination in fundis suis: et accedemus nunquid confringemus; Prius agimus enim ut eorum idols in cordibus frangamus: when Christiani et ipsi facti fuerint, aut ad tambonum inuitant us opus: aut preveniunt us. Mode est orandum pro illis: non autem illis irascendum. And more abaxo: Nonne before us crazy

in quibus sunt sunt, aut ubi sunt ista vere ignoramus, as though he says: we know where are the idols: et tamen non facimus quia deus non Dedit in potestatem: when dat deus in potestatem: Quando est Christianus res est decessed. Many words Sant Augustin added there this reason: to confirm that they have the power to destruyr Christianos, or punish the idolatry of unbelievers: as Sant Paul. HIS qui sunt FORIS nichil adnos. To start is the first of his HEART: for the Evangelical doctrine, and bring the faith to our jurisdictions. And confirm the bishop by the same Saint Paul, who first has all the enormities and vices of the Gentiles, among which puts the idolatry, and running along the other Pecco adds. Quid enim ad me of historical attinet FORIS sunt qui judicare. He added in the end the Exemplar of the Apostles and Martyrs, which no one reads that destruyesse the idols: but the doctrine as Sanat Paul Actorum Decimo Quinto, who by reason concludo²⁹.

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Dionysius the falsity of his idols: miracle or Sant mesmo Bartholome was the devil, queel saliesse of the statue and you desmenuzasse.²⁹

And for the same reason that we can remove the idolatry, he says, "that neither can be punished for it, for lack of jurisdictions. And the reason that he brought all this in general was, because as men can not live without some God: we can not honorable prohibilles that their gods: not show him the falsity of them and the truth of the true God nuestro.³⁰

So that these four points: the first probation responded to Dr. Sepulveda, wherein exemplo auctor and the sacred scripture wanted to try, that by reason of the idolatry they can Hazer war to the Gentiles. He added other reasons to doze: the whole substance of them ressuellen on what is already said to the other his probation, that would be based on the severity of those Pecco for being against nature. Sepulveda made the same argument: that all Pecco are unnatural, because they are against reason that it is against human nature. For which reason if the idolatry they Hazer pudiesse war could also Pecco by others, such as theft or adultery. And he said that even though these are not pudiesse Pecco Hazer war: but they could Hazer for the sins that are not ECCP no law that prohibits it. Against this I argue the bishop that infidelity is more Pecco that idolatry, and are not Pecco but tender and good thing: and yet esso can not be punished for infidelity, and is expressa doctrine of Santo Thomas in the . 22. question. 10. arti. 8. et question. 12. article. 2. and all theologos. And infidelity is more Pecco PROBOL: because of ignorance of

idolatry must be those of God, as Saint Paul saith Actorum. 17. Quod31.

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annuntio hoc vobis colitis ignorant: but positive infidelity, the qual talk born of pride, not wanting to subject it to the doctrine of the preachers of truth, captivating (as saith Saint Paul) intellectum in obsequium christi, and knowingly and obstinacy: qual it offends all the sin of infidelity, for which reason he says in the holy Thomas. 22. questi. 10. ECCP that infidelity has on the day of gravissimas juyzio be punished on all otros.32.

In a third probation that Dr. Sepulveda he brought a second, which was based on the auctor of canonists that it said appear to be lawful war against the infidels ydolatras: Mr. Bishop responded Seys referring cases, in whom is the auctor of Yglesias has Hazer war such. At that he said that he abia to understand the views of the canonists, if Abian to be true. The first if they violently Occupied lands of Christians who were once, as the Barbary, and especially land Sancta. Dela qual conquest is spoken in the episode, quod super hijs: to vote. And those porende has to understand what they say there's dottor that they can punish idolatry. The second if serious sins idolatry with ensuzian and pollute our fee, sacraments, or temples, or ymagines: porende control and Constantine, not to the Gentiles permitiessa where Christians have idols are pudiessen shock. And in the episode, In non nullis. of Iude. It admonishes that non debemus opprobriuz dissimulare illius, qui pro nobis nostra opprobria delevit. And so, as he says in chapter Innocencio maiores. of baptism. That can not Hazer Yglesias war on the Moors and Saracens, but in one of these two cases, even that which brings Innocencio que33 exemplo God.

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sodomites punishment: we could punish all vices against nature in unbelievers: not passed by the bishop. Because he says that the judgment of God (as he said above) e know of wonder: and imitar.34 not emo.

The third case if blasphemassen the name of Jesus Christ, or saints, or knowingly Yglesias dela. The fourth, also knowing if the preaching della impidiessen: knowing what we prevent, but not because they kill the preachers Quando think they are wrong and misleading to Hazer as represented Quando armas.35 van with people.

The fifth case if they like us turcos.36 hazen war.

The sixth to free the innocents not for that reason: unicuique mandatum est quod suo next, or their Pecco against natural law, but because the divine law innocents entrusted to the church and they have cuydado their protection: but añidio that if this can not Hazer deffensa but war is best dissimular the so protecion. Because of two evils the lesser should be chosen. And much greater the damage the war are still many more innocents: not that a few innocents die. In these cases he said that he abia understand the opinion of the canonists, and assi conclude the whole answer to the first reason of Dr. Sepulveda, who by reason of the idolatry and Pecco unnatural: they could Hazer war. The abia qual tested in three ways (to wit) by the auctor of the canonists and the severity of those peccados.³⁷.

The second reason the doctor was because the Indians are barbarians, et natura service: he answered to the bishop in order of their eScript, and keeping order esso respond first to the third reason of the doctor. That was, that it is lawful to subject the war by the end of faith: the subjective qual after they may be more fa-38.

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easily teach the qual reason did not respond only in one place and in this way: but all are planted eScript this argument. And all arguments are reduzen two, or three nod. The first one how faith can demonstrate is for natural reasons, but by subjection of the understanding: as saith St Paul: in obsequium eius: requierese in those who have from receiving a pia aficionados (as he says Sancto Thomas) that the yntroduzir come to preach and, for the exemplo her I be witness to the true God whom they serve and the truth of the faith he preached to more easily believe it. A qual what all are against the wars that preceded the preaching to the subject: quale by aficionados not only not to the Christians: but the hate and spit in such a God that such people suffer, and execrate the law that allows ternate and disregard the fee they preach (as he says the bishop) has shown that experience in the Indies. In confirmation of what qual still not by this order, but where I try to Sant Silvestre first he said that document of our Savior Jesus Christ in the fifth chapter of San Mateo: sic lux vestra coram hominibus Luceat videant ut vestra bona opera et patrem Vestrum glorificent qui est in celis. Quale words written on the Homily Sant Chrisostomo premium imperfect, per illos quidem qui docent blasphematur deus et non faciunt, ut bene docent pot if Melius vivant et dicunt blind Gentiles: benedictus deus habet scrape out servos. Uere enim eorum deus verus est: nisi ipse esset enim populum suum circa iustus nuncquem justitiam sic

teneret. Sciousness Nan dni ex moribus demonstratur familie. If authenticated bene et male doceant conversent: blind Gentiles dicunt: quallis quitalia agunt eorum est deus; nunquid facientes sustineret talia eos, nisi consentiret operibus eorum; 39.

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quomodo deus vides per blasphematur bad Christians, Nec potest dominus bonam opinionem here: qui habet familiam malam. He concludes with Christostomo Sant Paul auctor ad Rome. 2. Populus dictum est ad unum Dei per vos nomen dei blasphematur enim inter gentes. Augustin Sant matches in the vita christiana book where he says: sanctum populum esse deus suus voluit, et ab omni iniquitatis alienum et contagion injustice. Nichil ut in eo quod redarguerent invenirent people. Sed et quod admirarentur dicerent: beata gens decessit dns deus eorum: quem populus sibi elegit in hereditatem. Saint Augustine accu there are many words that I quote the bishop to prove that so alas no more suitable for the conversion of the Gentiles: that meekness and good exemplo of the Christians, and most inept way that greed and showing bravery and tyranny in wars: the quale outraged Gentiles hate the fee and the God of the Christians. Because (as he says Sant Christostomo) in the Homily. 4. on the second chapter ad Tituz: nec eminentem ex verbis verum dogma: sed ex ipsis rebus vita atque iudicare consueverunt Gentiles. He added that of Jesus Christ, discite a me quia sum et humilis corde mittis. And what is the purpose Phili ad. 2. bursitis in medio sine nationis reprimand PRave atque perverse, where a note to the Gentiles: and modesty vestra sit omnibus hominibus note. Et. 1. Petri. 2. vestram conversationem habentes bonam inter gentes, ut in eo quod vobis detractant of such ex bonis quam in malefactoribus operibus you Considerant glorificent Deum in die visitationis. Trux also the Exemplar of Jesus Christ that no fee mailed to preach, first subjectassen armed people into the world, but said: euntes predicate Dicent appropinquabit celorum regnum, infirmos curate, suscite mor-40.

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tive, lepers Mundat, free free accepistis date. With qual not agree that the fee before we preach: we will not heal the sick but to kill the well: and to lay the demons of the body: it has put the souls in hell. Añidio the precept of the same Jesus Christ to the Apostles themselves to Fussen, not swallowing sheep wolves: but tanquam oves in medio luporum for not killing but by dying:

diessen testimony of faith. Where he says Sant Christostomo in the Homily. 34. A perfect, eos omnem mansuetudinem Jubete nec id solum habere sed quoque Columbe simplicitatem. Et intra: Certe magis est mentem at quibus mirabilius opponat at quibus animuz orum commutare: quam ipsos exceeds gladiolus. And añidio abaxo: erubescant igitur, qui against narcotic drugs, quasi lupi opponents persecuñtur suos cum countless videant Lupos (hoc est gentiles) ab ovibus vinci paucissimus: videlicet to discipulis: oves sumus et facile Certe quonsque vincimus hostes: cum naturam veroin luporum transimus superamur tunc . Enin tunc nullum nobis patrociniu ADEST pastors who oves non posset habere sed Lupos. Hec Chrisostomos. Acumullo the other precept of our Redeemer and Saint Luke in via tuleritis nichil virgam nec, nec nec perama pecuniam. To quote St. Hieronimo over San Mateo where he says: If the preachers of Christ take, or hizieran case of gold: the infidels deem that only interesse own, they preached the Gospel, and we esso much less steal. Because they do not incur as Sant Paul, qui non furandum furaris preaching: preaching qui non mechandum mecharis: execraris idols: et Sacrilegium facis; qui inlege gloriaris: per prevaricationez legis, inhonoras deum. Exaggero this: because the fee would be yr apredicar like Muhammad, that delay their sect control by way of arms. And I quote Sant ambro-41.

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sio over San Lucas in the second book chapter fifty-four. Where he says. Officium magistri exequantur humilis. Eos enim ad seminandum misit fidem: docerent sed qui non co-manager. Nec potestatis exercerent vim, sed Doctrinam humilitatis attolerent. Quo etiam loco humilitati putavit pacientiam copulandam. Quia ipse (testimonium Petri juxta) cum malediceretur: non maledicebat: cum non percutiebat percuteretur. And more abaxo Saint Ambrose saith: that Apostoli cum petere ignem Decel vellent, ut Jesum qui consumeret Samaritans intra suam ciuitatem recipere noluerunt: conversus increpans illos ait, deceased nescitis spiritus estis: filius hominis non venit animas perdere sed salvos facere. For if the fee has to preach with such gentleness, iniquity is EMBI first warriors to subject the people. Quale against Saint Gregory (because such wars ubo time) he says in it. 2. book of the epistle epistles. 52. Nova at your predicatio ista quibus est unprecedented, that exigent verberibus fidem. Contrary to control qual Jesus Christ preachers who everywhere you entrassen dixessen first peace: pax vestra ad vos revertetur. For which reason he says Vincentio in the first book on the words of Mohammed that

he says, is in terror gladij armorum missuz FUISSE et vi. Aduerte if predicatio ad dei huiusmodi prophetam debeat pertinere. Nichil Inquibus fraus quan et aliud est et humani sanguinis violentia effusio: et quicquid prorsus thieves in sidiatores viaruz et faciunt, agebatur.42.

Therefore conclude this article with it said that deceive the enemy, with it said: that these wars are not made to them by force hazen for the fee, but for sub-43.

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ject's and then preach. Because the truth is not only this indirect force: direct inmediate but, as they call it in these wars have to have intent to preach to them after the fee. Because this is the first engendralles fear and force to fear in vain to receive the fee. Because if one veen the damage, theft and murder that their neighbors have, not suffer themselves that: recebiran vainly the fee without knowing what reciben.44.

The second cabeça where the Bishop challenged this reason Dr. Sepulveda was, because at the preaching of the fee includes the preaching of penance. Ansi Luce is written last. Oboniam sic sic et scriptum est et pati oportrit Christuz resurgere amortius tertia die, et in nomine eius penitentiaz preach in remissionem peccatorum in omnes gentes. And esse thema was the first preaching of Sant Juan, and after Jesus Christ. For as came to redeem us from our Pecco: essa was his intention to forgive for the baptism all Pecco passer Without any punishment, and by Esso in baptism is not imposed penance for Pecco Passos. And this has to save all people universally: for as saith Saint Paul, ad Romanos. 10. And ad Galat. tertio. In dei non est distinctio et services: non est servus nec liber: non est et femina Masculus: sed omnes unum Suntina Christo. And Saint Paul saith all be ygualmente debtor grecis et barbarism, sapientibus et insipientibus. From here it is caught this reason: the preaching of the faith is to preach remission of all Pecco passes: then even these merciessen sorry for them, not punish them or Hazer war but to preach them all se45.

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to forgive them for baptism. For Christus non venit ut mundum sed ut salvetur iudicet peripsum mundus. And it prophetizo ansi the prophet, ecce Rex tuus venit tibi super mansuetus sedens asinaz. This then is the answer of the bishop, the third reason that Dr. Sepulveda was founded at the end of the preaching of the fee.46.

And truth is that treating the case by the qual quarto is lawful for Christians to offer war on the infidels, that is Quando prevent the preaching and dilation of our fee, extended his matter more than it was Required for responding to the doctor. Because that case limiting abia he said that he understood the first thing: when prevented the faith knowing what prevented, as the Moors who already have news of our religion: but if they prevented us from thinking ybamos to steal and kill and enemies without aber heard it all of our fee, which could be lawfully defend ours and I could just not Hazer war. The second limitation was that abia Quando understand the princes and lords of the infidels, inviting people to our preaching we impidiessen. Because if the entire republic of common consent of all individuals not quiesse oyrnos: but be it with their rites in the lands where Christians never abia Given the fact (as are the Indians) in this case we can not Hazer war. And it must be noted here much if it's true or not for this query. Because the largest and most established law of ours is: the power and authority that Jesus Christ gave to all the Christians to preach the Gospel throughout the world: those words last Marci. E Untes in mundum universum predicate Evangelium omni creature. For the quale words seem to have right to go and preach to all people and protect and-47.

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fender preachers with guns if need be: for dexten preach. In it he answered that even though this is commandment, but that does not require us to force them to the Gentiles Øyan us: but only if we wilt oyr preach. And to warn your lordships and grants appears that the bishop (if I am not mistaken) the mistake is deception. For another thing is that we forced her to dexten we preach what is qual opinion of many doctors: Another thing is that we compelle to come to our sermons in qual ay not so apparent. And this is what the deal there, that we can not Øyan compelled them to us. And founded on four reasons: first, because the infidel can not be compelle to receive him the faith that is the end of preaching, and for the same reason, or oyrla. Because if you can not be compelle to greet any religion or any doctrine can not be compelle to oyrla: mostly that such compulsion would create hatred in listeners up the same faith, rather than to recebirla.⁴⁸ aficionados.

The second reason is: because the same infidels who among us does not biven the oyr compelle to us. Confirmed with the Gospel Mathei auctor. Luce et. 10. which is the third reason: intrantes domun Salutato Dicent eam: pax Huic domui, and more abaxo, et non receperit quicum that you

audierit sermons Vestro nec domum vel exeuentes ciuitatem excutite Pédibus pulverem of Vestris. Amen dico vobis erit tolerabilius sodomorum terre et quam illi ciuitati Gomorrah in die iudicij. Where there is no compulsion I ordered us: if dexallo the judgment of God. And confirmolo by exemplo of Jesus Christ, who did not want to force entry to the Samaritans, who did not want Recebo: and prohibited descendiesse fire from heaven upon them: and they received the faith after a Samaritan. On the qual passo dize49.

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Saint Ambrose and Bede: denique samaritani citius crediderunt aquibus arcetur ignis. Añidio the fourth reason that he never promised oyr faith: can not force them to what is not promised. But this review is more after this sapientissima consulta.50.

The fourth reason Dr. Sepulveda is based on the offense that the Indians hazen the innocents, killing for killing's, or eating. A qual what the bishop even in the. 6. conceded that if the incumbent Yglesias deffender those innocents: but he said afterwards that it was something appropriate, and Decent by deffender the war. Qual what I found in three or four ways. The first is already played, that of two evils is to choose the child: and the Indians killed some innocents to eat, which is even more ugliness to sacrifice: it is no lesser evil compared to those followed in the war. Beyond where the theft killed many more innocents are the few that are intended to deliver. Beyond this for these wars defames the fee and gets to hate the infidels, that is even more wrong. The second argument was negative precept because we do not kill, and particularissimo, insonten et non occidee innocents. Exodia. 23. And he is narrower than the Affirm: to deffender the innocents. And no Quando esso can complement this second, without r against the first: it has to break before the second than the first. And since the people fighting in a just war, when cities are enemies: you can accidentally kill some innocent, not knowing the not having such an intention: but the war haze Quando a penalty for delinquent, if they are presumed but the innocent and can not distinguish between one and another, more sane advice is ceasing to have-51.

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zer such punishment according to the precepts of the Gospel of Jesus Christ, that did not allow Zizania start the wheat because not arrancasse abueltas the same wheat but wanted more to be

diffiriese for August, which is the day of juyzio, which can be safely discern the good and the bad guys and punish one without perjuzio of otros.⁵²

The third way to prove such illicita the wars against the men who sacrifice was, because they have some way to excuse, so they are not obliged to know their mistake then in saying it: mostly remain as what they say armed men representing r but as enemies to steal and kill, that as a friend to teach. And while ygnorancia excuse them until they are forced to believe: do not fall into porende not deserve blame and punishment. And have some way to excuse men quanto, quanto although no God, it seems, because that is likely according Aristotile opinion in the first of the topics, which are the wisest men. And in the chapter Rethor cousin. 2. also he says: that what has to be: that adopting the most prudent. And like those countries where this bug queen: the wise of them, and priests, and kings, and their passes: ayan assi it taught: they porende any excuse to teach that truth. Confirm the reason for this sacrifice of men, is very general in antiquity, as Eusebius tells quarter of a preparation book Evangelica. Where he says that even the princes used to sacrifice her children for more reverence to Hazer dioses.⁵³

San Clemente same account in book 9 of the eastern islands by chance that these Indians are to try. Lactantius tells the same of the Tartars and even los⁵⁴.

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Latinos themselves, who used to sacrifice children, and the Carthaginians do the same, he says. And Plutharco account the Romans that even that offered barbarians who slaughtered men, not punished, but that does not hiziessen forbade more. He brought this many this proposito.⁵⁵ stories.

The second reason they are not obliged to assume then his ceguedades: for in natural light: anyone that sees some of God is something called Most Excellent whom all must bow. Al qual for the benefits of receiving and appease the Offenses that Hazen: You should be Hazer sacrifice the best thing to and in men. And since this is the life of the mesmos men have some of their sails and excuse ygnorancia to offer you the lives of men. Say they have some ygnorancia excusable where ay no knowledge of the law on natural grace, but only natural and even mildewed like this among the Gentiles. Because God giving life to the most subiection hazen and compliance that may: and children esso offrecen you blameless innocents. Because I think those are the nicest and the most who served there. It still qual confima by sacred scripture, that God

tempted Abraham of faith and love I had: I send you sacrifice the son he loved. Any injury to qual Hazi, because dns universorum est etiam et mortis et vite humane, even that would not spoil his goodness. And because the corresponding command in Leviticus, that all the firstborn of men, and redidimiessen commutassen by another animal. It adds that charitatem maiorem nemo habet, ut animam quam quis suazo ponat pro suis Amicis. And ansi had some excuse if God whom he owed so much love, by way of sacrifice that gave him life. And for the same reason the women most beloved of their husbands were buried with them. And nuestra56.

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if faith religion corrigiesse not the blindness of love seems to abia who hiziesse. Añidio posthumously another reason: the qual Hazer they should not be war and is, that much more easily by reason can be persuaded to dexten the idolatry and ripped from their HEART: not by war. Because the war even that haze that do not sacrifice in public: but as the HEART are damaged: a theft hazen the same evils. In this way they responded to the fourth reason Dr. Sepulveda.57.

Subtract answer to the reason of Sepulveda. 2. which was based on the barbariedad of those people: for they say be qual nature porende servants and forced to be our subjects. This answered the bishop, that in the secular and sacred scriptures, there are three ways, or lineages of barbarians. The first is taking the long term by Whosoever people who have some strangeness in their opinions, or customs, but they lack police nor prudence to govern it. The second kind is: because they are not suitable for languages that can explain characteres and letters: as in some time so were the yngleses (as he says the Venerable Bede) that try Traduzir esso in their language the liberal arts. And Saint Gregory saith, that nichil britannium linguam ecce aliud quam barbarum noverat fundere: iam Dudum capita in Hebrew dei Laudibus resonare verba. And these men never understood the philosopher who natura sunt services, and that therefore they can Hazer war before he says in the third book of politics, that among certain barbarian kingdoms ay real, natural and Reyes, and gentlemen, and governorship . The third kind of barbarians are those who by their evil habits and rudeness of brutal wit and inclination, are like wild beasts living without Cities ni58 fields.

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homes without police, without laws, without rites or tracts that are de jure gentium, but he says go palante as in Latin: he wants it said stealing and haziendo hizieron force as at first the Goths and Alans, and now he says that are Arabs and Asia than in Africa we call ourselves Alarab. And of these one could understand what he says it as it is lawful Aristotile beasts cackle: assi Hazer is lawful war they defend themselves hazen us harm, trying to police them reduzir human: adventure and what he said by some people who were in the conquest of Alexander. On this occasion the bishop tell long the hystoria of the Indians, showing that although people have some habits not so political, but not to this degree barbarians: Before and civil gregatil are people: people who have big houses and laws and arts and gentlemen and governance, and punish not only the Pecco against nature: even more natural other death sentences. Have enough politia for this reason of barbarity can not be Hazer war. And thus concluded against the doctor sepulveda: that none of those their four reasons: they can be Hazer war before preaching the fee, but that war would be iniquitous and tyrannical and harmful to the gospel and the preaching. And not only this but as diximos ADMITTED not be lawful to war against the preaching impidiessen: if commun consensus throughout the Republic and of all individuals: the impidiesse: nor can they force you Øyan Hazer our preaching. Ultimately asking what you believe to be lawful and record serious he says, "that the parties not obiesse danger the way was to go alone evangelical preachers: quale pudiessen and teaching good habits, in our fee: and which pudiessen with ellos59.

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peace deal. And where is any danger temiesse be advisable Hazer some strengths in their confines, so that from there començassen to deal with them and slowly multiplying fuesse our religion, and gaining land for peace and love and good exemplo. And this he says that was the intent of the bulla of Alexander and not another, as declared by the other of paulo (to wit) to Fuessen subjecto Christianos after his Majesty. No particulariuz quanto ad dominium rerum, Hazer nor slaves, nor quitalles their lordships, but only the supreme JURISDICTION quanto with any reasonable tax for protecion enseñanza fee and of good character and good gobernacion.60.

This is therefore the summa and order it by order of your Lordship and I have reduzir favors the opinion of these two masters, notably that of Mr. Bishop was so copious and so diffuso: quanta

were the years that this business is and the zeal and affectionate with him continued. For which reason God first and the later should be through: and also to Mr. such a good doctor for his zeal and diligence and trabajo.⁶¹

End of que⁶² summaries.

especially concluded the eminent teacher father Domingo⁶³ fray.

de Soto of the advocacy of obispo⁶⁴.

Chiapa, and del⁶⁵ reasons.

Sepulveda⁶⁶ doctor.

Foreword by Dr. Sepulveda

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Dr. Sepulveda seen the summaries after the teacher said very Reverend Father Fray Domingo de Soto made by Commission (as that is) of the congregation: colligio of twelve objections to and he answered each and are siguientes⁶⁷.

Foreword by Dr. Sepulveda to the lords of the congregation.

Illustrissimos and very magnificent lords as your lordship and grants as a judge has heard it to the Bishop of Chiapa five or six days while Leya the book in many years has been filled: and College all the fabricated reasons for himself and for others to try that the conquest of India is unfair. First subduing the barbarians, and after preaching the gospel to them: that is the way our King and country made it to the noise and the sixth concession of Pope Alexander have had until now: ansi reason is and I beg you, as I'm that deffo auctor pardon and the Holy See and justice and honor of our king and nation: Øyan me a while to attente encouragement as short and simple answer to their objections and quibbles: I hope with the help of God and the truth that deffo show very clear: that everything contrary is brought frivolous reasons and with very little weight about such judges and doctissimos Graviss, and who is not suspected of having any respect other precedence over justice and truth so much. I come for the purpose shortening words, because people as Occupied in big things and Government of the Republic would be wearing little comedimiento.⁶⁸ prolixity.

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First objection.

First he says that many other nations outside the ground were ydolatras promission: the quale

destruydas were not the people of Israel, then the land were not destruydas promission by idolatry and therefore, the idolatry is not just cause of war. 69.

To this I answer that for the same reason that skipping is induziria the roads is not a crime worthy of death, because many robbers there has been no such penalty. I say, that the inhabitants of the land of idolatry destruydos promission were sacrificed along with men, as he says the sacred scripture Deuteronomy. Chapter 9. et. 12. Levit et. 18. et. 20. And the other people (whose wickedness was not as consumption) could by infidelity and idolatry be at war Subjective faithful people of the Jews: as stated by the words of Deut. Chapter 20. Sic facies that civitatibus omnibus valde sunt a te Procula. 1. that religionis sunt diverse: as stated in the interlinear gloss. The quale words that follow after the way aber Abian take them Hazer war. And what saith the Lord Bishop destruyr the cause of the people of the land of promission was not, but because the promessa cumpliesse of God made to Abraham, saying that when God promised to explain the cause of Gene. 15. Because then it was removing sela to which they had in saying, that even then were not consummated the iniquities of the Amorites. And what he says that the words quoted in chapter twenty of Deutero. Quando means moviessen Jews just war for other reasons but not for infidelity, or idolatry: esto⁷⁰ say.

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goes against the interlinear gloss: for aving other just causes of war might just be the Hazer: Although Fuessen a religion. And what he says that the Old Testament exempla not have to imitate, say it is ansi on some, but not in the precepts and natural law: that always and everywhere have to store and among all faithful people, or infidels, and the idolatry that severissimamente was punished in some and inthe other. Of the precepts and severe punishment quale Saint Cyprian writes these words: whether to adventuz christi quod circa deum et idols spernenda colendum Precepta Servat sunt hec: quanto magis sunt servanda post adventuz christi. The quale words are mentioned. 23. questi. 5. If audieris chapter. How much more that we do not we say that these Indians have been ydolatras of war to kill Hazer and destruyr the: as to promission ground, but to subject them and remove them of idolatry and evil rites, and remove impediments evangelica.⁷¹ the preaching.

Second objection.

To which he says that those words of the gospel Luce. 14. Compelle intrare: no need to refer to

physical violence of weapons, but the exhortations and spiritual miracles because they interpret some ansi: respond to the sacred scripture of one speech supports a variety of ways: as witness the holy doctors, comfortable and true, but the words referring to bodily compulsion is not mine, but Sant Augustin, in the epistles. 48. et. 50. last et: ad vincent. Ad bonis. Ad Donatum: they are cited. 23. q. 4. Gregory and epistle. 23. The first book. And 60. the ninth, and all that Yglesias felt this sense: not only by words, but even by facts, as stated by St. augustin⁷².

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inthe aforementioned epistles, saying: that the force that emperors hizieron heretics and pagans did Yglesias: who in the last epistle quoting the words of the psalm: adorabunt eum omnes reges terre, added: quod quanto magis adimpletur: both maiore utitur ecclesia potestate, ut non solum invitet sed ad bonum et COGAT. The qual force based on these words of the Gospel: compelle intrare. And inthe epistle. 50. Condemns the opinion of those they say that these words are related, not physical force, but spiritual and milagros.⁷³.

Third objection.

To which he says: that the body only compulsion is to be used against the heretics who received the fee, and not against the pagans, and Saint Augustine does not speak, but the heretics in the places listed, I say it is true that in these three epistles disputes against the heretics: but in that same country dispute mixture caused the pagans in various places, mainly in the Epistola. 48. pag. 110. And so one, that of fair and Yglesias greater force that made the Gentiles, taking away the idolatry and pagan rites, as a matter of justice as no culprit christiano, as he himself he says, "proves to be just the war that haze to heritable, ut habetur. 23. q. 4. Non invenitur chapter.

Where he says: quis nostrum. s. Catholicorum, quis Vestrum Scilicet hereticorum: non laudat adversus leges ab imperatoribus cans paganorum et sacrifice. c. And if they say those who follow this opinion: that this force was made to the Gentiles subjecto the emperor, not by being force esso dexa body, the qual unfair if less was due to the Subject Hazer than to strangers. How much more to be made no subject also to the time of Saint Grego-⁷⁴.

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rio: the wars that Genandio Hazi to the Gentiles only because of subject after they preach elevangelio pudiesse as secontiene commode. c. if non. 23. q. 4. Qual what we say below. And as

this force is to Hazer body to preach to the infidels and deprive them of idolatry, though they do not want: convert ansi to have to use all persuasions tenderness and love, because of their willingness to become any force in this has openings. And this is what he says the chapter Iudeis. And the chapter: qui sinceradis. 45. and of Santo Thomas and St. Augustin: nemo quod est ad fidem, sive ut Credat compellendus.75.

Quarta objection.

To which he says: that saints never incited the Christians to hiziessen war kings of the Gentiles, for them to remove the idolatry, and not read that Sant Silvestre hiziesse exortasse to Constantine that war on the pagans for that cause, I answer Nor am I Sant Silvestre dixit exortasse Hazer Constantine to war with the Gentiles: but because the idolatry quitasse by law with death and ruin of property, who else usasse as he did. Assi because it is believed that Constantine did not make that law, but by persuasion of the Christians and especially of Pope Saint Sylvester and baptizo that made him: it consists of testimony of Saint Augustine that we made mention above, that this law was passed for all the Christians. But I say that Reyes Urging the just war officio pearls and foremost is the Pope as pontiff Adriano Carlo Magno Urging that hiziesse war on the Lombards, as qual Sancto Thomas. 22. q. 40. ar. 1.76.

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Ad. 3. Giving the reason he says: ars omnis potestas vel virtus vel debet ad quam finis pertinet dispose you of that historical sunt ad finem. Bella aut populo Carnali loyalty in referenda sunt sicut ad finem, ad cui bonum spunale divinum clerici deputantur: et ideo ad clerics pertinet dispose you inducere et alios ad bellandum iusta beautiful. And so Saint Gregory as clearly appears from your letter 23. Book One: praising Urging vezes Genandio that had the Emperor's war in africa who hiziesse the Gentiles that of subject commode after they predicasse the Gospel. For the first qual abia them to remove the idolatry: for the praise this fact greatly. Exhortatur Satis enim qui ad rem rem gerendam gerentem summus Laudibus commendat. And so, Sancto Thomas. 22. questione. 10. arti. 11. Allude to the fact Constantine said: Spirits infidelium aliquialiter tollerandi non sunt. Muis qua fuerint ab ecclesia aliqualndo tollerati, when multitudo infidelium magna erat id est antequam christiani principes qui essent possent will get them. And in the articulation. 8. Stating the cause of wars Genandio Hazi to the Gentiles and the compulsion of the Gospel, he says these words. Nunquam qui fidem infidels susceperunt: null mode

compellendi sunt ad fidem ut ipsi Credant: sunt tamen compellendi to Fidelibus (if facultas ad sit) blasphemijis impediunt non ut fidem, vel persuassionibus Malis, vel etiam apertis persecutionibus. Because no subject unfaithful to Christianos: in many ways prevents the fee, because the preachers ADMITTED before killing them: and those who seek to become bad persuassiones or persecution clear: to turn the error and also with Blasphemies (it to Know) by idolatry. For as he says himself in the. q. 94. article. 3. Ad. 2m. Idolatry in-77.

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blasphemiam magnam fidem et cludit impugnat operate. The following teaching qual numerorum Lira Nicolao. Chapter 31. he says. A cause IUSTI belli against terram in qua est deus per ydolatriam blasphematur. And so Sancto Thomas after those first words he says: Frequent Christi fideles against infidels Belluzo Moventas, ut eos non ad credendum quidem cogant: sed ne ut fidem compellant impediunt. Taking frequent that word of this epistle of Saint Gregory: and the gospel compellant. And what the bishop says, that Genandio Hazi wars against their subjects, or against their enemies: all this is false. Because these people who were not subjects Hazi war to the Romans, but finitimas the Roman Empire in the interior of Africa (as he himself says Saint Gregory after the same letter) in saying finitimas nations, and they do not war hiziesses be their enemies or other causes he himself says Saint Gregory, saying: Hazi them the war only to delay the republic Christiana, and because of subject after predicassen them the name of Christ. Assi Demanera that these wars of Genandio as the law of Constantine mainly to straighten emendacion and salvation of the infidels. Because it said that the law of Constantine was mainly because no escandalizassen ydolatras the Christians who were among them: it is clearly false. Because the heretics more scandal to the Catholicos and more damaging to them and words exemplo disputing each day with them and taking the name of Christians, but the law was against them: main was over and they are corrigiessen salvassen, as shown in many places Sant Agustin delas Epistles. 48. y. 50. y. last: they are ad Vince. Ad bonis. Ad Donat. That are cited in the of-78.

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concrete. 23. questi. 4. And up the same reason they took the law against the pagans, as he himself shows the same St. Augustin mainly in the Epistles. 48. page. 116. Where he says these

words: pagani magis possunt blasphemare us in legibus quas against farmers ydoloruz christiani impatores tulerunt: et tamen multi ex eis et ad deum corrective veruz viuuz quibus sunt et quotidie convertuntur.⁷⁹ conversion.

Fifth objection.

To which he says: that the pope does not have JURISDICTION over the infidels by that of St Paul auctor. 1. Chorinthi ad. 5. Quid michi of historical qui sunt FORIS iudicare; nam eos qui sunt deus FORIS iudicabit: I say that the meaning of those words is this: that I have I to judge envano custom of unbelievers, who do not obey his will as Christianos nor I can correct against it. Well I did not have the force it Yglesias time for it: but even though I do not judge God will judge. For as he says in the epistle Augustin Sant ad vincent. Page. 116. The custom from the Church is, correcting the tollere can and those who can not correct by referring the the judgment of God. And the same sentence he says in the epistle ad. Marcellinum page. 116. Feramus (Inquit) if corrigere eos qui non valemus vitijs voluntary impunitus rempublicam stare. Quam et primi Romani virtutibus constituerunt auxerunt. And speaking of the Roman gentiles Dezi that religion is abia christiana lost the Roman empire and republic. Assi is not prudent to put in the work of thing can not leave, neither apostle officio: asking account of his life and bivan Christiana, to the Christians as infidels. But try to convert and preach the gospel Y80.

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strive with all his force all things to take advantage for this purpose: self officio apostle is, as stated in the life the same manner, St Paul and other apostles and death suffered by it. Because it is found that the pope has the power to preach the gospel and the laws of nature that are contained in the Decalogue by himself or by others: all the infidels of the world: they have provision. Mathei last. Mar. 16. And he can still which is primarily in things spiritual ones, but not excluded in quanto these temporary things straighten the spiritual ones, as taught by Thomas De Regi Sancto. prin. lib. 3. Chapter 13. Because he says he himself. 22. q. 40. ar. 2. ad. 3. potestas ad finis quam debet pertinet of historical relevance to dispose you ad finem. And he natural order is explained by the title Yglesias officio. De Lega. c. preterea et. c. prudencia. c. suspencionis. Where he says that he is committed to the core business is understood to be committed together all things accessories and straighten to that end: and those without business quale can not Hazer. And no power means Hazer is: what can not without much difficulty. This

is an impossible way: according to Aristotile states. 5. Methaphisica dela. At any business and so is the main thing and the things he called accessorias.⁸¹ straighten.

Sixth objection.

To which he says: that Christ did not give power to San Pedro in the world because not only act took power. To this I say: that the power was given to Christ the qual is haze was last Mathei mention the right to feed and govern and gobernar⁸².

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his sheep across the land where the pastor was called John. 10. as is the custom of the holy scripture: Call to the princes and ministers Reyes. And he entitled his vicar traspasso Jn. 21. For those words: Petre Pasco oves meas. For the Lord's sheep be not only Christians, but also the infidels: he himself says Christo. Jn. 10. In saying, ego sum pastor bonus et oves meas et cognoscunt knowable me mee. Qual it is clear that means of the faithful and then he says: et alias oves habeas to non sunt ex hoc et eas Oportet ovili adducere me, that means the infidels as claimed by the doctors. And to attract these sheep: EMBI the apostles throughout the world in saying. Ite et in universum predicate evangeliuz munduz omni creature. Mar. 16. Assi Christo and his vicar had this JURISDICTION around the world: as also shown by that of the second Psalm: running for me et dabo tibi gentes hereditatem tuam, tuam possessionem terram. And it said that this power and right Christo had it in power and not to act: it is contradezir the Gospel. Because this consequence is good, ergo non habent non habent actu, actu non est ergo non est, simpliciter. As taught in Aristotile. 9. The Methaphisica. And if he says pro habitu power: habent qui habent et habitu Re Vera actu. Naz habitus est quidam actus. Aristotile. 2. De Anima. In. 12. q. 49. 1. As the King of Spain Quando sleep, or play it in habitu right to send in Spain: and truly and in actu is King: but then, no Empire exercising himself. And Saint Paul said, ad Hebrews second. Nunc nec dum autem omnia videmus subiecto ei: speaks of subjection per fidem: the qual is on all the faithful, but this does not exclude the universal Hazer worldwide to keep the law of nature and preach the Gospel and Hazer all las⁸³.

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other things to straighten this purpose. In auctor that relatives of Sant Augustin de puero centurionis: ad us Christianis pertinet lochia of historical michi quid enim sunt qui FORIS

iudicare: I say that these words be interpreted as above we interpret the response of the fifth objection. And what Augustin Sant speaks in the sixth sermon of centurionis puero as pertains to the breaking of the idols: everything goes adressed against the wrath of certain heretics who were called Circumcelliones: and they very solemnly to the pagans celebrated: where abia large crowd of people to break the idols, because in this he believed Matassa served God and were martyres: Augustin Sant as he himself refers in the Epistle fifty. Ad Bonis. Reproved the madness and shame in saying that the haze to the martyr, but the cause. And here he says that God does not command quite break the idols: but the Quando in our possession, as did Daniel Quando broke the idols that gave King Darius in his possession. Daniel. 14. And the people of Israel the statues quebrassen command, after which seized obiessen promission land and not in time you can not break without scandal and danger of the faithful, as it was in Sant Augustin time abia many ydolatras and very powerful among the Christians, and if they wanted to break the idols and Obiero deffendieran the great uproar among the Christians and gentiles. Because even the emperor was christiano: I did not want to use so much rigor against the Gentiles as Constantine abia used. After the qual was apostate Julian, who persecuted the Christians and the great resistance of the Gentiles ubo against that law of Constantine. Other emperors dissimulaban with the Gentiles in the use of Rites to avoid escandalos⁸⁴.

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in the Empire as vee as Saint Ambrose wrote in the Epistles. 30. Y. 31. By vee attitude that in his time were powerful Gentiles who not only abia many in the Roman senate: but to the prefect of the city was named Simacho gentle. And this is what he says Sancto Thomas. 22. ar. 11. Spirits infidelium aequaliter tollerandi non sunt, nisi forte ad malum aliquod vitandum. s. Ad vitandum scandalum decidium vel ex hoc quod posset provenire: vel impedimentum paulatim sic eorum qui ad fidem tollerati convertuntur. Et propter hoc enim et paganorum Spirits hereticorum tolleravit Quando aliquid erat ecclesia magna infidelium crowd. Augustin Sant Assi that time was even more youth Saint Ambrose saith: that the Christians did not break the idols of the Gentiles because they had no power or authority to Hazer it without scandal and danger and were not bound by divine law but is pudiesse Hazer without such inconvenientes, as would the Christianos Fuessen Quando many and so powerful: it pudiessen Hazer to safely and without danger, or the Gentiles Quando bolviessen to Christianos then they themselves would help to

break them. And so, be understood that Illustre auctor de Sant Augustin. Because to be lawful and holy force it to remove the idolatry of the Gentiles to his annoyance with death and ruin of goods, as did Constantine: Saint Augustin he himself testifies with the approval of all the Christians in Chapter 23, Non invenitur. And Sancto Thomas in the position close aide and San Gregorio in the Epistola. 6. The ninth book that praises the fact that much Constantino.⁸⁵

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Seventh objection.

To which he says: that Mr. canonists on chapter: quod super hijs: Quando voting Yglesias they say that the war can Hazer ydolatras punish, and not keep the law of nature: they must understand if they have the Occupied land of the Christians, and blasphemed the breeder and prevent the fee, or seeking other worthy causes: I say that this is manifest cavillacion. For those doctors they say that one is because of not keeping the law of nature, or be ydolatras: Debelle and can be punished. Because it would be nonsense it said that by the mere Debello Blasphemies can be, and not by the idolatry, which is the most serious of Pecco, and contains in infidelity and Blasphemies as above deximos by auctore of Santo Thomas and work challenges the fee. 22. q. 94. ar. 3. secundum.⁸⁶ ad.

Octaba objection.

To which he says: that these Indians are not barbarians are therefore likely to be to force them to obey the reasonable and humans: it said it can not be barbarians those cities and police: say barbaric means (as he says Sancto Thomas . 1. politicorum lectiones premium) non biven according to natural reason, and have bad habits including plan agreed publicly. Pray that they come from lack of religion, where men are reared brutal: pray for bad habits and lack of sound doctrine and punishment. For these men of little ability and deprave the testing practices of almost all who come from there, and mainly by the hystoria general⁸⁷.

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book. 3. Chapter 6. scripta of them: for serious and diligent chronicler of things and inquire who has been in the islands and the mainland many años.⁸⁸

Nona objection.

To which the war before an impediment to the conversion of the Indians, that does not help,

because for the damage they are taking hatred against the Christians: and beyond desso the customs and lives of the soldiers is just: that his misdeeds are enough to for good the religion they follow, I say that also the making frantic hate the doctor that heals and spoiled young boy the teacher punishes him, but not dexamethasone ppresso to be helpful one and the other, or of ceasing to have Augustin Sant Hazer as he says in the Epistle. 50. And the war and the soldiers are not to convert or preach, but to subject the barbarians and satisfy itself and pave the way for the preaching. The qual must friars and clerics Hazer good life, doctrine, and exemplo. The qual preaching has to Hazer with all humility as Hazi the apostles. And this is what he says in the epistle Sant Augustin. 48. If terrerentur infideles et quasi non docerent unlikely dominatio videretur: et rursus if docerentur et non terrerentur vetustate consuetudinis obdurarentur: Vian et salutis ad capescendun pigrius moverentur.89.

Tenth objection.

To which he says: the unbelievers can not be forcados together to Øyan the preaching: it is new and false doctrine and against all others as others have su90.

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opinion. Because the pope has power and even command to preach the gospel for himself and others around the world and this can not be Hazer if preachers are not oydos: then has to de force that Comissiona Øyan by Christo. Nan committitur negocium care, Comisso intelliguntur would explain ea quibus non possit sine lege naturali Explain. Suspicionis chapter of officio delegates. And as he says Sancto Thomas. 22. question. 40. article. 2. Ad. 3. Potestas ad finis quam debet Perinet dispose you of that historical finem.91 sunt ad.

Eleventh objection.

To which he says: that fight to kill the innocents who sacrificed was just the war but should not be Hazer because of two evils is to choose the child and that are greater evils that follow from this war deaths of the innocents: a very bad haze his lordship the Quenta, because in the new Spain to that of all of it come and have cuydado know this: they sacrificed each year more than twenty thousand people: who number multiplied by treynta years has to be won and took off this sacrifice would Seys and hundreds mill, and conquer it all: I do not think that killed more number from which they sacrificed in a year. And also because this war is avoided endless ruin

of souls of those who converted to fee present and future will be saved. And as he says in the Epistle Sant Augustin. 75. Greatest evil is to lose a soul which dies without baptism: not many people even if they kill innocents. For reasons that rerexcusar sacrifices of human victims, is so out of Christendom: that one of the mesmos Gentiles who were not barbaric and inhuman, were I-92.

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abominable nest by the qual Scrive Pliny in the book. 30. Chapter 1. These words Year. DCLVI. Senatus consultuz sactum immoletur palamquibus homo est ne in tpres siluit prodigiosi celebratio sacrifice, and from a bit he says: non potest quantum satis estimate debeatur Romanis, qui hominem sustulere Monstra occidere religiosissimum in quibus erat. Curtius fifth book. 4. he says. assi: dijs sacrum quidem quod esse minime Cordi crediderim: seculis nostris auctore intermissum repetendi quidam erant, ut puer ingenuus Saturn immolaretur Verius quem quod sacrum Sacrilegium c. Also in apotegmatis Scrive Plutarch, that Sicilian tyrant Gelon aving carthaginenses defeated the sacrificassen not men, but they would make war, and destruyria: and they promised to the Hazer. Ansi as well Scrive qual Sant Augustin in the book questionum super iudicum. q. 49. Assi excuse that it said that the ygnorancia in Pecco so unnatural and abominable: it goes beyond reason. And that brings exemplo war that little haze to punish dexar nocentes to be, but can not punish Hazer many more innocents, is irrelevant. Because in the city or town where published auctor were sacrificed by men all are guilty: they all consent. Hazer say evil and harm to innocent and innocents is common to almost all wars. But this is something accidental and against the will of the prince. And so, that when the cause is right and the end is Sancto and encourage good prince: the ECCP hazen the soldiers against their will and can quanto excuse: to harm them and their souls that offend God, not Prince or the cause. Gerson qual It gravissimas auctor in moral rules c. of greed he says, "these words in bellis faciendis that innumeris Malis full sunt: ad istos innocents, nunc93.

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reipub utilitas single ad illos. excusat to mortality: aut evitatio advertising damni notabiliter peioris privatum ex damnum quam sit proveniens beautiful. For in this war: prayer is made for idolatry alone: she prays for, or excuse the deaths of innocents were slaughtered, are much

greater evils which are avoided by the war that followed from it: for beyond what prevents other deaths of many souls of those who are converted and become: who quanto is greater than that derived from San Augustin declares war on the epistle. 75. Where he says that is a greater evil die without baptism encouraged, to kill countless men still to be innocent. And it said about the ygnorancia quanto that he says that's an excuse to sacrifice men to their gods, is a doctrine that can not be sustained among Christians: Save Catholica et christiana veritate. Because the reason is MESMA ydolatras excuse all the world: they were all in that blindness to keep and honor their sacrifices some creatures as gods: and they are inexcusable, as St Paul saith ad Roman. 1. cognovissent cum deum qui non sicut deum glorificaverunt et mutaverunt incorruptibilis gloriam dei et hominis in similitudinem corruptibilis volucrum c. And if these barbarians just deffinden their religion and idolatry as the summa of his book suggests, and the bishop clearly what he said in his confessionario: follow him that just passed and so fairly and without Pecco honorable to idols: for Pecco is more serious crime he did not approve the hazerlo. Qual it does not suffer from Catholicos, because idolatry is the most serious of all Pecco to that of all theologos: et against naturalem rationem. Ygnorancia because natural law has no excuse as between theologos and canonists, and what he says that this opin-94.

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nion of having to sacrifice good men is likely: because men are wisest among them, and for that he go to Aristotile: philosophe say that no means wise or prudent to less barbaric, but those who are among the nations political and human, as stated in the first of the political talk of the barbarians. And what of Abraham, before haze against God because he consented to sacrifice his son. And so, it's sacrifice of the firstborn who control that sacrificassen those of other animals and not of men but comutassen as follows Saint Augustine in book above citato. Then it said that they are not obliged to believe that the reported fee of Christ and the natural law: that is openly against the Gospel Mar. 16. Qui fuerit Salvus baptizatus crediderit et erit: qui vero non crediderit condemnabitur because God condemns any Hazer no it is not obligado.95.

Twelfth objection.

To which he says: that the intention of Alexander Pope in his racket was getting their predicassen the gospel to those barbarians, and Christians after the fact, Fuessen subjective to the kings of Castile: quanto not the domain of particular things or to Hazer slaves and take away their

dominions: but only to the supreme quanto JURISDICTION with some reasonable tax for protecion enseñanza fee and of good character and good governance, and other noise assi I declare Paul the third, I say that the intention of the pope Alexandra as is clearly seen by the noise was, that the barbarians are subjetassen first kings of Castile, and after they predicasse the gospel. Because main DeSdel was assi-96.

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instruction that principle by the Catholicos kings, that were formed with the intention of the pope being alive the pontiff said nine or ten years after giving the noise. And knowing well beyond the way they had in the conquest as they have known all the popes since then I have succeeded and have approved, not only did not contradiziendo: bullae and giving more powers and indulgences for each cathedrale Yglesias That there have been erected, and bishoprics, and monasterios.97. Because the noise of paulo. 3. was not given, but the soldiers without auctor Prince: Hazi slaves to these barbarians and many other grievances, and treated like beasts, and he said that it poverso Abian treated as the men and next, as were animals rational. Well said as he says that not to be subject to the principle: but after Christianos facts: everything goes out right. Because if for a cause (to wit) by protecion fee and because the dexten and Cayan on heresies: the subject is lawful, because there will be more lawful for two reasons (to wit) by this and other more first necessaria: it do not stop preaching or conversion of those who believe and to remove the idolatry and evil rites I say that if obiesse of aber distinction of these two times, that it said had more way: that subjecto abia have to aber preached to them and remove the idolatry and converted to the Catholic faith, and made it what it seeks the Yglesias: dexallos in freedom and dominion which were first, but not dexarlos of subjectaral principle hazerles not force or grievance, even than their idolatry PECC and deserve to be private. And after we had received dexada the idolatry and the fee: hazerles force and take away their dominions because dexten the fee, would be to punish for what they have done that is against divine law and natural98.

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that would be as if some resabido aconsejasse even pious Prince: envegecido man still in serious sin, and the huge delicto castigasse only in words, and everything will pass and perdonasse recibiesse it for him in his house, and this fact since man emended fuesse tornasse to give advice

to the Prince that condenasse perpetually to the galleys for the suspicion and fear that he could have: that man so much time so poorly bividio abia easily would become the first sin, that would be a major blunder that can ymaginar: Pecco committed forgive and punish those who are not facts. I say rather than concede that after Christianos facts have to be subjective to the Kings of Castile with his first Principes: contradezir all that is said to avoid war. For if the King of Castile as he says they are entitled to subjectively that way after Christianos facts: truth is that if they do not want to give obedience: the may just forced myself to do this: and this is necessaria war. Then they could just cause Hazer retail than we we say. And this is for their consession DeShazer everything has been said before. Assi believes that while this and everything else that writes the bishop, will endereço to prove that all the achievements so far have been: ayan even that kept all the instructions, have been unjust and tyranicas. And to confirm what he wrote in his confessorario: what else could truly be called libelous libelle our kings and nations as it seemed to the advice of His Majesty. And to persuade the Emperor not Hazer henceforth no conquest as Her Majesty would not do what needs to be: do not fulfill the commandment of Christ in the propagation of the fee, as it is co-99.

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Yglesias gone by, and those wretched people who are not will become conquered. Because of not aving the subject: people of war Yria assegurasse preachers at his own expense and until now have ydo: neither to the King: because it has for other things to spend more necessary to his kingdom, and even for those of breadfruit their incomes are not enough. And yet they r so farre quisiessse: even that treynta Diesse ducats a month: that now put it to all hazards and expense for the benefit they expect from gold and silver mines and help the Indians, after subjective. And if any dixesse that the whole coast Abian to pay the Indians as they haze their advantage: it is clear that they would do it by force and defeated by war is to make the former. And so, the preachers not Yrian: if Fuessen not admit, but treat the year as they tried to pass in Florida to which people were EMBI without war, this same opinion, and indución the bishop. And since they are not Matassa: Effect would not do much in a hundred years of preaching as haze in fifteen days after the subject: they have the freedom to preach and convert publicly he will, without fear of a priest or chief. Qual it is all the contrary in those that are not subjective. And, indeed, the bishop has been working so diligently and close all doors of justification, and undo all the titles in that case

the justice of the Emperor, which has no small occasion to mostly free men who Obiero leyda your confessionario: to think and say that his whole intention was to suggest to everyone that the Kings of Castile against all tyrants have justice and the rule of the Indies. But that gives them that title so light and without fundamental-100.

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to: to meet with His Majesty as you want you can Hazer good and bad: more than anyone else. For concluding say that it is lawful to subject these barbarians from the beginning: to remove them the idolatry and evil rites, and because they can not prevent the preaching, and easier and more freely they can become: and that after that can not turn to after, and fall into heresies, and the conversation of the Spanish Christianos more are confirmed in the faith and lose barbaric rites and customs. Paresce me with these answers I've met the objections and arguments of the bishop and those who follow his opinion, that almost all of this is answered in my book and summa: impressa in Rome which was reviewed and approved by the juyzio Mr. Graviss doctissimos and the Pope's vicar and the master of the sacred palace, and an Auditor of Rota and praised by many other common men seem doctissimos Roman court, as appears by the same impression. The qual approval and the concession of Alex. and confirmation of the other pontiffs in the way that I said: ought to be sufficient to remove all scruples culprit and who walks impressa summa, and books that go many moves all over Spain. In the rest I refer to it because it is more largamente.101.

Gratias.102 Deo.

Foreword by the Bishop of Chiapas to the lords of the congregation.

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These are the replicas that the bishop of Chiapa haze against the twelve solutions objections that Dr. Sepulveda made against the summaries of their happiness Apologia.103.

Foreword by the Bishop of Chiapas to the lords of the congregation.

Foreword by the Bishop of Chiapas to the lords of the congregation. Very Magnificent Lord Illustres and very, very Reverend and doctissimos parents until now as I've Leiden and eScript presented in this illustrious congregation: I have spoken against the common enemies of the Indians of our sea Indies oceano: no name even some work and knew that he could write tracts

and revealed in its major business, and deffender excuse that the wars have made them and that they could Hazer: so many jactura and havoc, ruin of so many great kingdoms, immense people, and countless souls have done: be fair, and before these people oyan by the preaching of the fee the name of Jesus Christ for the first war the subjetallas: they may suffer according to our law christiana. Agora I think that has been manifested and declared by the main provider and approver of them, the most reverend and eminent doctor sepulveda, responding to the reasons and auctore, and solutions to the contrary: that for demonstration and detestation of injustice tyranica ynuquiedad and of these wars, otherwise called conquest copille in our apology as part of law in your excellencies and señorias.104.

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And they wanted to discover and not afraid of being taken by abettors of such abominable wickedness, which are in such great infamy of the fee: disgrace the name Christiano, spiritual and temporal jactura most of the human race, just something I think is : outdoor challenge you and to address the poisonous cancer in these realms for those anichilacion destruycion and wants to shed: yr her hand. Yllustres Porende to your lordships, mercedes and fatherhood beseech you to look this important and dangerous business and not mine because I ami going over deffendello as Christiano, but as Hazienda of God and his honor and universal faith and Yglesias, and spiritual and temporal state of the Kings of Castile, to whose mind this so much as ruin of souls have perished and will perish, but closes the door to this disastrous path of war who want to justify Dr. Sepulveda. And this excellent concion not support the fallacy that used to cover and brown the harmful and cruel opinion of the qual sample claim, confirm, or supposedly auctor deffender the apostles, and lordship in those Indians of the Kings of Castile and Leon. Because with unjust wars, and to replenish the forests and fields of human Innocente blood: with infamy and blasphemy of Christ and their faith can not honestly some Christiano tender or corroborate and auctor deffender the Apostles nor the dominion of King christiano. It used to be infamous and undermines the Apostolic See: desonrase the real God is and loses anichila is (as every prudent and easily Christiano will know with what Dr. Sepulveda invents) the true title and dominion of the king. This title and dominion is not founded entering those lands and robbing and killing people and bullying to preach the fee color: as has been done and the tyrants who have entered this world with destruydo so cruel and so universal Matances large crowd of

innocents: but in the Pacific, 105.

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sweet and loving evangelical preaching, Introduction, assiento foundation and unfeigned faith, and the principality of Jesus Christ. Whoever another title to our lords give the Kings want to get the chief prince of those Indies: great blindness is yours: offensor is God unfaithful to his King, is an enemy of the Spanish nation: it is cheating perniciously: fans want the Hell Of Souls. And it will not stop many in these condenatissimas qualities of your colleagues and rewards and paternity (as christianissimos and doctissimos) own will: to silence as harmful and nephanda opinion. And yet, in our apology profusely for all that she can bring satisfaction and believe that responded, but as the Doctor has brought fresh thinking to be deffensas for: dividing the twelve summaries of her objections: the right reason dictates I replicated against: showing to be frivolous and of no-effect or value each of their soluciones.106.

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The first replica.

To which the Reverend Dr. Sepulveda dixie respond because many other nations outside the land of promission were ydolatras, not God destruyllas c command. Dr. Ami inferred history: after the land of destruydos promission were not for c idolatry. I say this consequence that the doctor requires me. I say that because there were no destruydos by the idolatry and other sins that had large, either by one of promessa God made to Abraham as God causes both ADOS assign ca. 9. the deuterio: but God alone control them Fuessen destruydas and not others is not contained within those limits, even that also were ydolatras and sinners, and that this order was especialissimo in those nations for two reasons assign saint Thomas the. 4. Distinction. 39. arti. 1. Ad. 1. And Augustin Sant tempore sermons sermon. 105. this specialty efficaz puts another reason. Well, being a special provision: the contrary is the common law, argues the Reverend turned to evil doctor (because God sent destruyr those nations) is that the war was to continue to subject the Indians to be fair by the idolatry ante quitalles oygan preaching. 107.

Item dence that Dr. conosco aber obiesse God commanded that the said seven people destruyr Chanaan for their sins and idolatry and the other jointly by promessa made to Abraham in the Old Testament, both rigor time: Gentile nations worldwide: the quale without any command

Difference Christo at this time of grace and love that Fuessen preached, rogadas, combidadas, and traydas praise to God, because dexassen rites and idolatry: for that war infiriesse yndios¹⁰⁸ .

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were to be traydos (and better Dixen driven and driven away) to dexen the idolatry and impediments of the preaching. Manifesto is here to logizar Rev. doctor.¹⁰⁹.

Item if he says no war affirm that to be the Indians Hazer be governess for destruyr and killing: but to subjectively: be nice to know if haze of war without killing, or if the soldiers killed, robbed , Captiva, scandalized, grieve, chased some in such wars, or so many orders the doctor to kill, captive, robbed, afflict, shock, and drive through the mountains dondelos Tigers eat and no more, Item as what he says is consistent the other people who lived outside the land of promission whose wickedness (according to) were not as accomplished, could by infidelity and idolatry be at war subjective faithful people of the Jews: with that of Deutero auctor. Chapter 23. Non quia frater tuus abominaberis idumeuz est: nec egiptium fuisti in terra eius quia advena, because where else was idolatry in Egypt, from which all idolatry came, ¹¹⁰.

Item that reason the doctor give Difference God did in the testimony that the claims of Deutero. c. 20. Where control that when war Hazer saliessen to a city of which were Procula and farre (to wit) the land outside of promission: The first thing fuesse ofrecelles hiziessen peace: but the inhabitants of that land could not sela offer, but straighten out all children and adults to the sword: for the doctor is not satisfied with the reasons Sancto Thomas and St. Augustin and Nicolao and give Tostado; If Quando (Inquit) accesseris ad expugnandam civitatem offeres ei primum pacem. Et infra: sic facies that binds Procula cunctis civitatibus valde sunt et non sunt quas of historical urbibus impossessionem accepturus is. HIS civitatibus that dabantur autem tibi: nullum oio-¹¹¹ permit.

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TES vivere sed in ore gladij c interfaces. Then abia difference of seven people Chanana the others that were not promission land. Well this is not the reason that it is the doctor wishes the assign (to wit because they were the consummate Pecco those outside the land: and poresto supposedly could not kill, but war subjective by the faithful), but the that the solemn Assignan exhibitors of divine scripture (to wit) the commandment of God had the ysraelitas extirpassen

that those and all other tuviessen viviessen peace and peaceful as he says the master of the same passo hystorias Chapter 11. of the Deutero hystoria. Where he says: cum autem finitimis gentibus pacifici quantuz Federatie possent et essent, hec magister. And so, it seems clear that Jews could never Hazer war people off the ground some of promission by idolatry and infidelity, but by new injury, or damage them obiessen Nicolao receive him there as he says, "and the question Tostado. 1. And on the second book of Paralip menon chapter. 8. question. 5. And Caietano tambien112.

Item because it is read throughout the Old Testament that Jews faithful by the mere fact idolatry and infidelity obiessen war against any people outside the land of Promission; Manifesto is that if the infidelity and idolatry Obiero fact, that was eScript in a book of divine scripture. But it found that of all wars that the Jews hizieron against whatever people of the land outside of Promission: from the book of Exodus to the Machabee hystoria: fuesse the idolatry, and infidelity, but the injuries and damages that rescebian: the cause. And if any ay by-113.

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The signal that no doctor, and assi seems to be very false that gathereth dela interline glosses on those words: sic facies that you cunctus civitatibus Procula sunt valde. The qual states: religions. Demanera that gloss that wants the Rev. Dr. prove: that only by the diversity of religion could the Jews and the Christians can Hazer oy war against infidels. Quando this is against the gospel of Christ who said: euntes docete baptizantes eos omnes gentes in noie Patris, et filij, et sancti spuns: teachers servare eos vobis omnia quecunquibus prescriptive, and that. Salvus crediderit Qui erit: qui vero non crediderit condemnabitit: and against all the teaching and works of the apostles: and custom of the universal Yglesias: Whosoever learned judge what christiano. But for lighter quan look backwards to what must walk the doctor: the same comments that he go tell him. The qual in the same place in the preceding words because he does not complicate quale callus: the gloss text exposes Deutero anyone. Chapter 20. In the moral sense allego rich. And since this sense is not argumentative, he says according to Dionysius and St. Augustin, but because the doctor if he go's gloss: reason will be that if you suffer from. Saith the gloss on that word coven hereticorum expugnandam idest civitatem munduz vel hominem vel exteriorem: qui adversatur spiritui. And on that: Offer ei primum speaks the same gloss Pacem: idest preaching Huic domui pax: Christum qui est pax nostra qui fecit utraquibus unuz. And on those, without

autem sedus Inire nolverit oppugnabis eaz: testimonijs scripture saith the gloss: et in ore percuties gladij: saith the gloss: quod est verbum dei, and then more abaxo on those: sic facies cunctis civitatibus that you valde sunt Procula : saith the gloss: what the doctor brings to his displeasure: religions. Now if cities or city of the I-114.

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rejes according to the same gloss, not with weapons but by the preaching has to first offer the same Christ who is our true peace: and if thou refuse Received by faith: the emo fight fighting them with the testimonies of the Scripture and truth: and herillos with the knife is the word of God, and nest God, that is ayan assi all cities and municipalities that are farre from us (to wit) that is out of the infidelity Yglesias : after all heretics and more to those who never received the faith or the offender Yglesias: first be offered peace: declaring and giving them notice and knowledge the same manner, Christ son of God, that's the truth. And the fight against them must be: with the testimonies of the Scripture, and hurt with the knife preaching the gospel in the benign, sweet, with meekness and humility. And the thoroughness and fight against such infidels had to be with the sword of the Word of God (as saith the gloss) and ayam to kill them we do not wilt reprime Quando: Shows Esayas talking about the coming of Christ and preaching of the gospel itself suavissima ca. 11. Egredietur radice Jesse et virga from below: and virga oris sui percutiet terran labiorum suorum et spiritu et impium c interfaces. Another war and death is that he says is that Dr. Sepulveda. After the doctor takes out that argument in the gloss, because religions say, that the infidels who never received the fee, they should first Hazer war not over, but by the idolatry and infidelity, or the Jews to other people some pudiessen by such subjective reasons, then with his own weapons and is wound on the forehead hurts the Rev. Dr.. And it is any wonder as to be not to fall: it grabs a few ramusculas nor have force as a vegetable, or viror. Then false is that fuesse Affirmed cause in the will viejo115.

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or any time: before or after, much less in the law of grace: to subject the infidels by war alone the diversity of religion.116.

Contrary to what I said: that Old Testament exempla have not been in the back to imitate, but to admire as it seems for many auctore of saints and decrees from the Church. 2. q. 7. c. If we et.

22. q. 2. c. s Siqueira et. 14. q. 5. c. Dixit Dominus. The reverend doctor replied that has no place in the precepts of natural law in the c idolatry was punished. I say that no time is all that he says because the auctore Satisfy and reasons against sequazes and got our apology. The auctor of Sant Cipriano in the book of exhortatione Fortunatum ad ad martirium. Replied that the intent and words of Saint Cyprian is the reverse of that of Dr. Sepulveda. For what it claims Sant Cipriano is: because once Abian received any faith to the Gentiles would turn to ydolatrar (what qual San Cipriano time it happened every hour) should not be suffered by any Christiano padeciesse even death for that reason. And so induze exhorts and martyrdom. And bring that of deuterium. c. 13. if begging Eritt qui aut frater tuus filius tuus: et serviamus dijs eamus alienis: non consent ei: et non Parcet oculus tuus erit et manus tua super euz c. And later he says, that if a city of the same Hebrews, not those of the Gentiles ydolatras Abian not received any law, nor were the land of promission: contaminasse for idolatry is: all of it fuesse Assol and destruyda where dize assi. If i audieris a deus ex Dabit civitatibus dns quas tibi dwell in you eamus et ibi serviamus dijs alienis cos c interfaces. Where it is evident Hebrews speak of them because of Chanaanite abia no doubt that the ysraelitas must be removed at the entrance. Less talk about the otros117.

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ydolatras who lived outside the land of promission, as he says: If audieris in a deus ex Dabit civitatibus tibi c quals. And this word: if audieris: Start. c. If the Decrees audieris gathereth Dr. Sepulveda. 22. 0. 5. And he Graciano bag to prove that its purpose was to show: to kill the evil perpetrators is not against the precept. 5. the Decalogue. San Cipriano therefore concludes by arguing aminori learned and holy, assi. Siantar the advent of Christ, circa deum colendum was lawful and commanded by God to those who apostatassen of faith we had received after becoming the idols are, Fuessen punished by death: how much more after Christ should come aquesta keep, This is what he says and intends to San Cipriano in this book as it appears there in the fifth chapter, and to corroborate this brings quan serious the ECCP the idolatry and how God is often severely punished in the other chapters. Then show is the opposite of what the doctor Affirmed and tested in this replica deVries suffice to close the matter by such distinguished persons Dr. fuesse plastered at all: as a staunch opponent and unjust because the Indians without reason and without voluntary .118.

The second replica.

Quanto to the second objection which is the parabola: compelle intrare, and plays the Rev. Dr. of the two times we had to assign the Sant Augustin Yglesias: Everything is frivolous and false answers, and does not say anything that should be accepted and respond. And falsely gathereth the Epistles of Saint Augustin. For all Express offers and talking only against heretics and not the Gentiles, quanto regards to our purpose. And this in our apology is well established: that Yglesias never force or compelle to Hazer any good: but is one that was prometido.119.

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The third replica.

In what he says in the third objection that Augustin Sant not only speaks of ereg, but also of the Gentiles in those Epistles: I say that when mixing, or touches the heathen do not because ygual the cause of one and all another, but haze mention of the law that made Constantine to prohibit idolatry in their own subjects. The law is the first qual. C. In paganis et eorum Templis: and those of other emperors more than their Successores hizieron. Fuessen such that the ydolatras made against the subjects that were the rule: it seems clear it. 1. it Constantine directed the said law. 1. Taurus prefect praetorian governor of some province or assistente. And the same the other, the other emperors, as in the titles of these sounds. And it may well Whosoever prince in his kingdom prohibit idolatry, as much better than someone other public Pecco: CESS all notable scandal. And the second because outside their district and jurisdiction has no power to make laws as it is manifest. ff. of jurisd. om. judicum. l. Finali. The third appears to by law. 1. C. SUM. trini. begins: Populus cunctos regit imperium nostri quos clementia c. Therefore it is not his intention to put the people who are not their subjects as the doctors there noticed. And in chapter canonuz statura: From Constitution. Then the said laws prohibiting idolatry: the emperor put him only to ydolatras who were his subjects, and who lived within the boundaries of imperio.120. To which nested in there eldoctor which is also the Gentiles did not force subjects in time of Saint Gregory by war that he made only Genandio that after subjective: the gospel predicasse them: this I say con121.

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reverence that is false: as appears by the same letter that claims the same Sancto. Because in the beginning: if non ex fidei: he thanks and praises his patrician Genandio Saint Gregory wars:

fighting for survival strongly sacabales the infidel tyrant and power some people who called from the Church Dacono which had usurped, and also against The Christians heretics infected. The first appears: for these words in the same epistle: Plurimo. n. ovibus pascendis pro beati. Petri Apostolorum principis utilitatibus excellentiam Verame prestitisse didicimus: ita ut non parva crazy patrimonijeius proprijs nudata cultoribus largitis. 1. Dacorum habitatoribus datiorum restitutis restaurasset c vel. It is obvious that the infidels that we treat here is not strictly speaking sheep Sant Pedro nor wealth nor their own bare places residents who restrauralle. And they are not enemies or hostes from the Church: for Suppon living in their kingdoms and peaceful land without aber usurped us our places, as those say hostilibus bellis: as we look. After the wars were not by Hazi Genandio predicalles only subjectallos faith. Lo. 2. seems by the same Saint Gregory in the epistle. 72. Before that he wrote at the same Genandio: comprehending where heretics and infidels tyrant he says: vostram excelentiam sicut in hac vita hostilibus bellis dns victoriarum Luce fulgere fecit, ita etiam Oportet inimicis Ecclesie vivacitate omni eius mentis et corporis obviare. Cum et bellis adversarijs forensibus catholic Ecclesie vehement pro populo christiano obsistitis: sicut et ecclesiastica Prelia Bellator dni fortiter dimicatis: Notum est enim vires sieis religionis heretic (quod absit) suppetit nocendi Catholicam licentia against vehement insurgere fidem. Sue122 hereseos Quatenus.

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tabesacienda poison if valverit Christiani ad membra corporis transfundant. Eos enim ecclesiam Congovimeus against colla adversante Catholicam dno subrigere eis: Christiani nominis et fidem velle bow. Be eminenti vostro conatus comprimat Superbas eorum eorum necks IUGO c rectitudinis prema. After the infidels hostes and usurpers of the cities and lands from the Church (the quale, or were vandals, or Maureen people of mauritania infidels and brave: the quale as the vandals mention the hystoria ecclesiasti haze. Li bishop victor. 2. and deacon paulo book. 1. c. 17. hystoria of the Lombards) and the heretical Arians who abia Manichee and many then in africa (as appears by the same victor hystoria dealing with the persecution of Africa Yglesias whom is the divided and infected) in those epistles that gathereth Doctor Saint Gregory speaks. And these wars are that he praised Gennadius. And this is what after all pray that God comfort: that removed the impediments for the finitimas people, or close it for them or not they could preach, or did not convert: the divine name dilatasse. After the wars were not only remove the

idolatry, or bloodshed subject to the peaceful infidels, as Dr. dogmatizes auctore twisting of the saints to His purpose, without any basis or reason: as I said is clear. And because this is our apology to other reasons and well tested auctore: no pass near it more adelante.123.

Quarta Replica.

To the fourth objection to the preceding response to what the doctor argues, is in much answered. But what he says Whatis pearls and principal124 officio.

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Pope exhorts mind of Kings to just wars: as Pope Hadrian to Charlemagne hiziesse exort war on Lombard: I always tell the doctor wants a single reason, or auctor aproquelarse all the objections that clearly mistaken his intention, as that with a poultice, heal the cloud strife is in the eye and the wound in the occiput. When we say exemplo: that of the pearl is and mostly summa, exhorts and send the Reyes Christianos: that universal deffiendan the Sancta and Yglesias, and make war and destroy if it is for this need against all who were offended and challenges as the Lombards tyrant: and powerful heretics and infidels qualesquiera or big people, or girls who presume the plague, or fatigue. And in this case meets the Prophecies and the second time that San Augustin is: et omnes reges terre adorabunt euz: that much glory and the doctor thinks it helps. But it does not follow officio of pearls or the pope exhorts the kings who followed the path of Muhammad's disturbing and destruction, stealing, captivating, killing and people Assol peaceful and quiet (even to unbelievers) they are and live on their land and own kingdoms: Offense without our or any other nation. The Pontifex Maximus quale of Jesus Christ who has the power spiritual and temporal therefore the pope and the prelates: I leave them commissioned and commanded that peace and love and plays Christiana talking to them like sheep they Fuessen even tame wolves: they are truxessen their faith and metiessen Sancta in Yglesias. Before summa officio pontiff is the vicar general of Christ and the pearls that everyone in his diocese is also vicar of the son of God forbid if quisiessen move Christians kings like unjust wars, or think that rush or make them : and they are obliged to obey them as the Christo Jesu mesmo: Soper of PECC and committing mortal great sacrilegio.125.

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And this by bringing the doctor auctor of Santo Thomas. 22. q. 40. arti. 1. ad. 3. (Although the

doctor haze little profit) where he says that the power, or art, or under the qual belongs to: must have, sort and send to the means taken to achieve the fin.126.

Order in the Indies and Christo Indies and the Pope and the prelates sought and must claim and the Kings of Castille also christianissimos: the preaching of the faith that these people were saved. Effect And this means: do not steal, shock, captivate, rend men and depopulate kingdoms, and stink and abhor Hazer faith and religion among the infidels christiana peaceful, that is characteristic of tyrant cruel enemies of God and his fee : As many times against the obstinacy and blindness of e know doctor tested and treated, and proseguido.127.

In the rest of that passage of Santo Thomas. 22. q. 10. ar. 11. Allude to the fact that Constantine (depending on he says): videlicet, qui non sunt aliquitenus Spirits infideliuz tollerandi: the Gentiles own subjects, we give you: when you can Hazer without fuss and with no deaths and destruycion the peoples, and without impediment dela conversion of them, or without disturbing other great saint Thomas well as there not unambiguously nor glosses Dr. Sepulveda: Sino Express he says. And these are their words quale feared the doctor should refer the dalles not the gloss of their twisted and escuro sense. Sancto Thomas Dize assi. Ritus infidelium non sunt aliquid tollerandi or if provided ad malum aliquod vitanduz scandaluz vitanduz scilicet ad vel ex hoc quod posset decidium provenire: impedimentum vel salutis eorum: qui paulatim tollerati converterentur sic ad Fiden. Hereticorum etiam propter hoc enim et ecclesia aliquid tolleravit paganorum Spirits, when infideliuz multitudo magna erat. These are the words de128.

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Sancto Thomas. That lighter style can show that the doctor has adulterary auctore twisting of the saints: as the haze of scriptura divine And they also seem: quan little good doctor comments that the nest:, saying: idest ante quem Christiani principes qui essent possent will get them, because it was necessary that the try. What greater scandal: that before the doctrine oygan fee: put the infidels to hate and loathing and detestation della; What greater excidio that infinite Pedaçõ Hazer people by war, for greater impediment to the salvation of the unbelievers who take immense cheer the ynfiernos; And those who are still alive cause you never become, or make it show you fear: never perfect but create mock; And where else Yglesias multitude of infidels never had the hands and more prompt and impediments carecientes window to receive the fee, and convertillos easily (if they preach before the tyrant not removed) that the Indians of our

Indies, then the opposite is the doctrine of Santo Thomas that the same Doctor Sepulveda case aide dogmatizes errors. And so, poisonous arrows and dies working enclabar with infamy: to obstruct the evangelical law at yourself and you become your own breasts is affixan.129. And to what Thomas brings the saint. arti. 8. of that question. 10. Where to put the causes of the war against the infidels that prevent faith, three ways of preventing assign (to wit) with blasphemies or persuading others that dexten, or who do not receive, or by public persecution: we say. First, that raises Sancto Thomas falsely declaring the cause of wars Genandio Hazi, and the compulsion of the Gospel, because he says no such thing saint Thomas. The second thing we say: that none of those three cases militates against the Indians, as is obvious. And what adds to la130 Sancto Thomas.

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q. 94. ar. 3. ad. 2. idolatry that includes much profanity, and screened samples in our apology to err on whoever it is, or ygnorancia, or malice. The reason is: because you do not understand Sancto Thomas in the first place cited. ar. of. of the question. 10. Blasphemies of the respect of the idolatry of per accidens: to which additional ydolatras Hazer not intended against God: before she believe that worship and serve, even that truth is blasphemy resulting from idolatry: of per accidens tamen, hoc est: preter idolatraruz intentions. And this is Sancto Thomas in this question. 94. The qual is not punishable by any judge pure man in unbelievers who never received the faith. Test is this: because the Indians and Moors in Hazer rites and ceremonies of its laws: it is evident that to blaspheme blasphemy resulting from them, like everything hazen in their rites and ceremonies be in contradiction, and derogacion and injury of our holy faith, and to assi per accidens: according to the Apostle santjudas Thadeo in its canonical: hi authenticated quecunquibus ingorant blasphemous: but not the Yglesias pune for her because you tolerate them because they are his subjects and could very well and easily Hazer. But that Yglesias pune and punishes the unbelievers is that which the Moors and Turks committed on purpose, mocking, and disavowing, or infamous to the faith: to prevent the receive do not receive it (should know) in saying evil of our Redeemer Jesus Christ, or his saints, or their Yglesias. And in this speech at the ar thomas Sancto. 8. q. 10. As there Caietano declares: Doctissimo teacher and Vitoria in reading it from that octauo artificial. Certainly not by any means Sancto Thomas blasphemy can be Hazer war against infidels. After this the doctor cheated longer going Sepulveda as tested in

our apology. Everything else that he go, or the Rev. Dr. arboruja of Saint Augustine in his epistles, ydecretos gathereth the ynepta and false and it's all frivolous, because no140.

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walk but looking at the statements and doctrine of the saints for copper-plating, or color, or your Poncon afeytar doctrina150.

The fifth Replica.

To which the fifth objection, and he says getting the sense that he seems exposition of the words of the apostle. 1. ad. Chorin. 5. Quid michi sunt FORIS of historical iudicare Quie. We say that with the same ease with which the doctor gives the exhibition its cabeça: it must be borne in short, as there is proof about what they call the legal qual. Erubescimeus what quemur cum sine lege. C. necklace. 1. illanYc. Mostly what he says being against the meaning of those words that are all Greek and Latin dotor. I already tested in the apologia for ten solidissima reasons, and many yrrefragables authorities: they do not belong to the church the punishment of idolatry or other Whosoever Pecco aperta committed on their lands within the terms of their dues for the infidels who never received faith. Because it has no outside Seys JURISDICTION contentious cases noted on them. What he says that: fini pertinet potestas quam debet ad dispose you of that historical sunt ad finem: true: i ea that quantum sunt ad finem proportionant fini, finis, ad vel sunt consecution conducunt Utilia. That vero sunt, vel etiam preventive potium delayed if sunt longe et finis destructive: pernicious tanoquem Procula rejciunt inima et fini. All that the doctor fully destruytivo manifestissimo Affirm is the end which God and the church and the kings of Castile aim: and the kings are bound by common and Christianos proportional means to achieve: that is, the honor of the divine name Yglesias and gardening of faith and salvation of all those souls by the preaching of the gospel sweet, loving and peaceful. Yr wars before the gospel as the doctor AFFIRMA: it was and is the way to widen your mushroom I Mohammed, one of the Catholics and conservative male ygnora: offender the honor of God put in all hated. and hatred of the infidels the nombre151.

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christiana and the same Christ, be cause of depopulation and Assol efficacissima people that are filled with those Indians, and finally perish and burn in hell forever endless cheer, and therefore,

that God and the church and the kings of Castile are frustrated that their on purpose: and so heinous evils Effect ayan. This is what Dr. Sepulveda has embraced and consituydo for its main purpose: as copious and truthfully against and sequazes: in many treatises in Latin and our romance, and the proven e know that apologia152.

The sixth Replica.

In what he says to me I said: that Christ did not give power to San Pedro in the world because it was not to act: but power: deny what he says. Because neither any such word is found in my apology. What I dixie around there and now it said is, that the infidels who never received the fee, not the forum regularly dela Yglesias: and among other tests, or ProBanco that Trux was, because they are not current christo subjects: as true that the infidels and peccadores by the lack of fee and rebellion of their wills are rebels and not subjective to Christ: according to that ad Romanos. 10. Non omnes et Exodia obediunt gospel. 10. God said through the mouth of Moses to Pharaoh: usque quo non vis subijci michi, then are not subjective in the act: but pontecia are such: because all men and creatures of the world are of Christ, even according to the auctor quanto man and current power of his eternal father received math. vl. Where inferi that for the infidels and ill Christianos Christo is attributed to some power, or power in actu and again in power. The. 1. belongs to Christ in quanto can EXECUTE them their power and jurisdiction if you want, but suspendela. And this part is taken into habitu he says: that is, in act cousin. As having scien-153.

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ence and do not use, or not considered della. Christo Deduzir the actual. 2. Quando peccadores infidels and become, or end of their days each, or on the day of juyzio: when will make their collective will. From these two acts first is habit, and second is the power Quando by some act PRODUZIR habit: Filosopher treated. 2. De Anima. The second power that have christo dixie potential is, by or in respect of the infidels and the quale peccadores until they become: manifesto is to be subjects of Christ, or be for it in power, be they have to act and PERFORM : If the fee for baptism, and grace through repentance and charidad they come. The qual Variation of these two powers, or ways of power: he showed three of San Pablo auctore ad Hebrews. 2. et. 1. ad Chorin. 15. et ad philippenses. 3. and also by Sancto Thomas in the same places for their Comments. Sufficient reasons Trax also there to corroborallo since these auctore bring plenty as

they are express. From there they followed the infidels unless such forum and jurisdiction of the Effect quanto christo and act as such. And therefore was not as subjects, or the forum, or JURISDICTION regularly from the Church: but the infidel power. I understand that the quanto contentious JURISDICTION: and among other things provide the sequel with this one. Because as Yglesias has openings and is responsible, or have subjects: in quanto are subjects of Christ as Prince of Christiana republic. Christo such as the infidels are subjects in the way that power, then are the potential of the republic Yglesias. Pruebasse the consequence: because there is more and more efficaz power, or the Yglesias JURISDICTION over the infidels, which had to be bodily Christ on earth, or they have o be in heaven, nor the auctor love extends from the Church of scriptura to divine tene-154.

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We eScript and sounds. This was also shown by the sentence of Sancto Thomas. 3. q. 8. ar. 3. ad. 1. espresso. Where he says: Quie illi qui sunt actu infidels and if non sunt in ecclesia: sunt tamen potentia Ecclesiastes: that power quiedem Founded in duobus. Quiedem Primuz principalitas et est in virtute Christi Salutem sufficiens ad totius humanigeneris: arbitrij secondary in libertate. Hec ille. Where crafty and clearly assaz Sancto Thomas plays the usual power belonging to Christ that is sufficient to save all mankind, but we see that saves all in Effect: habit then have that power, and the subjection of infidels to Christo and its potential being Yglesias: since they are free of alvedrio to turn to God if quiesieren. And so, it seems that we do not deny Christ aber power and jurisdiction to act upon all men faithful and infidels of the world: as the doctor performs. What we deny is, that although man has in quanto all the divine power that gave the father fazer keep the law of nature and preach the gospel regularly suspendiesse not out of respect into execution of the infidels who never received the faith until convertiessen, or until the end of his days, or the world because it suspended affirm. And this is power in habit, or acted first, but it does not follow: what works for the doctor to infer, that a and Christo granted power, or JURISDICTION to Saint Peter and his Yglesias: to punish the infidels who never received biven faith and on their lands and kingdoms Offense paragraphs without it. The Rev. Dr. qual sepulveda never ever tasted. From this it seems not worth the consequence of that glory actu non habent: ergo non habent. Potest enim antecedens intelligi act. 2. Non autem's cousin. Unde habent habitu: idcirco non bene entourage: ergo non habent simpliciter. Non est c. Quen

admodum egregius argumentatur doctor. Everything but the reverend doctor responds to the sixth objection, you can easily find near the machine-155.

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ra prudent reader: to be against, mostly, where the emperors talks with ydolatras dissimulaban although those who were his subjects, to avoid scandal and damage that removing idolatry Abian necessariamente be followed. And that's part of what no girl against her opinion Diffuser bring our apology, but if idolatry is pudiesse destruyr without scandal and danger and harm and hindrances in the subjects and in subjects not: Who can deny or doubt: but fuesse ydolatra: that anichilarla Sancto fair and serious, and therefore before the doctor confiessa what we say we are against diga.156.

The seventh replica.

To which the Lords help on chapter canon qui super voting historical: they call it for only sin against nature and the idolatry can be Debele and punished the infidels: and it said that it has to understand if blaspheme the name breeder in the lands that were formerly of Christians is cavillation: deception as the answer to but the doctor sepulveda. Because of this reason that I give are in my apology to gloss sufficientissimas canonists. What qual hizeran them if they were alive. Understood because of his doctrine, as understood by the doctor, not large and intolerable absurdities follow, excisions of peoples and kingdoms, shame and horror of the fee, and other things of such learned men yndignas. Quanto most doctors do not understand the canon, that the infidels are peaceful and not infidelity, but only the pure theologos called the negative: because they have other nefarious ydolatras and vices of Assol ayan then and put to the sword. For if by the preaching and teaching of the fee as that preached by Christ establescio removed and banish idolatry, and such services as the Indian experience every day: from lo157.

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qual Dr. Sepulveda is well fast: as serious as it said doctors could not feel: that obiessen war before the preaching of destruyr; probabilissimo is true, that if such infidels as Indians distantissimos of Turks and Moors in times abia and knew: Obiero and know: what the doctor never planting Dixor or feel. Perjury after the Rev. Dr. raising the Lords canonistas.158.

The octaba Replica.

A repeated what barbarians: repeat what the doctor not advisable, because neither understands Sancto Thomas: and dissimula Aristotile the doctrine in its policy. And so, we say that the Indians are barbarians dela. 2. species, four assignable, in truth that our apology. And of those treated in Filosofher. 3. not from the book. 1. of politics, as they were and are many nations oy very policies and wise, and as a second Sant Chrisostomo were the three wise men: and they were our passer The Spanish, as Trogus Pompeius at the end of the book. 44. And of all the hystoria testifies. Where he says, nec prius perdomite Provincia iugum Hispani accipere potuerunt: Augustus perdomito world constantly quem ad eos victricia transtulit weapon populumquibus barbaruz FERUM legibus ac vite ad usum cultiorem traductum Informam Provincia redegit. Hec ille. And because the Spanish people was fierce barbarian tribes: the Rev. Dr. ask is: if it were right and advise on: the Romans hizieran them redone Tirano giving each other hand as was done in the Indies, for taking gold and silver to Spain then I-159.

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nia: our grandparents perished in the souls and bodies like the doctor with his fictional and obnoxious colors support rigorously sought; Or if you liked the: that in cordoba santiago hizera what I in Seville, The Indians are so good and so understanding sharp wit, so much ability and so docile to naught, Whosoever moral and speculative doctrine, and so ordered by most proveydos, and reasonable in their police, with many laws justissimas, and both have used the things of the fee and religion Christiana and morality, and correction of vices wherever they have been indoctrinated by religious groups and persons of good life, and take every day: quanto nation in the world is uploaded after the Apostles at the sky and o is would find. I leave it said the admirable use of them has Given the fact that in the liberal arts mechanica and read and write and sing music and musicians of all instruments: grammar and logic and everything else that has taught them and they have heard it. And for God deprive Dr. Sepulveda of the news in all this: I attempted child will not harm your conscience out of a man as learned in other things and so dear as it is: that I might not be so wrong laberintho, something very dignified than before I started trying stuff that did not know: the report of the servants of God and the preaching and conversion of these people Abian sweating many nights and days, and no precipitate is giving credit to the worldly and tyrant men that justify the latrociniosy robberies and murders that have been usurped and the states that have gone up, with immense bloodshed, death and ruin of countless innocents,

who persuaded him to compose his treatise. And what most hurts the person of the Rev. Dr., between people and God-fearing conservative and 160.

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with news from the Indies eye is, relatives and bring at auctor yrrefragable to Oviedo in his nefarious falsissima and general hystoria I call nurse was one of the robbers and destroydores tyrant of the Indians according confiessa he himself in the preface of the first part SECUNDAIRE. 6. And in the book. 6. c. 8. And the Indians porende enemy capital. Judge it by the wise if it is for against the Indians ydoneo witness. In this however calls the doctor, grave y diligent chronicler. Because I am a palate to taste how necessary relief of truths in that pony. Being that hystoria little leaves filled with lies. This eventually tested in other treaties and in our Apologia.161.

The ninth Replica.

To which responds to the ninth objection, as I affirm, that the war is before impediment to the conversion of Indians to help: because of the damage they are taking hatred against the Christians: and besides this the customs and life soldiers is such that their wickedness good enough to have the religion they follow, and answer your favor of the most reverend doctor who also takes the frantic hatred of the doctor who heals, and the spoiled boy to a teacher who punishes, but not poyesso of ceasing to have as he says Sant Augustin Hazer inthe c epistle. Assaz say that even that if the sight of whatever is not understood by Christiano, is a clear answer imposition of the Rev. Dr.: and so Escura solution that is not worthy of an eye or Christianos oydos long as shown in our apology emos : but as the doctor dissimula non aber seen, which is your calunia and answered, replied that deceives the semejança pernicious. Because the Indians are not frantic de162.

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which he says Sant Augustin. For St. Augustine speaks of the stubborn and obstinate heretics as more than the bright sun (if it said can assi) Paresce by them. 48. y. 50. Epistles to the doctor he go to color his obstinacy. Write to the Count Sant Augustin bonifacio devotee Christiano, showing you the difference abia the heresies of the Arians to the Donatists. And gave him Quex reason as heretics of the emperors Abian laws made against them on request from the Church.

The quale even at present they were hard to sustain as the dimensions to the frantic, but then charged horror known his health, and converts: they enjoyed Connell. And he saith. Hoc enim qui contigit donatistis accusatoribus Danielis sancti. Sicut enim in lions sic illos sunt leges in istos converse. And a little over the bottom. Pro eis magis iste sunt leges that videntur Adverse illis quem multi sunt et per illas corrective quotidie corriguntur: atquibus correct and ab illa esse furious pernicious liberato agunt gratias. And over the bottom. Molestus et medicus enim est et pater indisciplinato furenti frantic c Filio. Then the doctor brought little good against the Indians which brings Augustin Sant heretics. As can be heretics by force reducidos the faith that the promised baptism, as are nationals from the Church: the Indians are not because while subjects do not receive the baptism. And so, not frantic (to wit) obstinate and stubborn. The same we say that they are not children or servants of those bad boys that annotates the incumbent Yglesias bring them to school, because first it is necessary that children are by baptism from the Church. But until they are children or can not for the Yglesias annotates and violence by bringing the seconds that. 1. ad. Chor. 5. Quid michi of historical qui sunt FORIS iudicare, but by flattery and sweet, gentle, soft, peaceful, loving and Christiana conversation going with them as sheep among wolves: no co-163.

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mo wolves and thieves and robbers among simplicissimas mansissimas sheep, as has the provision of their prince Yglesias teacher and Redeemer. Mathei. 10. Luce et. 10. And as the apostles and all Yglesias hizieron always accustomed universal. And so Saint Augustin in centurionis puero sermon exposing these words: quid michi of historical FORIS qui sunt, and in many other places, and ordinary gloss, and all the saints Greek and Roman doctors they say about them: his. s. blandiendun infidelibus est: non irascendun: ut per amorez Christo et dulcedinem possint would profit. And so, also taught at San Gregorio. 15. epistle of the book. 11. And this decree inthe Distin. 45. Chapter qui extraneos sincere intentions to Christiana religione ad fidem cupunt perducere blandimentis debent straight non asperitatibus studere: reddit mentem ne ratio flattens quorum poterat revoked: Pellat Procula c Assertiveness. And in the epistle. 34. the book. 1. Dize also because they do not believe what he said at the event: eos enim qui christiana religione discordant: mansuetudine, benignitate, ad monendo, suadendo, ad fidei unitate congregaré necesse est: ne quos Dulcedo pretentus predicationis et futuri ad credenduz

iudicis terror should invite poterat: et terroribus repellantur minis. O portet ergo vobis ut ad audiendum of Benign dei verbuz convenient: austeritatem that supra modum quam extenditur expavescent. Gregorius Hec. What can be more clear testimony against Rev. Dr. calunias of this; item Saint Denis in the epistle ad after quasi monachuz demophilum: doceri quipped decet non supplicijs affici ignorant. Sicut et SCLC sed non ad manum cruciamus ducimus. And a little over the bottom. Horroris ingentis Hoc igitur est: quem Christus qui summe bonus is errantem requirit montibus, et vix repertuz Revocatus fugientemquibus sacris humeris revebit: 164.

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abs affligitur you, repudiatur, abijcitur. Search christo the mountains and the wandering sheep fled in fear as they are simple and gentle with infidels and after work to penalties and with difficulty found, throw it on their shoulders is a sign that those who never received the faith and we never offender that term to be their Christianos christo Lance and lunge after them to convert to the faith as AFFIRM the Doctor sepulveda, and holy martyr Polycarp disciple of Saint John the Evangelist, in a letter he wrote to the Philippians he says too. Vos omnes in conversation estote Vicem subiecti Verame Considerant irreprehensibilem in gentibus ut ex bonis et veris operibus you laudem accipiatis in vobis et non blasphemetur dns. Judge nomen autem illi per quem blasphemat dni. Oens docete Sobrietatem ergo et in qua vos conversamini c. Yrreprehensible conversation and works will be among the infidels commendable that they receive from alabança Christianos and christo not blasphemed: before the preaching of the faith put to the sword the infidels, and wars and wars haziendo the Pedaçõ; are these works of templança and sobriety in which emos to talk and teach the Christians, and if Huyro day of our juyzio of that court, which is threatened if such via dañacion sempiternal to preach the fee take, and if I could escape that Ue, whosoever via persuadierey such requests, it remains clear: quanto hit the doctor to try to bring war to be lawful Hazer the Indians before predicalles the faith because of convertillos: semejança only the boy's frantic and spoiled. After death, stolen, anxious, frightened and shocked, in captivity, their wives and daughters raped and dishonored, and put into hatred of the fee and Christiana religion that are works of all these soldiers, that road will raid this that the doctor has invented; sino165.

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satisfy itself was raided and robberies and violent cativerios and usurpations, which Obiero done: and this is all claimed by the tyrant. That result could Hazer committed these works after such a good life clerics and friars as he says that the apostles Hazi, and this bolt does not re-injure the reverend doctor, as he says as Hazi the apostles: They sent the apostles as the EMBI want Doctor: thieves, robbers, killers, vicious, abominable tyrant front, 166.

Item nest more the doctor: and this is what he says in the epistle Sant Augustin. 48. If terrentur infideles et non docerentur, dominatio quasi videretur unlikely. Et rursus if docerent et non terrentur vetustate consuetudinis obdurarentur c. Question: to put your home infidels, does not say that word Sant Augustin, but only. If terrentur et non docerentur: carrying out its purpose: talking about the heretical Donatists. Qual it seems for the title of the epistle and throughout. The title he says. Beati Augustini ad vicentiu donatistam rogatistam of Corrections et multorum hereticorum exaffectu gaudentis c. Then do not speak regardless of the infidels. It is necessary Demanera Miralles hands in his writing and also what he says with his tongue: reading what gathereth the Doctor. I do not want this because it said more would be much extended. Rev. Dr. Read my apology and we found answers to all your calunias prolixamente.167.

Replica Decima.

In what he says to the tenth objection, that the pope has power and commandment to preach the gospel for himself and others around the world: we give it: but the consequence that follows the reverend doctor (to wit) that may be forcados oyr infidels to the preaching is not of to-168.

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do very clear and rather thinner investigation of the truth that the doctor should Hazer haze that it is becoming apparent. Because we see Christ son of God Quando EMBI apostles to preach not command those who do not quiesiessen hiziessen oyr the force, but peacefully in auquel saliessen place, or city and sacudiessen the dust of his feet on it, and reserve the penalty for those final juyzio as it appears in the ca. 10. St. matheo.169.

Item Quando in the city of Samaria their very real person and not wishing to divine the Samaritans Recebo: and the apostles asked permission to quemallos housing with excessive clearance of heaven: that out of more wars efficacia that favors the doctor: the harshly rebuked for this: abia not come because (he said it) to lose the souls that the doctor wants to throw in the ynfiernos: salvallas but, as appears by Saint Luke ca. 9. In quale two witnesses are two

arguments valedissimos and fortissimo in the sacred writings: e know where to take shape and dotrina to straighten and organize our lives, and compose our customs. One is: ab exemplis: and the other is ab auctoritate negative. Although this has little body rearwardly in contentious civil things, but very large in the divine scripture. Quale use of our savior Quando saw was proper for our instruction that and you use the church and the saints councils and doctors. For the first affirmative argues in this way. Virtuous men wise and prudent and more saints hizieron such works in this and in this way they are imitable: fire us and we owe them imitallos Hazer. For the second argues assi: virtuous and wise men in such and such matters concerning the building of life, mostly christiana, and preservation of good conscience to the keeping of the law of God: not hizieron this: where should it agree not to Hazer dexaran: ta-170 and fled.

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inconvinientes them and such, then we should not Hazer it: and they and we like the Huyro. The first: ab exemplis affirmative: use our savior through San Mateo. c. 12. Deffendiendo his disciples against calunias of the Jews, by saying: David did not Leyster Quando was hungry I go into the temple and ate the bread dela proposition that no one could reach them: For this exemplo proved that the disciples was lawful to take of the spikes to eat even that fuesse Saturday. The second use of Saint John ca. 8. Alli: Abraham non fecit hoc. And Yglesias used dest: Christo and his Apostles never granted pardon, but that was corrected and amended, then we should not grant (to wit) absolving those who are in mortal Pecco. 24. q. 1. ca. Legat. et. 1. q. 2. c. pio quam. And in the council rake. c. 6. If any particular person to have broken the idols ydolatras by force and against her will and that cause is there dead, because the Gospel is not written, nor is it that the apostles made somewhere ayan: pleases us and determine , that the son is not placed on the number of martyres. And St. Thomas inthe. 22. q. 10. ar. 12. Also argues: per locum ab auctoritate negative: assi in saying: the universal custom of the great auctor Yglesias is more than the sayings of some saint, Jerome, or Augustine, because Yglesias not used to baptize the children of the infidels against will their parents then we do not we Hazer. By way of what hizieron, or hizieron the prudent and wise and virtuous men, and much more than they acted and fled, or vitaron the saints, and all our God and Savior and His apostles: we must Hazer, or Hazer ceasing to act, or avoid us, and par example of that, and imitating what they hizieron haziendo: Hazer and dexando of what they dexaron: e know to order our vidas171.

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and reform our ways. Because otherwise we shall say no Sant Paul ad Ephesian. 5. Sicut dei estote filij charissimi imitator. Et ad philippenses. 3. imitator estote fratres mei et eos qui ita ambulant observatories sicut habetis are neram c. And St. Gregory: ois Christi actio: nostra est INSTRUCTION. And the reason why we should follow qual exemplar of the virtuous and good in acting, or ceasing to do is: for those who are virtuous and good: they are wise in things agibles and customs (such as more targeted and near the reason) is the rule qual rectissima of our work. Thus saith the philo. 2. Ethics of the means of virtue is that which, according to the wise to determine. And the wise will understand not after the speculative reason, but the practice, and about things agibles. And at 6. Test of that work: that the statements and determinations of those: in virtue without further testing or we witness assent, or assent to the grant as demonstrations in mathematics from the sciences. For as without comparison the saints and servants of God mostly Fuessen apostles, and be wise in virtue and wisdom of the infinite distance Christo father is evident that e know to follow the events of Christ and its sequazes acted according to them, or dexaron to act, and report those rules and regulate our lives and make up our customs. Christo EMBI Quando as apostles to preach, gave way to what Abian of Hazer in case you do not quiesiessen oyr or Recebo: and this was that they sacudiessen Cappato dust from a witness of the ECCP and not to oyr forçassen : qual as if he saw reason to be under dexara not teach, command, and it said, and that the work showed to be wrong with the reprimand of San Juan and Santiago, then temerity and presumption and great Pecco be: we do our otherwise. And so, it seems that is not new nor false dotrina what I say as calunia the doctor, but catholic and Christiana.172.

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And they are not contrary to this the learned men who are truly my opinion, because one thing is to have power to remove the impediments Yglesias who maliciously set themselves to preaching, and a very diferente oyan força the infidels that preaching against their will . Because the first bidder may Hazer is: the ends do not. And so not what they feel different than I affirm, but only diverted most reverend doctor right reason. And finally you want to be in this article: thisreason nothing is hurting the Indians this objection, because any resistance put oyr evangelical doctrine: if sela preach without murders and robberies and tyranny as mandated by Jesus Christ, and

required by Christiana mansuetissima Purissima rectissima and religion: another thing is if they want to give as dogmatizes the doctor. Because in that case either unwilling oyrla hazen and Hazer Pedaçõ to pursue and which sela dieren, and to judge it as bad thing and contrary to all razon.173.

Eleventh Replica.

To which responds to the eleventh objection: where I say that if innocent to free the Oppressed Fuessen Hazer is obiesse of more innocents would perish by war, and that of two evils, or damage the child has to choose, and the Doctor says that, ill do the account for every year in New Spain were sacrificed more than twenty thousand people, and treynta years he has won that have escaped seyscientos thousand. I say the first thing you go into account the doctor and me. The second thing I say is not true it said: that the new Spain twenty thousand people were slaughtered or fifty percent or year by year, because if fails to find esso out as endless as we find people. And this is only the voice of the tyrant, and excuse and justify their violence tyranicas and having Dessolles opressos and the Indians than the vintage hizieron tiranzallos subtracted by slaves. And this aim the que174.

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they want to promote as the Doctor and his sequaces. Lo. 3. I say that has had very bad dotor: because most truly very best we can and it said: that the Spanish have sacrificed their beloved goddess yadorada Cudicio of them in each year of those who have been in the Indies after entering each province, that in a hundred years the Indians to their gods in all sacrificed Indies. That the heavens and the earth and the elements and stones testify and cry, and the same tyrant who perpetrated not deny it. Because quan see is full of all those kingdoms Quando people in each one entered were: and such we have oy the unemployed: they are destruydos and strains. Verguença great and we had to confusion vituperative aber: fear of God because we lack: love color, or excuse such despicable and nefarious deeds, having before my eyes more land in luengo and wide across Europe to and from Asia, which aber goods and wealth with extreme cruelty and tyranny ijusticia stolen and usurped, have deserted, barren and Assol a work of forty-five or forty-eight years: quale plenissimas saw: and humanissimas poblatissimas of people were. And if this considerasse charidad lovingly and with the Doctor Reverend sepulveda: conosceria Hazer I better note that the haze. And it would be well if he cries respondiessa who died without baptism

by the Indians killed were ten or a hundred and ten thousand were: the qual is false, as it did not hurt the soul and guts and you are torn bankruptcy HEART: about twenty stories of souls who have perished in the subtracted time without faith and sacraments, according so willing to window to receive God made faith: Obiero be saved, and time and space quitalles of conversion and penance to Spanish Despedaçado's against all reason and justice only by seizing her and cativallos: they condemned. Lo. 4. I say Mr. dottor imposes what he says that for reasons I wanted to excuse the sacrifices of human victims to be even by the Gentiles (supposedly) 175.

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were not taken by barbarians and inhuman abominations. And Pliny brings the book. 30. c. 1. What I say is not escusallos before God because they know what God considers them as its juyzio be inscrutable, but I have to prove for obvious reasons and horror ygnorancia likely to disbelieve the first voice or many that are Christianos claim to be against natural law, or Pecco sacrifice men: and therefore, can not justly be punished for this by men, or human juyzio. And affirm more than ever will be forced creditors to some preacher of our holy faith of men going together people military tyrant robbers and murderers as input the doctor would want. And it said that that he says is more foreign to Christendom: not what I say which is the opposite: how to know and whatever may be discrete GRANTED Christiano. And most say they can not easily prove to be against God's natural law to provide true, or false if and esteemed as true: human sacrifice victims. Before probablesy for good and almost inconvencibles reasons can be persuaded to the contrary. The attitude put into our apologies to the long and were read in the presence of many theologos and lawyers, and some of them persuaded some barbarians to the Romans: when not sacrificassen forbade men and their problems pagi account. 465. Plutarch. And seeing the Romans themselves were defeated and greatly troubled Hannibal to placate gods Ayrad believed to be against them, killed a Frenchman and a French and a Greek and a Greek forum boario: as he says there Plutarch and Livy at. 2. dela book. 3. decade. And ytalìa by Necessidades that were suffering hunger and other hardships: they were convinced to give the first of the men in sacrifice even that bad Hazi were referred according to Dionisio siculo halicarnaseo in the li. 1. the history of the ro-176.

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hands. The French used a lot this sacrifice is mostly Quando Veyan in some serious diseases or other hazards of death such as war. And the reason they gave was, it seemed that to remedy them, or save the lives of men, but men were offered life placate the gods are not immortal. Julio Cesar Assi testifies in his comments book. 6. De Bello Gallico. Where dize assi. Natio est ad modum omniuz Gallorum finger religionibus ob eam causam atquibus affectio grautoribus qui sunt in prelijs periculisquibus morbis qui quibus versantur: immolant homines aut aut pro Victimis is immolatuos vovent: qui pro vita hominis nisi hominis vita non posse deorun reddatur immortalium placari arbitrantur numen. Eiusdem generis habent Publiceque Instituta sacrifice. These are his words and obo no nation in the world, or very little less of everything, and Spain itself, as shown by Strabo book. 3. in situ orbis usasse not offer the sacrifice of human victims gods: induzidos by natural reason. Because God esso and more is owed by all men. And even consider the doctor a few more days of purpose of those who have studied: hara no evidence to sacrifice men to God actual ofalso if it's true estimate: it is against natural law, divine positive scelusa omni lege vel humana.177.

To which the Reverend Doctor nest, to kill in just wars ynnocentes: Accidental thing and being is the mood of the good prince does not impute sin c. I answer that when in just wars kill innocents without sin is peraccidens or accidentally. And to make it excusable peraccidens and requires, that in no way can be ended as just war and achieve victory, if that act is not acaesce haze of whom is dying, or killing innocents with the innocent, or guilty. Assi as Quando We also request a fortress fight and overthrow Don-178.

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The occurrence of aber and some children die. But if to get the victory It is not necessary fight: aving news mostly true, or probable, that there ay innocents is no longer per per accidens but faith and attempt to kill the principal that there muriessen ynnocentes. And so the prince if mandasse and all who would fatally executassen peccaries and forced to refund all the damage and without true repentance would not be saved. The reason is: because as the war and the acts it is necessariamente hazen (such as murders and robberies and so on) are wrong per se works: never again be moved, but is more and can not pure need of it. Assi what he says St. Augustin. 23. q. 1. c. Noli. Voluntatis pacem habere est: Belluzo autem necessitatis. And Nicolao potato. q. 8. Of that cause. c. If urget necessitas nulla: non solum sed omni tempore quadragesimali fear to

prelijs abstinendum c est. And this fact alone how necessary Pecco excuse than those deadly acts per se bad and alias reports. For as in the case proposed: no aya necessar to combat strength: manifesto is attributable deaths and damage not only the ynnocentes, but one of the innocent. Because since this war is unjust according to the true statement of the safest theologos. Assi is the case of the Indies: ay not necessar move any war. Because to remove and extirpate the vices that are killing the Indians for killing men was in a few parts (and one that was in many) with only the preaching of the gospel and not to cruel wars are very easily removed. And so, as governess moral certainty, that infinite ynnocentes and between them such as wives and countless children and adults who do not know nor approve those vices: mortalissimamente sinless and obligation to restitution for any damage: it is im-179.

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possible for the cause that he says the doctor Hazer is war. The authority is Gerson gathereth the opposite of its purpose, and haze but if you look tired eyes as I hang from the AFFIRM study: for that he says: one utilitas reipublice excusat to mortality aut notabilit peioris evitatio damni advertising: sit quem privatun damnum ex proveniens beautiful. Manifesto is to be more and worse damage to the infamy of the fee, and horror of religion Christiana: iniquissimas resulting from the wars that the doctor wants to go before the Gospel: the impediment of the salvation of many: dañacion then incurred then rend and kill tyrants: the deaths of countless ynnocentes that those sins are not blameless in the lands to which they are committed, as are children and farmers wives, and others who did not commit, and many others who do not commit if the princes and priests are not made to them and mandado.180 fuesse.

Item the occasion and animosity Argullós and charge back the tyrants forever captivate and steal and those people and Dessa opprimir them Hazer war without scruple Hazer committing sin. For which reason always go and live in a state of mortal sin. All of which they are shown to be greater public good, not the few innocents who die because of sacrificcallos: as in our apology we have irrefutably proven. And the Rev. siemre acaesce doctor you this: that if auctore that against the straight and own understanding of them, twisting it done: to come by straight REDUCING via medium was otherwise stop its stubborn attempt. To what but the eminent doctor argues, that if those ydolatras, or barbarians just defending their religion and idolatry (as I say supposedly my confessorario yen clearly testify) siguesse that fairly and without sin c honorable the idols.

Respond to about it said: that of course the error, or wrong with the ydolatras consciousness that those gods are real God, or all181.

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true God whose honor and worship them: not only are fair or whether it is better it said probable cause to defend their religion: but so are therefore obliged to natural law: that hazen but what if need to lose lives in defense of her and her idols, or gods and mortal Pecca Yran to hell for that sin alone. The reason is not many others in our apology is ASSIGN: because all men are naturally obliged, to love and serve God more than us mesmos, and therefore, to defend their honor and worship to death including: pro et loco fear: according to that ad Romanos. 10. Ore confessio fit autem ad assi notice it salutez where doctors and Sancto Thomas. 22. q. 3. ar. 2. And it seems the death of all martyres. And oh quanto a difference to the obligation of those who know the true God, as are the Christians: those who do not know, that have or deemed to be true, to some God-like to and not unlike that which flees agena know the woman not to commit adultery breaking the commandment of the Decalogue. 6. creyesse and estimasse that was required to know the woman agena and hiziesse but what broke the divine precept. But it is evident that I sinned mortally conociesse since it fool you. The reason is: because consciousness requires ygualmente wrong league and as the conscience: Licet non eodem modo. Quia conscientia Ligat straight simpliciter et per faith peraccidens wrong vero, et secundum quid. In quantum. s. apprehenditur ut bonum, quod est malum. Unde peccatum non evitate if fiat: if autem non fiat peccatuz incurritur sencundum Santum Thomas. 1. 2. q. 19. ar. 5. et. 6. et. 2. sentenciarun distinctione. 39. q. 3. ar. 3. per totum, and elsewhere. And so it was deemed ydolatras be those idols and seize the true God, or that they serve and love, or should servir182.

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and worship the true God, because in truth the universal concept not straighten his not going to stop, but the true God according to Saint John Damascene and Gregory Nazianzen and St. Augustine and Boethius and Saint Thomas and all the saints that address this issue : also known by natural reason the first principle which belongs to synderesis agendoruz (to wit) that God has to obey, honor and serve and integrates with infidels, it follows that the false shelf and said error estimation and ligation of consciousness: they are forced to defend their God, or gods who are

true God and religion, as we Christianos deffender we are to ours christiana true God and religion: and if not hazen that as we sin mortally hiziessemos would sin but what if necessar happening. In this missing semejança: haziendo we deserve it, and they incur as the eternal haziendo dañacion. Because haziendo it, or no hazen haziendo against divine precept. And understanding Tullio be forced all men deffender natural right to their God, or gods for having the true God, blasphemes in saying in French which was the eleventh sentence by Marco Frontera: that degenerated and were strangers from all other nations Hazi because Defensión war of the gods. And he saith assi. An nationes ists. s. Gallorum iusurandi ac metu deorum religione in testimonijs dicendis immortalium would stir arbitramini; That presumption to more ac terrarum nature gentiuz dissentiut: religionibus pro suis quod cetera beautiful suscipiunt: iste against religionem c omnium. Hec ille. And so, not follow him to the doctor follows: Pecco that can fairly and without honor and serve the idols and ydolatrar: for precisely the deffiendan or expected, or are forced to defend them. And because his mercy no adverse-183.

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tio the nature of the error that ydolatras suffer and the subject of the erroneous conscience, by his argument paralogizo.184 esso.

In the rest of the opinion that he says probably c. Dize say that opinion is likely in whatever nation not respect the rules of reason simpliciter, but that seems assi and use it and pass some business experts, or art to which occur err ..

Item held by the wisest and most prudent among Whosoever people and minors who are ruled and governed popular: because those shod in truth and not be wise or prudent to respect the right reason: mostly on the fee and divine law. Because no true virtue ay, ay, but where true knowledge of God, as Saint Augustine saith. By this way they say the lawyers, that errors inducit opinio communis probability: ut in. ca. unique. iuncta gloss applying. prelate. book. 6. et. 1. 2. ff. Iur et fac. Ignored. Asked the Rev. Dr.: if the Romans were people according to the policy and good: and if abia Filosopher including prudent and wise, then what those Hazi approved and followed, although it said could likely be fuesse error and large. As the opinion of the gods and idolatry rather dutifully followed and approved the Romans, then between them and their nation, it said it could likely: because the giblets and commoners: they must not apreguntar yr prudent to other nations if you hazen or probably its biggest yntroduzen quanto a right reason. Then he says

the opinion is not likely to respect the rules of reason simplicité, but because assi assi Paresce and use it and approve those that are estimated by wiser and more prudent in whatever nation. Then empty of substance and entity is all that the Reverend brings doctor if At any article of this materia.185.

For what more he says, "what am bringing in aber sent di-186.

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I sacrificasse Abraham to his son, but is against me: I say too bad you test it said that God does not consented to it sacrificasse. I ask you: that is what God's command to sacrifice, some of the great mystery beyond he meant: and the proof of the obedience of his servant wanted Hazer: also to imply that everything is due and if not consented after killing it was by the indulgence of his infinite goodness and compassion that ubo of Ysaac. This reason is proved by the vote of the qual compliments IEPT to sacrifice his daughter. The qual stepped to the indiscreetly abia seeing God commanded Abraham as he says there toasting. Iudicum. 11. q. 48. y. q. 52. And by the same sacred scripture: God seems to approve this vote, of the completion of: as appears in the Epistle of Saint Paul to the Hebrews. c. 11. Where numbered among the saints the apostle to IEPT. And also: what he says Iudi. 11. of IEPT that before the vote IEPT hiziesse spiritu came upon the Lord: and after all God gave him victory over their enemies by the qual abia consequacion voted. For all of which they accepted God seems aber such a vote and therefore to velle term sacrifice of men. By these arguments and testimony of scriptura: Augustin Sant dares not determined entirely to blame IEPT. As appears on questions about his book the judges questi. 49. the same as if he go the doctor. Assi which they believed to degrade IEPT with such a vow to God at least after the vote, and by those perishing three arguments that God does not reprobate: not much to the infidels creyessen to offer men to God, or who had for God is a God thing proper and pleasant. And it consented to Abraham's son after sacrificasse: it was not because he was not debiesse: but in his infinite goodness and compassion of Isaac, and even because he was determined to take the meat. The same we say of los187 part.

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firstborn I send you ofreciessen of Quando men wanted the redimiessen for lamb, or the shekels, or the pigeons, or doves Exodia. 13. et. 34. Levi. 27. Nume. 8. Luce et. 2. At the ends of this

objection say that here the day of juyzio, some unbelievers will never be forced or quanto quanto God or men, to believe the faith of Jesus Christ, if she were the accusers of warriors murderers robbers, tyrant, and would want to insert it and dies by Dr. Sepulveda. And while we were not virtuous men and preachers accusers and Christianos real life, and no tyrant company, never run against the infidels (mostly) the Indians and the like: that's Gospel. Quivera non crediderit condemnabitur: Because other without fee Pecco can not send and can be r Yran to ynfierno.188. Twelfth Replica.

A final objection: are such huge mistakes and scandalous statements against any evangelical truth, and against any Christiane: embueltas and painted with false zeal Real Service: dignissimas of punishment and durissima pointed remonstrance, the doctor who accumulates the sepulveda: that no that fuesse prudent Christian, should be amazed, if not only against long escriptura: but as a capital enemy of the republic christiana: abettors of cruel tyrant: cultivator of the human lineage: planter mortalissima blindness in these kingdoms of Spain: I would like challenge. But the most modest repudiation under the law of God compels us to respond briefly to each particle of which touches here: the great confusion will confirmada.189.

To which he says first, that the intention of Pope Alexander was, that the Indians first por190 Fuessen subjective.

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war conquers the doctor called in all its romance and eScript in latin (saving your reverence) is a great falsehood. It seems from the clauses of the noise of the concession where the narrative about the qual founded the Summer Pontiff all his end, which is the conversion and salvation of those souls: dize assi. Inuenerunt nuncij scilicet terras verify signatures certas island in quibus et quem Plurimo pacific people viventes inhabitant. And over the bottom. Hortamur you plurimuz quem et per slaughtered in dno labacri susceptionem qua estis et obligatio mandatis apostolicis viscera dni nostri Jesu Christi attente requirimus Expeditionen huius modi ut cum omni prosequi not assumere orthodoxe et fidei zelo i tendatis: popular in terris et huius modi Insulis ad Christianam degentes suscipidendum religionem inducere velitis et debeatis. And over the bottom. Et vobis Insupen mandameus in virtute sancte obedientie (sicut etiam pollicemini: pro vera et non dubitameus regia maxima devotion et vos esse magnanimitate invoices) et ad terras island predictive signatures: viros honest, deum partment, scholars, experts and experts: Nicola

et ad instruendum habitatores PRESAT in fide Catholica et bonis moribus destine to beatis imbuendum debitam diligenciam in premissis omnem ad hibentes. Hec ibi in shape. As if he knew Alexander Pope by the same ratio found kings Abian explorers to discover the world that EMBI: that people's living peacefully, as the pope exhorts abia kings that subjectassen first by wars and approve that call conquest and then preach the gospel to them as the Rev. Dr. addressed in AFFIRMA; 191.

Item if the pope plot for the holy baptism they received and by the bowels of Jesus Christ to the Kings, where it puts a precept that such induzgan the peaceful people who receive the religion Christiana, where he gets the reverend doctor, that the intention of Pope was the reyes192 ynduzir.

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to first by war subjetassen predicasse them the Gospel, 193.

Item if necessar imposed by another formal rule to Reyes Catholicos pontiff Summa there. Et vobis Insupen mandameus in virtute sancte obedientie c. Mailed to the Indies that honest men who fear God, scholars, experts, expert instruyr to these peaceful people, as Colligan from the racket of the concession that the doctor: that Pope Alexander aprobasse (postponing the preaching of the soft law evangelica, robbery, violence, death, ruin and depopulation of villages of people) the bloody conquest and espresso Because did not the doctor's words, or clause of the racket where the pope as mostrasse pass via iniquial and Mahomet; manifesto is engañado.194 dangerously walking the Doctor.

And so they do not ever doubt your mistake and deception: veasse and note that there is then the Doctor nest: raising the kings Catholicos a great testimony to His Majesty not endurable, and wants to sell selo service (to wit) that as the Kings with the intention summa pontiff: be still the same Alexandro bivo: real provision for their subjectively Indians supposedly sent by war from the beginning. Lift the Reverend Doctor to the infamous evil suso Reyes said, test first thing in the first instruycion that as the first Catholicos sent to Admiral Quando the first time after he discovered the Indies: the EMBI with farmers and peaceful people not to conquer or steal or kill people, but to build and populate and cultivate the land, and attract and edification for sweet and gentle conversation: charidad works by domestic and love those people, humble, meek, and peaceable, to qual-effect of in the first chapter of the said first instruction that they call the kings

assi. Firstly because it pleased our Lord God for his Sancta mia: discover the said islands and land firme¹⁹⁵.

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the king and queen our lords by industry that the Admiral Don Cristobal Colon viceroy and governor of them: and he has made relation to their Highnesses, that the people who met them I find them to be populated very rigged people to be converted to our holy Catholic Faith, because they have no law or mushroom. It has qual-term and long pleases their Highnesses, because everything is reason to be mainly about the service of God our Lord and extol our holy Catholic Faith. Their Majesties Porende Sancta dessen our Catholic Faith is augmented and enhanced: command and the admiral in charge viceroy and governor, that by all means and ways to try and work that might appeal to the inhabitants of the said islands and mainland: a become our holy Catholic Faith. And to help bring their Highnesses EMBI alla devotee Buyl Fray along with other religious, that the admiral has to wear them. And when they hand and industry by the Indians who came here: make sure they are well informed about the things of our holy faith, because they know and understand as much of our language: and seeking the best ynstruyr it to be possible. And because it best to put in work, then that is coming good now beyond the armed-try and make the admiral that everyone in her van, and that more out of here later: treat well and lovingly the said Indians: not that make you angry one: trying to have the conversation with each other and Familiarity: haziendo cheese is the best work possible. And so, the admiral himself to them: some handouts gracefully the things of merchandize of their Highnesses, which leads to the Resgate, and very honorable. And if a case should be any, or some people will try to harm to the Indians in Whosoever manner that is: the admiral and viceroy and governor of their Highnesses: por¹⁹⁶ punish him much.

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Under the powers of their Majesties that it takes c. These are the formal words of their Highnesses. Judge agora your lordships and rewards and paternity, if well founded his intention Dr. Sepulveda, and if it be reasonable to believe what Affirmed, and that answer would deserve and even that payment of kings Kings If having relationship that the people of Indies were peaceful and coupled to be converted, and sending the first admiral in the beginning, and the first

time and the first instruction that you gave, that for all the ways and means that the procurasse pudiesse convert to the faith, and better probocallos This will ofreciesse and Diesse, gracefully the goods of the same royal treasury that EMBI for Resgate, or commute by gold and silver and pearls, and much to the Indians honrrasse: and that the Spanish tratassen well and lovingly, and castigasse tratassen that badly either, says the doctor, and get up to Reyes Catholicos at first the Tyrania abominations against God and the law adopted calling conquest: I ordered; Send Summo cuydado have all the ways and means which may convert, the very honorable, and Dallas merchandize their dribbling and handouts for probocallos graciously to greet the faith that tratassen the Spanish send them lovingly: and here the contrast very well punished fuesse hiziesse: are words from which you can infer that Hazer mandassen kings conquiestar wars and the Indians before them to preach the gospel, or to put into hatred after racionabilissimo of faith, and that it had: convert religion and bring the aber Christiana, some better los Reyes Catholicos understood the intention of the Pope that the doctor: for handling the (as haze all auctore) would want to give entender.197.

The second is proof that his deception and error, by a clause in the Testament of the same king-198 Serenissima.

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na Dona Ysabel which was to have understood the intention of the pope without horruras of passion better than the doctor: the qual dize assi.199.

Quanto item by the time we were granted by the Apostolic See Sancta the islands and mainland of the Ocean Sea discovered and undiscovered, our main intention was to pray while the sixth Pope Alexander of good memories that we made the concession: induzir and attempting to bring people and convert them to our holy Catholic Faith, and mailed to the said islands and mainland, pearls and religious clerics and others learned and God-fearing, for the Vézina and instruyr dwellers them in the Catholic Faith, and teach and provide good manners: i give it due diligence, according to more inthe long letters of this concession is contained: porende beg the king my lord very affectuosamente, and charge and command to the Princess that my daughter and her husband Prince said: that assi do so and met and that this is their main purpose: and that it put a lot of diligence. And do not consent, or result, that the Indians, citizen and residents of the said Indies and mainland wins and winning: received no wrong in their persons or property: more

controls that are well and fairly treated. And if any have received any grievance: the remedy and provide for so: anything that does not exceed what the letters of that concession, we are injungido and sent. Hec illa in shape. It seems to your lordships grant and fatherhood that conforms better Serenissima Reyna with the intention of the pope and God: so affetuosamente sending peace and gentleness and love for combidar, and bring faith to the Indians, not the doctor violence, and wars Tyrania, then the Doctor goes engañadissimo and deceive you to this famous query: 200.

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and flatter and destruyr Reyes wants to future and present, that is your Majesty. Many other decrees and instructions, actual letters, and provisions, and laws made at various times, by the Kings passes and by His Majesty, are in the archives of the Royal Council of the Indies: for the attitude prevent and hinder the war: and send it to them by Indians or war or any bad treatment, but it by peaceful and loving: they remove the fear of having to see the Spanish as fierce, and have experience of his cruelties, as they are people so humble and meek, to voluntarily and gracefully without fear oyan evangelical preaching, and aficionados of our religion christiana. Because they have no other impediment, if not fear and evil deeds of the Spanish window to receive our holy faith. From this it follows clearly from another deception and blindness of Dr. Sepulveda: why it should: that all the damage and theft, Matances, and depopulation of over three thousand miles of land and pobladissima Felicissimo: Always hizieron and perpetrated the tyrant in those Indies: not auctor de los Reyes de Castilla, before anything has been done against their espressos errands and prohibitions, as demonstrated in our propositions treynta hezimos for declaration and defense of our confessorario and other our tracts. And so the artifact of the Rev. Dr. is without some fulcimiento truthful, and anullado vanished. In our Apologia larguissimamente answered: where the color could be the very reverend Dr Cavill, all clauses of the bulla of Pope Alexandro.201.

It also said it follows not only be iniquity: but absurd and beyond any reasonable purpose, which di-202.

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Dr. ze there then later (it was roasting) that approval of that war and conquest tyranica: Pope

granted indulgences bullae and colleges and to erect Yglesias Cathedral and bishoprics and monasteries and other spiritual things. Quanto Christ with Belial appropriate: and this is the purpose quanto: judge him your lordships and rewards and paternidades.203.

Such a good match or resemble what there is is followed by the doctor: haziendo ygualdad two-stroke or two cases. In a subjective one from receiving the Indians before faith. The other after their spontaneous will receive him. Where Suppon be argued and more necessary because, or so necessaria removing impediments to the preaching of the faith (the quale and the Indians never put porn perse, that is it said: If you give them no cause or occasion for it) and preserve the faith, after the Obiero receive him: who is the second time, or case. Therefore: ygualdad haze of law, or precept, we have to preaching the faith to those who never received: the conservation dela in which she received any Obiero. In all of which they show is their deception: not a lot considering the Difference that each have those two times, or instances, and thus the right inequality, or commandment, that we pursue both two cuydados obligan.204.

For splitting, the first thing we have only right or provision for them to preach, and all the preaching and media law and evangelist gives necessarios: within quale is not contained or enter the fighting, stealing, captivate, and kill. But quanto to conserve and sustain and defend the faith in which Obiero received any: but Pingue grueso and narrower right and I-205 provision.

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Nemos. The reason is: because it incumbent upon us necessar, sustain, substantiate, hold, and deffender faith in those who received mostly being rezientes it: how easily they can be in error, or heresy, apostasy or corrupt. But the preaching of it not the duty we so narrow: since we do not know if those infidels will want to receive him as the hanging of his will and not able to greet the força. For the second case, law, or precept (which is narrower and more mandatory as this is) was more necessaria decentissima and causes of the first: for whom is the apostolic seat and provider could just move: to give and donate supreme and universal rule and dominion of that world: not however remove the natural lords and to his people: a Catholic King that she protects and preserves, but not so much for just the right to preach them. The main reason potissima and the Difference without the above is: because the fee to greet the Forcallo Yglesias can not: but retenella si.206.

Item before the infidels Baptized: not subjects from the Church, as above this touched: and in our

very long Apologia tested. And so, speaking simpliciter and absolute, it can put them or remove them sir or obedecelle: but very per accidens in some very special case, as if such impidiess that the Lord only the preaching of the fee, but after converted: ay many more reasons: because of the Yglesias quale can exercise his temporal JURISDICTION of them as subjects as whether manifest. And this is universal (to wit) if viesse was necessari, or very convenient to the preservation and defense of the fee and religion Christiana and providing cases and future dangers: very good and precisely because of su²⁰⁷ auctor.

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officio apostolic and place it in the land of Christ can Hazer. Mostly Quando perjuyzio fuesse so little with so many uses for the same natural lords and to all people, as everyone put on a supreme and universal world Monarcha, or imperial master, the command, govern, and govern and Christiana place and universal laws: that the temporary state best: and in the spiritual and the retention and sustain Christiano. And in case after such Christianos not the overlord quisiessen Recebo and obey (What qual mostly Indians in the villages not to place: because of their nature are mansissimos, humble and obedient) are not followed by esso that they can Hazer war (As Dr. Sepulveda says he) as they permaneciessen in the fee and the observation of justice. The reason is: because it always has to have regard to the purpose and final cause for such qual supremo the universal lord and puts them: that is their right and useful, since it does not convert them as supreme dominion in pernicious damage destruycion. Because if fuesse assi: to and no culprit, but since then even it would be unjust, tyrannical and iniquitous the dominion that: as more is endereçasse interesse himself and enjoyment of the Lord: that the common good and utility of the subjects. The dela qual natural reason and all human and divine laws is hated and hateful. And in this sense I understand and declare and limited the ninth tenth proposition of my treynta propositions: where I say they are forced Kings and lords and communities of that world of the Indies: a Acknowledge by sovereign lords, Monarch and emperors to the Kings of Castile . The reason for the suso that is, because as pecassen resebillos not: but to avoid scandal and damage and repairs of the guerras²⁰⁸ necessar.

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Siguri is: and save this purpose is the good of all those people spiritual and temporal, not Pecco

gravissimas mortal can not be constrained to it by war. Porende the track, or Christian and reasonable way to insert it and assent and perpetuate the sovereign rule and dominion over those kingdoms, that our illustrious Reyes should and are required to have and to perform, is a peaceful, kind, loving, and christiana: winning by love and good works officio and the spirits and minds of those people lords and subjects. And when they no tardiness or hesitation: Verna open braces with Bayles and dance to be subjective and provide them prompt and liberally, as this long and have some experience and news. This matter emos long treatise explained that many of our latin and romance e know eScript, and especially one that hezimos about showing the true and legal title to the Kings of Castile and Leon are at the universal sovereign principality of the Indies. And because the doctor does not see all posts suso principles that touch the fact and the law: neither the Variation of the cases, or times as such: and an end to the dominion and such entry and the governorship, and all the other things that the Indians and about the Indians are ordered and should order: as means to an end: it is (as is said) the good and useful and welcome prosperity and growing of them: for it seems to the doctor esso I get rid of my consession (depending on he says) so once abia said. And there is another cause: but the (second floor) at Cavin: color to pretend that qual from wherever they take the can: to excuse, or its intent and zeal afeytar fraudolentissimo.209.

E of the above is still to be false one that alli210 supposito.

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later plays the doctor (to wit) that the Indians for their idolatry ECCP deserve their freedom and dominion be private. If Suppon are not masters of their states and lordships and haciendas, or who are deprived ipso jure, because if you understand assi: should not warn the Rev. Dr. seguirsse of his position on account of good consequence: a gruessa heresy, condemned many years ago (to wit) that affirm and uphold civil dominion storm in the fee, or grace is founded. And this heretical ubo error originated in the early San Jeronimo Yglesias as he says in his Epistola ad commentarios on Titum. And he renewed after some already convicted and in these days of Luther stretched out. Against whom is the divine scripture so called infidels ydolatras kings and peccadores kings Sennacherib as: Nabuchodonosor: Achan, and many others in many places. And Salomon was not deprived of the kingdom but abominable idolatry. But if you only talk about their Pecco committed within his infidelity. Privandi ab homine sunt pure. This is false

as proven in the apology: on the authorities and inconveniences reasons. Because it is only God that can annihilate them but not for his great misericordia. 211 haze.

To which he says that while you consider everything I say and write, is intended to prove that all the gains that have been made until now (even though it kept all the commands ayan) have been unjust and tyrannical, and confirm what that in my confessionario escribi c. I tell him that he says his first great truth and mercy around rededir assi all conquests and wars since the discovery of the Indies to o even: they have made against the Indians, were provided and have been injustissimas, tyrannical, infernal and have been worse and they have committed more deformities and mas 212.

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Offenses of God, that which the Turks and Moors hazen against the people Christiano. And all that they have found have been predated iniquissimos, robbers and cruel tyrant, and committed in Hazell and inexpiable Pecco Graviss, and all quanto obieron and bought them, was and is violent, stolen, sauteed and bullied. For which reason it with all the damage that can not be numbered nor estimated, nor is it possible to pay: for yrreparables: insolidum are all obliged to refund. And you can not save them if it were possible quanto not restore and Satisfy by them: and cry every day of his wretched life so great and such and so many others never seen or oydos PECC. And nests more: that the eminent doctor and another person who Whosoever wants to justify or excuse Pecca mortalissimamente: and the same restitution obligation. As obstructive of the salvation of some tyrants, they would do penance, and the pleasure that would receive the remaining alive, or their heirs of the tyrannized: If your new and pernicious doctrine estorbasse. 213 not.

In the latter say that since Affirmed in our treynta proposals and looks at a little above explained: Reyes de Castilla never we passed and sent to His Majesty this cedula or instruction that no provision for the qual is hiziesse war or conquest per se and particularly against the Indians, and never thought that. And if for any instruction that, or seemed provision giving rise to hiziesse war: it was per accidens (to wit) alleged deceptions and falsehoods mill: assi the right and the fact that kings Hazi by the same tyrants and the tyranny they had in their hand and so defended or excused tyrants. And when it was advised kings: 214.

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cough Express your opinion wrong and damn favor (how much more that everything is against) by the big scandal that cause and incentive to give, or puts that desire and are always rigged to steal and kill and capture those homeless people: what abia silent and dissimular. This auctore Paresce without many of the Scripture and the saints that ay: a remarkable statement of Saint Basil in their moral (to wit) Quod vel scriptura Licet to aliquod concedatur verbum vel res: ea tamen fieri debet quandocunquibus missa ex simili re: cache ad peccatum vel alacriores Siant: ad rectum vel facta lentiores: hec ille.217.

Item more in another sentence he says. Charitatem aliquem Evidens Christi est argumentum adversum proximum non habere: si aliquid quod eius fecerit rem vel et vel fidem Animum offendat impediat: Licet generate concessum ipso quod fiat to sit scriptura. Besilius Hec. How much more should the doctor cessar to continue and persist, so that both hates and condemns all divine scripture, and the whole doctrine of the saints, and all natural reason: reasonable prudence and virtuous men, and all the customary to Christiana Yglesias universal. But because they do not know of a Doctor of causing damage and evil so deadly, and both comprehend, and how necessary that disability and cure them of my confessionario abia: that is signed by four doctissimos enTheologia Teachers: they are the master Galindo Miranda's teacher, the teacher Cano, Mancio teacher and two presented, Pedro de Soto presented the more: and presented Fray Francisco de Sant Pablo Regents College of Saint Gregory in Valladolid: and they are already masters: it seems that libelle call libelous, and his book which have condemned the two universities, de218.

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Salamanca and Alcalá: on pernicious doctrine and does not heal, and denied the impression Royal Councils of: four or five vezes that has tried to do the qual defames the fee of Jesus Christ, and all religion Christiana: working and arguing that introduzga be wars, and robberies, and Matances: as the law of Mohammed, let go all over Spain: so that without thinking, or cure, or estimate: to steal and kill and drive out the immense ynfiernos people: neither their peccado.219. Item causing his Majesty and the Kings who persuades come to be pampered and are authorized by the Kings and kingdoms neighboring towns estimated and accounted Christianos.220 unfair and not good.

Item anichilando esteem and opinion before the whole world: carecientes infamous beasts and men of reason, and that can crow, or mounted as dumb animals, unable to Doctrine and filled all of nephandos Pecco: a so infinite nations being against innumerable false testimony that his lbro (or libelle say) with all these so egregious and so many qualities: he wants the very Rev. Dr. Sepulveda, who is not libelous, if not stay and read as sacred scripture Cathreda. I leave the great temerity of it said it has had on embiallo printed in Rome (where they do not understand, lacking many of the principles of the fact) that the poison is full Poncon cover their fiticias those rhetorical colors: against the condemnation, that the hizieron the two universities, and the denial of the Royal Councils suso said. If the Pope's vicar and the master of the sacred palace and the other of whom passed their glory Book: quanta were informed of falsehood and whether contained nequicia: preventive and quan harmful and the Gospel, and quan-221.

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to be disproportionate to the innate goodness, reason, docibilidad, simplicidad and natural gentleness of the people of the Indies: it is to believe that such distinguished men as they ought to be: they were so without consideration and as enemies of themselves and the truth that dare to take place: that doctrine so shocking and deadly: the impression was publicada.222.

Dize other no less absurdity that many: to be discreet and ears oyda by PIAS not dignified detested and abhorred before: as full and secular world. Quasi hominis dei sunt qui ea that non SAPIT (to wit) not to win and subjective aving the Indians for war Yrian not (supposedly) soldiers at their own expense and until now have ydo: neither the king, because what has been manester for the kingdoms of here, and even that quisiessse at his expense by treynta people would find no ducats each month who quisiessse yr: ponens and now all danger and expense, for the profit they expect from the mines of gold and silver help of the Indians, after c subjective. These are all words of Dr. Sepulveda. Clearer that the doctor can show how little he understands about the fact of the matter, which has so blindly çahondar cheese, and how much it shows r not very eyes against the human and divine law and natural reason, by way confiessa passa no one in the Indies, but by subjugating and captivate those people and use them tyranicamente. This he says in romance even with wrong words. And this is what the doctor intended to promote, as will appear. Understand nothing of the fact that it seems: it should know the Doctor, before you rush inthis: that a major and more efficace causes because they have stolen, uninhabited, and

destruydo tantos²²³.

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and large kingdoms in the Indies: and where hanprocedido the contempt and rebellion against his natural King, has been for dexar yr tyrant who were offered the armed Hazer gains at their expense. Although not with the money from the estates that had here, but thefts and depredations and depopulation in some parts committed: Hazer is developed for stealing and destroying others. And this is because by His Majesty and his Royal Council delas Indies, very experienced and magazines and had for iniquity and malvado.²²⁴.

Item misses the doctor more about the fact because so many people who want to and the Indies debalde yr: one of the jobs were taken from at least five hundred years in the recruitment of Seville, and since some years also on the board here , has been suffering the importunities of asking for pass to the Indies licencia.²²⁵.

Item should know the most reverend doctor, that the land around this world are fertilissimas, utilissima to be rich and all those who want to help yourself without Dessolles Indians. And the styling helpful people and not lazy like war is over there, and this is enough for the Indians who are not yet Tyrania apaziguados of who I suffer from the Spanish: do not come to hurt the religious Hazer. How much more that never come, or wonder, but the restless and buscan.²²⁶.

Item should know the fact but the doctor, that the Indians never ever hizieron evil Christians: not that many injuries and damage first unmatched obiessen received any of them. Even in this case never offender to friars: when was the difference certificates abia of them to the laity: and the end to claim the one looking at the others. Because they are for the most part of his nature, peaceful, mansuetissimos and ynnoxios. Item should warn the very reverend doctor: no es²²⁷.

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anything reasonable or proportionate with discretion: apaziguar want to preach and Hazer way: going yturbulento cruel tyrant with the army who are in Excess so shocked, outraged, and amazed at the devastation suffered evils and I suffer, if not the most land propinqua or provinces, where a and Spanish peoples: the religious through peaceful Indians who know and have experience and Confianza of them, by negotiating, as we hezimos friars of St. Dominic, that since this industry Guatimala peace Trax have become (where a and o to the glory of God

wonderful Christian community, the Reverend qual ygnora the doctor) the provinces because of this command to appoint the Prince of Peace vera. The quale of unjust wars Abian the Spanish they made: they were with reason and justice and alteratissimas Bravissimo: and the first that went into them and was blessed apaziguo fray Luys, who was killed in Florida, whose death is to help the Rev. Dr. Sepulveda. But it takes little: because even kill all the friars of Santo Domingo and San Pablo with them: not a question of law to acquire more than abia before it was none against the Indians. The reason is: because in the port where it took the sailors peccadores should yban desviallos from there as warned, have entered and landed four armed cruel tyrants who have perpetrated atrocities inthe Indians of strange lands; and amazed, shocked and infected mill leagues of land. For which reason they justissima war until the day of juyzio against those of Spain, and one against all Christians. And not knowing the religious or the ever aving seen: no Abian of evangelists were foretold: more-228.

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mind going in the company of those to which many evils and jacturas they were made gestures, and garments, and in Barua, and similar language, and Viana eat as natural reyr Beuer and friends together. And if the sailors take to the Fray Luys to the part where abiamos here reported and determined, and the Holy of carrying forward their eyes, not to kill him as it seems that other religious peers, requiring the pilot to the most abaxo pusiesse or above in other provinces, and throwing pains that first wanted to go and drink water to the island of Cuba: he found them in the new Spain where Hazer otherwise could not. And since in another province killed them (even if not killed) is not inconveniente: because other better than themselves and that those who ay oy in the world: the infidels killed by the same demand. And this is divine and decentissima disposition to die for the gospel some of his servants. For more help after his death precious to the conversion of the infidels, that here working and sweating could help. And so, we hope in God that Fray Luys Cancer was a great servant of God, support and help to convert and health of those who gave death. For as do not know what your estimation hazen and friars do not kill or servants of God, but their capital enemies who received so much evil: the Lord our God has to look with eyes of mercy through the merits of Felicissimo fray Luys. And this is the line via divine and real way to preach the Gospel and convert the souls: for God himself established and approved, not what the doctor persuaded otherwise, by any divine law natural, reasonable and

depraved human. And if she does not convertieren the infidels of the Indies in this year has
Dios²²⁹ convert.

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who died for them another year, but here and ten years. Yno must presume the Rev. Dr. to be more jealous God, or given more haste to convert the souls that God gives Suffice it to Mr. doctor who is like God: for God is master and the disciple. And therefore persuade Be content with your mercy this way, and so that Christ instituted God and not to invent another invention that the devil and his follower and apostle Mohammed: with so many robberies and human bloodshed followed. And so, seems to be fooled around with regard to the fact: the Very Reverend Dr. Sepulveda.²³⁰

That the quanto also the law: no less will seem clear. This test dexadas many other reasons that even his dialogue and romance and summaries in Latin will be seen very clearly. Lo. 1. For all the right of the Kings of Castile and Leon to the supreme principality of that world of the Indies and places the doctor put inthe arms and force yourself to have us over the body. And he always was and is o wherever you ladies and gentlemen tyrant. Lo. 2. This deceived the right quanto: for signs of feeling not to be forced the Kings of Castile and Leon by reason of aber is responsible for the preaching of the gospel and conversion and good government of the kingdoms and republics of those Indians, to put all costs Required for this purpose. And to deny this is a disservice and Kings offender lisonjeallos very dangerously, engañallos, and being sent to waste. And these costs even their rents and taxes and these are their kingdoms the should put: if other party does not Obiero: for this reason for this is aber manager. How much more it will be forced as many as have thesoros Abydos, and receive from those Indies, every day. Lo. 3. is cheating on the right: it sounds preposterous and pervert the natural order doctor, 231.

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haziendo middle of Accessory purpose and principal. The purpose of this whole business and what God has for principal: the preaching of the faith: dilatation of Yglesias: not in deserts and fields of that land: but for those natural people converting them and saving them the souls they . Accessory and less main thing is the temporal goods and to seize the Spanish that out there: from the Rev. Dr. qual many times as its primary purpose eScript take hold. Who this ygnora: very

little is his knowledge: and it refuses quein: no more christiano Muhammad, but only in name. He says that the esperança of gold and silver mines dela help of the Indians, takes them there. And so, I think it well and truly, because his works have always shown. Because neither has the honorable of God or the zeal of his fee, nor the relief and help save their coming: and not serve your king: that they always boast falsely, but only their greed and ambition: for tyranizar the Indians lording the distributed electrical loads, like beasts Fuessen tyranico and infernal perpetual division, that is nothing but talking on romance, but strip and take, or banish the King of Castile world and be all that is them on: tyranizando usurping them and them for their supreme good style and actual principality. And this is what the Reverend Dr. Sepulveda favors with all its force it: even I do not think he feels really bad that haze. Against this blindness and plague and to thwart these and other ynnumerables evils and because the Kings of Castile did not lose the Indies, and because the total ruin of many people and depopulation of such distant lands aya no-effect: as soon as open, and prevent mentioning that God gives and most cruel that they must give all of Spain: as I have expe-232.

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experience of them from fifty years ago: put treynta-five years so diligently in this court. And this endereço all my work: not as the doctor requires me to close the doors of justification, or DeShazer the titles that the kings of Castile have that supreme principality. Closed the door to false titles: any entity, all in vain, and I open the legal, solid, fortissimo, true, Catholicos, and true Christians. And to look for him, suudallos, corroborallos and declarallos: something more than the doctor and more time I think I've worked. And this will give testimony revealed what they found eScript about it: in our special treaty. To achieve this purpose or purposes: banishing of those lands and kingdoms such as callous, or Pecco senses: I wrote my confessorario.233. Gratias.234 Deo.

A praise and glory of our Lord Jesus Christ and the Virgin sacratissima Sancta Maria his mother. Impressa this work was in the very noble and loyal city of Seville: Sebastian Trugillo Impressor house of books. Frontero of Our Lady of Grace. Acabosse a. x. day of the month of September. One thousand and five hundred and fifty-dos.235.

Notes: