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GRACE.

(Concluded.)

We have, as it were, taken a distant view and a general survey of the holy mountains, where lie our foundations,¹⁾ and whence comes our help.²⁾ We have picked out, for our bearings, the most prominent peaks of the range. We shall now penetrate the range and study at close quarters its heights and depths. It cannot but enhance the value of saving grace to us, if we follow the pointed finger of the Holy Spirit from page to page of the Scriptures, and note how He speaks of grace, of whom He predicates grace, what He ascribes to grace; and if we study, in particular, the operations of grace, as they are revealed.

Grace is presented to our view in a great many and varying aspects. There is a "manifold grace,"³⁾ due, not indeed to differences in its quality, or to a variable attitude of the divine will, but to the various acts which the divine favor considered necessary for man's salvation, and to its application to the many needs of the human race and to individuals. The manner in which the term "grace" is predicated may cause us to understand it in a wide or narrow sense, and to assume for it a general or a special meaning. In itself, however, and as to its essence, grace must always be understood to be the free inclination and spontaneous

1) Ps. 87, 1.

2) Ps. 121, 1.

3) 1 Pet. 4, 10: ποικίλης χάριτος θεοῦ.

THE INQUISITION.

“I can by no means admit that false teachers should be put to death.”—*Luther to Link.*

“I salute thee, holy Rome, bathed in the blood of so many martyrs!” cried Luther as he caught the first glimpse of distant Rome and thought of the many Christians put to death for their faith by the cruel Roman emperors in the first four centuries.

Looking back over the four centuries which have nearly passed since Luther spoke these words, we see a deeper meaning in them. The bishop of the Roman Christians became a persecutor more cruel than the Roman emperors had ever been. “Holy Rome,” the Romish church, is bathed in the blood of many martyrs indeed, and the machinery used by the “Holy Father,” the Pope, for shedding the blood of the martyrs is called the “Holy Office,” or the Inquisition.

THE ANCIENT INQUISITION.

As early as 1215 Innocent III had the fourth Lateran Council authorize bishops to swear in men to search out and execute heretics. These powers were enlarged by the Council of Toulouse in 1229. Should any prince, landlord, bishop, or judge spare a heretic, his possessions and office

1) 1 Cor. 2, 22—31.

were declared forfeited. Even the house in which a heretic was found was condemned to be destroyed. In order to nip heresy in the bud, it was further decreed that every two years all males from their fourteenth and all females from their twelfth year should pledge fidelity to the Romish church and vow to persecute heretics with might and main. Who did not go to communion every Easter, Pentecost, and Christmas was to be suspected of heresy. No physician was to give access to heretics or to those suspected of heresy, even when they were dying. The same noble and holy Council of Toulouse decreed that none of the laity were to possess any of the books of the Old or the New Testament.

Still there were men in Southern France who followed out the command of the Savior, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." These were called Waldenses, others, Albigenses. War was made on them as if they had been infidels by soldiers who thought, and were taught by the pope's holy preachers, that by killing these searchers of the Scriptures they were doing God service, John 16, 2. It stands to reason that it was not so easy to distinguish the "sectarians" from the "true sons of the church" in such a war, so that it happened that the latter were often slain with the former. After the storming of Beziers the soldiers were reluctant to slaughter whomsoever fell in their hands, but the pope's legate encouraged them in the slaughter of the innocents. "Kill them," he exclaimed, "the Lord knoweth them that are His!" 2 Tim. 2, 19. After this war had gone on for twenty years and that prosperous portion of France had been transformed into a desert, the rest of France and other countries were introduced to the blessings of the Inquisition, "the most signal triumph over humanity." (Gibbon's *Decline and Fall*, IV, 246.)

But this inquisition of the bishops was not to the taste of the popes: it was neither thorough nor rigid enough. So Gregory IX in 1232 made it a papal institution and

placed it under the "tender and merciful" hands of the Dominican friars, "who seem to have inherited the quick scent for heresy which distinguished their frantic founder." (Prescott.) These popish tribunals were clothed with unlimited power; their proceedings were secret; their mode of accusation, a calumny on justice, for the accused was never confronted with his accuser or the witnesses, nor acquainted with the charges against him. They had invented most insinuating means for persuading the accused to confess their guilt. It was about the only field in which they were progressive, the only machinery that they invented. If the man, be he guilty or innocent, persisted in calling himself innocent, they put him to the torture. It was, as a rule, only a question of how long the poor body could bear up against the excruciating pain inflicted on it by men as hard-hearted as demons. When the pain became unbearable, even the innocent saw no other way out of such agony than to "confess." Of course, such a confession proved to the judges what an excellent machinery they had for getting at the bottom of "crime." The state was called on to do execution, and it readily complied with so "noble" a request. It was not always necessary, however, to roast or burn the people who had dared to have an opinion differing from the pope's. Many of them became reconciled. But such nevertheless received their sentence.

Here is a sample penance imposed on Ponce Roger by Saint Dominic, before he was a saint. To begin with, he was to be stripped of his clothes and then beaten with rods by a priest all the way from the city gate to the church door, three Sundays in succession. That would teach him to go to church willingly, no doubt. Then he was to become a vegetarian for the rest of his life. To force an appreciation of Lent on him, moreover, he was to keep it three times a year, not even eating fish during the time. After he was through with his three annual Lents, he had the pleasure of abstaining three days every week from fish, oil,

and wine; on the other days of the week he might, presumably, make up for his fastings. Devout Catholics may have thought it a privilege to be able to attend mass every day and vespers every Sunday and every festival; Ponce Roger had to do this as an act of penance, besides a few other little things. Fearing that he might forget the Lord's Prayer, and no doubt to instil the love of it, he was made to say it twenty times at midnight, besides seventeen times day and evening. That certainly ought have convinced him of the benefit of believing the teachings of Rome. If he omitted to do any of these devout and truly uplifting deeds, he was to be considered a "relapsed heretic," and his body was to be cremated without waiting for his death. (Prescott, *Ferdinand and Isabella*, p. 447.)

This most excellent contrivance for prying into other people's private concerns—even the most sacred—certainly did honor to its name of Inquisition. "When the inquisitor has an opportunity"—this is one of the instructions from the manual of an acknowledged authority in the courts of the Inquisition—"he shall manage so as to introduce to the conversation of the prisoner some one of his accomplices, or any other converted heretic, who shall feign that he still persists in his heresy, telling him that he had abjured for the sole purpose of escaping punishment by deceiving the inquisitor. Having thus gained his confidence, he shall go into his cell some day after dinner and, keeping up the conversation till night, shall remain with him under pretext of its being too late for him to return home. He shall then urge the prisoner to tell him all the particulars of his past life, having first told him the whole of his own; and in the meantime spies shall be kept in hearing at the door, as well as a notary, in order to certify what shall be said within." (Prescott, *Ferdinand and Isabella* I, p. 447.) Great Ignatius of Loyola, this was before thou wast born and couldst teach Catholic Christendom that noble sentiment, "The end justifies the means!"

In consequence of the tireless zeal of these judges in so evil a cause, it happened that "heretics" became scarce. Soon there would have been no use for the Inquisition, these noble zealots feared, and their humane occupation would be gone. Here was a sad prospect indeed. But a man rich in mental resources appeared and suggested that this ingenious device be employed for baiting the Jews.

The Jews were a great convenience to those in power in that day. They had been excluded from the pursuit of most all trades and were thus of necessity driven to get a livelihood out of commerce and money-lending. They were industrious and thrifty, and many of them became rich. Whenever a ruler needed money in those days and had exhausted his constitutional resources for getting it, he instigated a Jew-baiting and confiscated the goods of these thrifty citizens. Then the Jews were again tolerated, and when they had waxed round and full of money, like a sponge of water, they were squeezed again, and that feeling of emptiness in the king's treasury vanished as if by magic. When the populace clamored against the Jews, kings gladly acquiesced in the persecution. The Jews had settled in Spain in great numbers, and it was here that the Inquisition was revived in order to root out the "Jewish leprosy." This form of the "Holy Office" is known as

THE MODERN OR SPANISH INQUISITION.

Had Saint Vincent Ferrier of Valencia lived longer, we have good grounds for believing that the modern inquisition could have been dispensed with, for he was a great hand at performing miracles, such as in his time converted thirty-five thousand of that "stubborn and hard-hearted" race of Israel to the "true and genuine church." But unfortunately for the Jews, Vincent was no more. So when the hue and cry was raised against the Jews by the rabble of Spain, two noble gentlemen of Seville suggested to the pope's nuncio at the court of Castile that here was rare

employment for the rusty Inquisition. The consent of Ferdinand and Isabella was easily procured, for Ferdinand saw no objection to share in the spoils, and Isabella had promised her confessor Torquemada, whose name has been branded by infamy from that time on and will be handed down through the centuries yet to come as that of one of the most barbarous and demoniacal men of history, that "should she ever come to the throne, she would devote herself to the extirpation of heresy for the glory of God and the exaltation of the Catholic faith." This queen, on whose character there rests no other blemish, the noble patroness of Christopher Columbus, made application to the pope to set the bloodhounds of the Inquisition against her unfortunate subjects. The pope, as was to be expected, sanctioned this undertaking, and two inquisitors were appointed with two assistants twelve years before the discovery of America by Columbus. They did not begin their work before the following year, but then did it so worthily before it was more than a day old by issuing edicts which called on all loyal subjects to aid them in seizing and accusing all persons whom they might only suspect of heresy. The accuser need not give his name; they only wanted victims. The persecutions of the Christians by the heathen emperors of Rome were marked by at least a show of justice; for when Pliny, the governor of Bithynia, asked for instructions how to proceed judicially against the Christians, Trajan replied, "I would not have you officiously enter into any inquiries concerning them." He distinctly rejects anonymous accusations as being repugnant to the equity of his government, requiring positive evidence of a fair and open accuser. (Pliny, lib. X, ep. 97.) The Spanish Inquisition did not care even for the semblance of justice. Woe to the man, woman, or child who put on holiday attire on the Jewish sabbath, or sat at table with Jews, or ate "kosher" meat. They were found guilty of Judaism, or as suspects they were haled before this court with

its excellent machinery for causing pain. Woe to the man who turned his face to the wall when dying; the inhumanity of this tribunal was evidenced by judgment against the corpse as well as by persecution of his family. Woe to the man who gave his child a Hebrew name; he was suspected of being a Jew and was accused of heresy.

Whatever may be said against these first two inquisitors, they cannot be charged with remissness in the performance of their duties, and the proverb of the law's delay cannot be applied to their court. Four days after their edict had been published, six poor people were burned alive in a public place of the city. By the beginning of November they had, omitting Sundays, burned at Seville more than one man a day on the average, besides a number of buried persons who were taken from their graves "with a hyena-like ferocity, which has disgraced no other court, Christian or Pagan."

But the activity of these persecutors was not confined to a single city; the plague drove them out of Seville—the only good thing the plague ever did, I fancy—and they continued their cruel murders under the guise of justice in other cities. It has been computed that in this one year of 1481 two thousand persons were burned alive, and many more, absent or dead, were burned in effigy; that seventeen thousand were punished by loss of their property, or were "merely sentenced to perpetual imprisonment" in a single province of Spain.

This was, however, only a foretaste of the "blessings" it had in store for mankind: the "glorious" days of the Inquisition were yet to come. The former confessor of Queen Isabella was destined to bring it into full bloom and most heart-felt detestation and execration. Thomas de Torquemada, "who concealed more pride under his monastic weeds than might have furnished forth a convent of his order," according to Prescott, was appointed inquisitor-general of Spain in 1483 by the pope, and was certainly deserving of

the honor placed upon him, for besides being full of pride and bigotry, he was never touched by compassion or compunction; and although he seemed fearless of a just judge and righteous God, certainly feared men, and was superstitious enough to place faith in a unicorn's horn to detect and neutralize poison, if it were given him. This fiend in human form and ecclesiastic robes laid down the principles that were to regulate the proceedings of this scourge of the greater part of Europe and America. Every Lent for two Sundays in succession edicts were to be published in all churches where the Inquisition held sway, making it the sacred duty of all who suspected another of heresy to report to the "Holy Office." Brother was enjoined to deliver up his brother to death, the father his child, the son his mother, the wife her husband, if they suspected them of such crimes as reading the Bible, speaking evil of saints, or placing their trust in Jesus alone. No priest was to absolve a soul in anguish if it hesitated to accuse its loved ones. By this measure the Inquisition placed spies in the sanctum of every home, and had the service of every man, woman, and child without expense. It was not needful for the accuser to be known to the court; an anonymous accusation answered quite as well. The examination of the witnesses was, in fact, a farce; they were asked "if they knew anything which had been said or done contrary to the Catholic faith and the interests of the tribunal." They were not placed face to face with the accused and were not cross-examined. The accused person could not object to the testimony of an enemy, for, in the first place, he never knew who had testified against him, and, in the second place, even if he had guessed that the charge had been brought by an enemy, the court alone could reject the testimony, for it alone decided whether the enmity was of such a degree as to invalidate the testimony. The accused was not even informed of the charge on which he was arrested. Without a word of warning he was arrested by the officers

of this court while on his way to business or sitting at his fireside. To his family and friends he disappeared as mysteriously as if the ocean had swallowed him. He was put in underground vaults of the inquisitorial prison, over the portals of which the words ought have been inscribed, "All hope abandon, ye who enter here." No one told him on what charge he had been arrested, no counsel came to advise him. He never learned if any testimony had been in his favor. If the testimony did not agree, this was framed into a new accusation against him. The only persons he saw during confinement were spies of the tribunal which had caused his arrest, the jailer, and a priest of the church against which he was accused of having committed a deadly crime. He knew that he could not appeal his case to a higher court, the "Holy Office" was supreme; no king questioned its verdict. In his foul, dark dungeon the prisoner was supplied only sparingly with food, and in order to add to his loneliness he was forbidden to speak or sing. The Christian martyrs of the early church had often found comfort in a devout hymn; the Inquisition was determined once for all to see that no one grew merry within its prison walls. The silence of death was to reign there, interrupted only by the pitiful wail of a soul's agony tortured to the verge of death by the dull creaking of the frightful machinery which was operated to extort a confession.

We assume a person innocent till proven guilty, and our judges enjoin on juries the duty of giving the prisoner the benefit of the doubt. Before the tribunal of the Inquisition the accused was deemed guilty till proven innocent; nay, every means was employed to make him confess his guilt be he ever so innocent. In the deepest vaults of the gloomy prison, lighted by the lurid blaze of torches, the victim was put to the torture at the hour of midnight. "Water, weights, fires, pulleys, screws—all the apparatus by which the sinews could be strained without cracking, the bones crushed without breaking, the body racked exqui-

sitely without giving up the ghost, was now put into operation. The executioner, enveloped in a black robe from head to foot, with his eyes glaring at his victim through holes cut in the hood which muffled his face, practiced successively all the forms of torture which the devilish ingenuity of the monks had invented. The imagination sickens when striving to keep pace with these dreadful realities." (Motley, *Rise of the Dutch Republic*, p. 275.) If the poor body of the tortured could bear the pain no longer, the guiltless was brought to confess. He was expected to repeat this confession on the following day; but if he, freed from his frightful suffering, refused to do this, he was again stretched upon the rack until a confession was forced from him. Some people are said to have borne the torture and imprisonment in the inquisitorial dens as long as fifteen years, only to be burned at last after all this unspeakable suffering and misery. For it availed the victim of this fell court little to testify his innocence by bearing all this cruelty with surprising firmness; this was accounted stubbornness by his persecutors, and, according to Prescott, "with a barbarity unknown to any tribunal where the torture has been admitted, and which of itself proves its utter incapacity to the ends it proposes, he was not infrequently convicted on the deposition of the witnesses." For more than a whole century not more than one person out of every one or even two thousand accused of heresy was dismissed by this court without having fine or punishment imposed upon him. "In those days shall be affliction such as was not from the beginning of the creation which God created unto this time," Mark 13, 19.

All these proceedings of the Inquisition were covered by impenetrable darkness, for even the witnesses of this tribunal were bound to secrecy by a horrible oath. But the surrender of its victims to the temporal power for final execution by this court was a ceremonial worthy to rank with any ceremonial of this most ceremonial synagogue of Satan.

This was called by the Spaniards *auto-da-fé*, that is, act of faith, and has retained this name in history. Prescott says that it was "the most imposing spectacle, probably, which has been witnessed since the ancient Roman triumph." It was as grand a spectacle for the people of those days as the bull fights are to-day in that country, and was looked forward to by old and young with the most pleasant anticipations. The *auto-da-fé* was the crowning spectacle of every day of public celebration. All the great in church and state, clad in costly garments, took part in the cruel tragedy to be enacted. The harvest of victims gathered in since the last festive day was made ready on the appointed morning to play its part in the scene. They were clad in coarse woolen garments, called *san benitos*, reaching from the neck to the knees, of yellow color, and prettily embroidered with scarlet crosses. But the chief decorations of this yellow robe were the many figures of devils in black, which stood out in bold relief at every appropriate and inappropriate place. Flames of fire were also used to add to its decorative beauty. Long caps, shaped like old dunces' or clowns' hats, and with the picture of a person in flames surrounded by exulting devils, were placed upon their heads. In order that the poor sufferers might not awaken pity in the hearts of the spectators by telling them of their tortures or innocence, their tongues were held by a cruel gag, and thus bound they were with studied barbarity offered a meal of dainty viands before they were led to the place where the procession was to be formed. The bells of the cathedral and churches then began to ring in the unholy act about to begin. Little schoolchildren were made to head the procession, as if they could not have learned cruelty without participating in the pitiless pageant of the Inquisition. After them came the victim, some scarcely able to walk from their long confinement, some crippled from frightful tortures they had undergone, none without traces of the devilish cruelty which had been inflicted on them. Beside them walked confessors and a guard

of the familiars of the Inquisition. Then came the public dignitaries, the magistrates, and the proudest grandees of the land, clothed in black; then followed the representatives of the church, priests in their rich robes, chanting the litanies of the saints, and bearing a staff with a crucifix, turned away from the prisoners, to signify that the Savior had turned His countenance from those whose bodies were now to be given over to the flames, and whose souls were to burn forever afterward. Then came the "fathers of the faith," the barbarous judges, who had condemned the prisoners, moving "with slow pace and profound gravity, truly triumphing as becomes the principal generals of that great victory." They were surrounded and followed by other officials of the "Holy Office," bearing aloft the blood-red flag of the Inquisition, having on one side the portrait of the pope Alexander, on the other that of King Ferdinand—these two noble founders of this "sacred" institution. As this banner was carried past the rabble throng that crowded all the streets through which the procession passed, and strained their eyes from the house tops, and windows, and walls, where they had been waiting impatiently for this triumphal procession of bloated bigotry, the people sank down on their knees until it had passed them. When all had reached the public square where the execution was to take place, a long sermon extolling the blessings of the Inquisition and condemning the victims was preached, whilst even kings bared their heads and sat upon a chair placed lower than that of "his majesty of the day," the grand inquisitor. Each of the prisoners then heard his sentence. The clergy then united their voices in singing the fifty-first Psalm with its significant words, "Behold, Thou desirest truth in the inward parts; and in the hidden part Thou shalt make me to know wisdom. Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice. Deliver me from bloodguiltiness, O God, Thou God of my salvation. For Thou desirest not sacrifice, else would

I give it; Thou delightest not in burnt offerings." What blasphemous mockery!

The greater part of the prisoners was not, as a rule, to receive capital punishment, but was condemned to be "reconciled" and received the more merciful sentence of imprisonment for life or some other "mild" form of commutation of their merited death at the stake. The "relapsed," however, that is, those remaining firm in their faith and confession, even when brought face to face with death, were led on the scaffold, where they were to suffer martyrdom. The church "not thirsting after blood," the inquisitor delivered them to the executioner with the incredibly low request at that time in those surroundings to deal tenderly with them without shedding their blood or injuring them. And yet, if we weigh the fiendish torture of the inquisitorial dungeon with the most painful death, we will certainly find that the victims were more tenderly treated when at the mercy of the executioner than when in the hands of the "Holy Office." The flames soon finished their work, and the cruelty of man could no longer harm them. How many of those suffering death in the flames may have, like the first martyr of Christianity, seen the heavens opened, and Jesus standing at the right hand of God! Acts 6.

This, then, is what is known as "The Spanish Inquisition," because it was first established in Spain, and although it was at first principally employed as a means of persecuting the Jewish race, it was too excellent a means of detecting and stamping out independence of thought not to be of inestimable value to the popish church. Spain felt its searing blast first, and from there the fiery arms of this Moloch were stretched out to the Spanish possessions in Europe and Africa and America. Especially after Luther had purified faith and morals, the Inquisition was brought to honor again. And there was no lack of fuel for its unholy fires. In Portugal, Italy, Germany, France, and the

Netherlands this tribunal had a care that "holy" Rome should be bathed in the blood of martyrs. It was even brought to India, so that every continent might feel the burning bigotry of the Romish church.

The emperor before whom Luther fearlessly confessed and defended his teachings, the grandson of Ferdinand and Isabella, published an edict in 1521 at Worms condemning all followers of Luther to death. "As it appeared that the aforesaid Martin is not a man; but a devil under the form of a man, and clothed in the dress of a priest, the better to bring the human race to hell and damnation, therefore all his disciples and converts are to be punished with death and forfeiture of all their goods"—thus, according to Motley, ran the princely words of the summary document which was to deliver a cloud of witnesses into the tender hands of the "holy" Inquisition. The first fruits of martyrdom for Lutheranism were soon gathered in the Low Countries. Henry Voes and John Esch, "two young boys," as Luther called them, Augustine friars of Antwerp, had preached the Gospel brought to light again by Luther. They had fled from Antwerp and were brought to Brussels in chains, there to bear testimony before the inquisitors. They were asked to abjure the evangelical doctrines, but both answered firmly, "We will not abjure the Word of God. We will sooner die for the faith!" "Do you confess that you were led astray by Luther?" then asked the inquisitor. "Just as were the apostles led astray by Jesus," they replied. They were condemned to be burned alive at the stake, and were handed over to the secular power for execution. Confessors accompanied them to the scaffold. "We ask you once more, 'Will you receive the Christian faith?'" They replied, "We believe in the Christian Church, but not in your church." Their persecutors hoped to intimidate them by the prospect of so painful a death, but amid the tumult of the crowded public square, where the scaffold had been raised, and amid the agitation of the spectators they lifted

up their voices in song and exclaimed now and again, "We wish to die for the name of Jesus Christ!" "Be converted, be converted!" the inquisitors cried out, "or you will die in the name of the devil!" "No," they replied, "we will die as Christians for the truth of the Gospel." At last the fagots were set on fire, and the flames began to envelop them. But even in the hour of death the peace of God, which passeth all understanding, filled their souls. "Lord Jesus, Thou Son of David, have mercy on us!" they cried aloud. Then they prayed the Creed. Before life was extinct, the cords which bound them were consumed. Falling down upon his knees, one of them again exclaimed, "Lord Jesus, Son of David, have mercy upon us!" The last words heard from them were the words of the hymn, "We praise Thee, O Lord." For four long hours they had stood before and on the scaffold, but their firmness never forsook them. "At length Jesus Christ gathers some fruit from our doctrine. He forms new martyrs"—such were the words of Luther when he heard of the heroic martyrdom of these youths. "Your bonds are my bonds, your dungeons my dungeons, and your scaffolds my scaffold. . . . We are all with you, and the Lord is at our head." He then wrote a beautiful poem celebrating the martyrdom of these two, which was soon sung throughout Germany and the Netherlands.

"No! their ashes will not die.
 Abroad their holy dust will fly,
 And, scattered o'er earth's farthest strand,
 Raise up for God a war-like band.
 Satan, by taking life away,
 May keep them silent for a day;
 But death has from him victory wrung,
 And Christ in every clime is sung."

Scenes similar to this were of very frequent occurrence in every country where the government gave support to the pope. Fires blazed in Hungary, Austria, Bohemia, Germany, France, England, Portugal, Spain, and the Nether-

lands, consuming rich and poor, sparing neither age nor sex. But it was only in the countries under Spanish rule that the very genuine Inquisition flourished in all its fierceness. In the Netherlands Charles V appointed two men inquisitors, one of whom a historian of the time called a "wonderful enemy to learning," and the other, "a madman armed with a sword." These were empowered to arrest, imprison, and torture heretics without observing the forms of law, and their sentences were to be executed without appeal. In 1550 an edict was published by the emperor forbidding his subjects to "print, write, copy, keep, conceal, sell, buy, or give" any book or writing by Luther, Oecolampadius, Zwingli, Bucer, Calvin, "or other heretics reprobated by the Holy Church," or to injure images of the virgin or saints, or to hold private assemblies for worship according to the reformed religion. Lay people were even forbidden to "converse or dispute concerning Holy Scriptures, openly or secretly." If they did, the men were to be executed with the sword, the women were to be buried alive, according to Motley 1, 222. Anyone giving lodging, food, or clothing to persons suspected of heresy, or failing to report them, was to suffer the same punishment. If a person once suspected of heresy should again be suspected, even although it should not appear that he had transgressed these commands, "we do will and ordain that such person shall be considered as relapsed, and, as such, be punished with loss of life and property, without any hope of moderation or mitigation of the above-mentioned penalties." Whoever knew of a person being a heretic, or any place where heretics hid themselves, was to be punished as a heretic if he failed to report. The informer was to receive half of the property, if it was not worth more than one hundred pounds Flemish; if more, he was to receive ten per cent. of all such excess. This edict also forbade anyone to ask the emperor, or any of those in authority, to grant pardon, or to present any petition in favor of such heretics "on penalty of being

declared forever incapable of civil and military office, and of being arbitrarily punished besides." When urged to introduce the Spanish Inquisition into the Netherlands, Philip II of Spain, son of Emperor Charles V, and one of the most deceitful, bigoted, and cruel tyrants, replied, "Why do this? The Inquisition of the Netherlands is much more pitiless than that of Spain." If any man knew, Philip certainly did; he was an authority on the question of the Inquisition, and would surely have made a better inquisitor than king. He even caused the arrest of Don Carlos, his own son and heir to his crown, and it is believed by some historians that he delivered him into the hands of the Spanish Inquisition, for nothing authentic has been learned of the death of that ill-fated crown prince.

No sooner had Philip mounted the throne than he renewed the above instructions to the inquisitors. The name of one of them has become as infamous as that of Torquemada. This was Peter Titelmann, who exercised his office with keen enjoyment. The sheriff, meeting him one day on the highway, asked him, "How can you venture to go about alone or only with an attendant or two, while I am able to make my arrests only at the head of a strong force and at the peril of my life?" "You deal with bad people," he replied, "I seize only the innocent and virtuous, who make no resistance and let themselves be taken like lambs."

Motley says that contemporary chronicles picture him like some fearful demon, riding wildly through the provinces over which he was placed as inquisitor, at all hours of the day or night, hitting the unoffending peasants over the head with a club, dragging persons suspected of heresy from their beds and firesides and throwing them into dungeons, "arresting, torturing, strangling, burning, with hardly the shadow of warrant, information, or process." The records of the martyrs of Flanders, Douay, and Tournay are filled with the murders committed by this wild animal

in human form by the authority of pope and king. He did not wait for deeds, but burned men for suspected thoughts.

Thomas Calberg, a tapestry weaver of Tournay, was burned alive by him because he had copied some hymns from a book printed in Geneva.

Geleyn de Muler, a schoolmaster of Audenarde, he examined, because he had heard that he read the Bible. Titelmann, of course, found him guilty of heresy and ordered him to recant. Geleyn refused. "Do you not love your wife and children?" asked the inquisitor. "God knows," Geleyn answered, "that if the whole world were of gold and my own, I would give it all only to have them with me, even had I to live on bread and water and in bondage." "You have then," said Titelmann, "only to renounce the error of your opinions." "Neither for wife, children, nor all the world can I renounce my God and religious truth," was the noble reply of this poor schoolmaster. Needless to say, the devilish inquisitor sentenced him to be burned.

In some of the Roman Catholic countries of Europe people to this day are punished by the secular arm if they do not show reverence for the consecrated wafer when carried past them in the street. Not long ago a famous pianist was fined at Ischl, a small Austrian city, where he was a stranger, for not doffing his hat when the priest passed him with the host. In the good old days, when Philip II held sway over the Low Countries, this often cost a man's life. A poor market-gardener of a city of North Brabant did not fall down upon his knees when the priest passed with the host, and he was led to the stake. The sheriff was so affected by the courage of the burning sufferer, that he took a fever, called on the poor victim in his delirium, and soon died "notwithstanding all the monks could do to console him." Cases like this occurred often.

At Ryssel, in Flanders, Titelmann arrested Robert Ogier with his wife and two sons for praying at home. They did not deny the accusation, stating that they remained away

from the mass because they "could not endure to see the profanation of the Savior's name in the idolatrous sacrament." Asked how they worshiped at home, the youngest son replied, "We fall on our knees and pray to God that He may enlighten our hearts and forgive our sins. We pray for our sovereign, that his reign may be prosperous and his life peaceful. We also pray for the magistrates and others in authority that God may protect and preserve them all." For this crime the father and elder son were burned. At the stake the son prayed aloud, "O God, eternal Father, accept the sacrifice of our lives, in the name of Thy beloved Son." And before the flames had consumed the two martyrs, the son called out again to his father, "Look, father, all heaven is opening, and I see ten hundred thousand angels rejoicing over us. Let us be glad, for we are dying for the truth." To complete the dismal picture, it must be added that a frantic monk, who had lighted the fires, interrupted the youth's prayer and last words by rude taunts. "Thou liest! thou liest, scoundrel!" he screamed, "ye are the devil's children. All hell is opening, and you see ten thousand devils thrusting you into eternal fire." A week later the wife and the other son of Ogier were also given to the flames.

These scenes might be multiplied from all countries in which the Inquisition was established. What Tertullian writes of the Christians persecuted by pagan Rome might also be said of the Christians persecuted by papal Rome, "For our innocence, probity, justice, truth, and for the living God we are being burned. The cruelty, ye persecutors, is all your own, the glory is ours." And Tacitus, the historian of pagan Rome, adds to his narrative of the sufferings of the Christians under Nero, "At length the cruelty of these proceedings filled every breast with compassion. Humanity relented in favor of the Christians." The persecutors of the innocents of the purified Christianity, however, continued to breathe out threatenings and slaughter against

the disciples of the Lord, like Saul of Tarsus, and the voice of pity was stifled by the dread of a similar fate. Renom de France, a Walloon historian, before whose eyes similar scenes were enacted, did not hesitate to speak of the heretics as "vermin," and has great praise for the Inquisition, calling it, when well administered, "a laudable institution." King Philip, who sanctioned the pitiless work of this inhuman tribunal by his presence at *autos-da-fé* in Spain, even degraded himself so far as to furnish those in authority in the Netherlands with denunciation and directions for the sacrifice of those people. For Titelmann and the men of the Inquisition he had words of praise, gratitude, and encouragement. The Catholic church has even canonized a few of its inquisitors, one in France, one in Italy, and one in Spain, a noble trio among the saints! Torquemada and Titelmann certainly would have deserved this honor and distinction, and would have made excellent intercessors for heretics.

One of the most singular documents ever published is the sentence of the Inquisition of February, 16, 1568, which condemned all the people of the Netherlands to death as heretics. Only a few persons, especially named, were excepted. Ten days later this decree was confirmed by Philip II. Motley says of it: "This is probably the most concise death warrant that was ever framed. Three millions of people, men, women, and children, were sentenced to the scaffold in three lines." If every man, woman, and child was not foully murdered by the government which ought have protected them, it was not because of any compunction or mercy. Whenever the tyrannous government and the Inquisition—for they were in hearty accord in their bloody work—took the lives of the unhappy citizens of those rich provinces, it was generally worth doing, for the wealthy were generally made to suffer. But the poor were also burned for the "glory of the Inquisition" and to strike terror throughout that country. In a

single letter to Philip, his butcher governor of the Netherlands, Duke Alva, gave the number of people to be executed after holy week as "eight hundred heads." In order that the condemned might not be able to speak to the spectators on the way to execution, their tongues were screwed into an iron ring and then seared with a hot iron, which caused them to swell, so that speaking was out of the question. With their hands tied on the back, they were dragged at a horse's tail to the scaffold.

It is impossible to compute the number of the Inquisition. It spread terror wherever the popish church had the protection of emperor, king, or prince, and hundreds of thousands suffered the tortures inflicted by it and died the painful death decreed by it. The tribunal of Toledo alone disposed of 3327 cases in little more than a year. Clorente, secretary of the Inquisition at Madrid from 1790 to 1792, wrote a voluminous history of the "Holy Office," and places the number of victims during the eighteen years of Torquemada's ministry at from 8800 to 10,220 burned alive, 6860 burned in effigy because dead or absent, 97,321 "reconciled" by imprisonment for life and loss of property. Zurita, the historian of Aragon, of whom Prescott says that "there is no Spanish historian less swayed by party or religious prejudice," places the number of the victims burned at Seville up to 1520 at over 4000, and those "reconciled" at 30,000. He even quotes an author giving the total condemned by this court alone during this period at 100,000. These numbers do not include all those made fatherless and homeless, and they cannot give an idea of the unspeakable misery brought upon them. There must have been mourning in every city of Spain at that time, and later on in the other countries feeling the fiery blasts of the Inquisition. In the Netherlands the number of victims strangled, beheaded, or burned alive, for reading the Bible or refusing to kneel to the wafer, and similar "crimes," has been placed by distinguished historians as high as 100,000 and never lower than 50,000. The Venetian envoy Navigero says that

in the two provinces of Holland and Friesland 30,000 people had been condemned by the Inquisition up to 1546, and this was four years before the bloody edict of Charles V, and does not include the number of poor victims murdered under the reign of Philip II. Grotius says that more than 100,000 subjects of Charles V suffered at the hands of the executioners, and Gibbon, quoting these figures, adds that the number of Protestants executed in a single province and a single reign far exceeded that of the primitive martyrs of the whole Roman empire in the space of three centuries.

At the time of the introduction of the Inquisition Spain was prosperous, progressive, and more liberal than the other countries of Europe. Keen observers and good thinkers sincerely believe that but for the establishment of this terrible court the Reformation would have taken possession of the land. It is a significant fact that some of the theologians accompanying Charles V to Germany to convince the reformers of the heresy of their teachings returned to Spain believing in the truth of the doctrines they had gone to combat. Such men were the Benedictine Alphonse de Virves, the favorite preacher of Charles, and Constantine de las Fuente, confessor of Charles. Other Spaniards, such as John Gil of Seville and Frank San Roman of Valladolid, suffered the tortures of inquisitorial punishment on account of their acceptance of the tenets of Luther, as did also Augustine Cazalla, one of the court ecclesiastics, who was burned with his brother, sister, and the exhumed bones of his mother, in 1559, and even Bartholomew de Carranza, archbishop of Toledo, who attended the emperor in the hours of death and was afterward imprisoned by the Inquisition till death freed him. But these were only exceptions. The general opinion has been well characterized by Motley in his *History of the United Netherlands*, IV, 331: "It was conscientiously and thankfully believed in Spain, two centuries ago, that the state had been saved from political and moral ruin by that admirable machine which detected heretics with unerring accuracy, burned them when detected,

and consigned their descendants to political incapacity and social infamy to the remotest generation." But he, too, is of the opinion that millions of Spaniards would have accepted the Lutheran religion, had they not been perfectly certain of being burned or hanged at the slightest movement in such a direction. *Ibid.*, III, 536.

And Prescott, the other great American historian who has studied and understood Spain at the time of its vigorous and glorious beginning as a kingdom, calls the Inquisition an institution "which yearly destroyed its thousands by a death more painful than the Aztec sacrifices, which armed the hand of brother against brother, and setting its burning seal upon the lip, did more to stay the march of improvement than any other scheme devised by human cunning." (*Conquest of Mexico.*) And in *Ferdinand and Isabella* he speaks of it as "an institution which has probably contributed more than any other cause to depress the lofty character of the ancient Spaniard, which has thrown the gloom of fanaticism over those lovely regions, which seem to be the natural abode of festivity and pleasure." And again, "The fires of the Inquisition, which were lighted exclusively for the Jews, were destined eventually to consume their oppressors. They were still more deeply avenged in the moral influence of this tribunal, which, eating like a pestilent canker into the heart of the monarchy at a time when it was exhibiting a most goodly promise, left it at length a bare and sapless trunk." And in summing up the effects of the reign of Ferdinand and Isabella he says that it "contributed so largely to counterbalance the benefits resulting from Isabella's government; an institution which has done more than any other to stay the proud march of human reason; which, by imposing uniformity of creed, has proved the fruitful parent of hypocrisy and superstition; which has soured the sweet charities of human life, and, settling like a foul mist on the goodly promise of the land, closed up the fair buds of science and civilization ere they were full opened."

The effect of the attempt of Spain to saddle the Inquisition on its richest possessions, the Low Countries, was a loss of the provinces now forming the Kingdom of Holland in a forty years' war, the impoverishment of Spain, through that war principally, the loss of Spain's supremacy on the oceans, and the consequent loss of its richest colonies, as well as the decline of its commerce. Holland, however, became one of the richest states of that time with a population as large as that of England at the same period, having free schools for all its children, building up a large commerce and excellent industries, and distinguishing herself by vast discoveries in the frozen seas, and by the rearing of eminent men of learning; whilst the provinces accepting the Inquisition became depopulated, poor, lifeless, and the prey of the Jesuit and the mendicant monks.

Spain to-day is still suffering from the evil effects of the inhuman Inquisition by being the most priest-ridden country, and, no doubt, the public execution of the heretics by so inhuman a death for so many generations has made the minds of the people so cruel and bloody, that they delight in the unworthy spectacles of the bull fights.

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