

# The Identity of the Beast That Gives Its Power to Rome

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What follows is a short quip by a man named Villis on an SDA Internet chat group. This is typical of most SDA thinking in that they deal with only one of the beasts of Revelation 17, the Roman whore. But she sits upon a beast with 7 heads and 10 horns. And the beast she sits upon gives power unto her. Very cleverly, the beast the Mother of harlot churches sits upon has kept its identity well hidden from the masses and especially professing Seventh-day Adventists who purport to understand Daniel and Revelation better than most. This banality is most evident in the following article.

## **How a cult works - modus operandi of prince of this world**

The Jesuit General once boasted that he controls the whole world from his office in the Vatican, but the world has no idea how he does it.

Here is his secret - how the black pope rules the world.

It is an ecclesiastical method, as old as Babylon itself. You do it by massaging public opinion - by making people believe, even fanatically believe

what you want them to do. It is based on the method that Lucifer used to ensnare fully one half of the angels in heaven, of whom one sixth returned to

the fold of God before it was too late, leaving two sixths, or one third, to their fate in the lake of fire with Lucifer.

This is precisely the method used by the black pope in his office in the Vatican. His job is like that of an inventor. An inventor sits in his ivory tower, dreaming up new gadgets. In the case of the black pope, he sits in his

Vatican office dreaming up SOCIAL ISSUES, AND SOCIAL CAUSES, AND SOCIAL CONFLICTS BETWEEN CLASSES OF PEOPLE. In fact, the pope first of all sets up classes of people to divide people from people. That activity is clearly described in Daniel 11. In fact, the whole saga of his activity is spelled out there in detail, in broader terms than that of the Jesuit order, which inherited its commission from its predecessor, the papacy in general:

21 And in his estate shall stand up a vile person, to whom they shall not give

the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he

shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south

with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast

devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts shall be to do mischief, and they shall speak

lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he

do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries:

but the people that do know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many: yet they shall

fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them, and to purge, and

to make them white, even to the time of the end: because it is yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the

God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women,  
nor  
regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his  
fathers knew not shall he honour with gold, and silver, and with precious  
stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he  
shall  
acknowledge and increase with glory: and he shall cause them to rule over  
many,  
and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and  
the  
king of the north shall come against him like a whirlwind, with chariots, and  
with horsemen, and with many ships; and he shall enter into the countries,  
and  
shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be  
overthrown: but these shall escape out of his hand, even Edom, and Moab,  
and the  
chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of  
Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and  
over  
all the precious things of Egypt: and the Libyans and the Ethiopians shall be  
at  
his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore  
he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the  
glorious holy mountain; yet he shall come to his end, and none shall help  
him.

Notice that first of all, the papacy used FLATTERIES to elevate one class of  
people over all the rest. FLATTERIES means the Papal PATENTS OF  
NOBILITY, and like authority to give titles of nobility to scoundrels for their  
service to the pope.

Thus, knights, dukes, barons, and royals were set up by the Pope over all of Europe by virtue of the Papal inheritance of the Roman Empire, now sprinkled with papal holy water, christened "The Holy Roman Empire". This was a papal invention, the first in a long line of the pope's inventions. Side by side with these inventions the pope discovered the profitability of war, by the Crusades of the Middle Ages, of the 12th century, wherein the Knights Templars invented the modern banking system, and retired from their military duties to become wealthy bankers. The wealth of precisely this banking system established the papal New World Order already in the Middle Ages.

When the Knights Templars fell into disgrace in France, they sought refuge in Scotland and England and became rooted there, transforming largely into Freemasons. The money to build these cathedrals by the masons was Papal money from the papal banking system.

Thus the papal order of knights transformed into the covertly papal order of the Freemasons, still under papal control, but covertly, **SUSTAINED BY THE WEALTH OF THE BANKING SYSTEM, AND THE POLITICAL POWER OF THE PAPAL ORDAINED RULING CLASS.**

So now the papal system gained both political authority and absolute control over everybody's money. Like Jesus said when challenged by the Roman Tax issue, he held up a Roman Drachma, and asked, whose likeness is on the coin - Caesar's.

Now it is the Pope's likeness - the Freemason Pyramid on the Dollar Bill, et cetera - symbolizing the power of the pope.

I could go through the cited papal passage in Daniel 11 in detail, but leave it to you as a homework exercise. **DANIEL 11 IS A BLUEPRINT FOR THE MODUS OPERANDI OF THE NEW WORLD ORDER, WHICH BEGAN IN THE 12TH CENTURY!**

Vilis

Ron's Commentary: The truth of the matter as to whom wags the tail, Rome or the 7

headed, ten horned beast she sets upon, is that it is the Beast she sits upon. How can we know that for sure? Because the beast she sits upon finally burns her in one morning, Rev. 17:16.

That beast gives its power to the whore and that beast derives from Jewish conversos under the Spanish Inquisition. Ignatius Loyola was a Jewish “convert” to Catholicism. But those Jews hated Catholicism like Revelation 17:15 says. You don’t just convert a Jew by force! And you can read below how their wealth was confiscated and many of the most wealthy were burned so their property could be appropriated by the church.

Ignatius Loyola initiated the Society of Jesuits consisting of Jewish “converts.” These Jesuits hated the Catholics and worked against the popes. They finally succeeded in taking over the Catholic church and they “use” it for their purposes. They give it their power for their own purposes—their own endgame.

Free Masonry existed long before the Spanish Inquisition, and during that inquisition, Free Masonry was suppressed, but it later resurged. This suppression and resurgence of Free Masonry was similar to Revelation 17:8, but in addition to the suppression of Rome in 1798 when the Pope was taken captive. The Jesuits, the Illuminati and Free Masonry merged and all three are controlled at the highest echelons by Jews. They worship Lucifer. They hate Christians in any form and especially the Catholics who treated their ancestors so ruthlessly in the Inquisition. And they will one day burn the whore, Rev. 17:16.

## **Revelation 17**

1And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of **the great whore [Rome]** that sitteth upon many waters:

2With whom **the kings of the earth** have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3So he carried me away in the spirit into the wilderness: and I saw **a woman sit upon a scarlet coloured beast**, full of names of blasphemy, **having seven heads and ten horns**.

4And **the woman** was arrayed in purple and scarlet colour, and decked with gold

and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9And here is the mind which hath wisdom. **The seven heads are seven mountains, on which the woman sitteth.**

10And there are **seven kings**: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11And **the beast that was, and is not, even he is the eighth**, and is of the seven, and goeth into perdition.

12And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13These have one mind, and shall give their power and strength unto the beast.

14These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15And he saith unto me, The waters which thou sawest, where the whore sitteth,

are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Ron's Commentary: The players in this mystery of Beasts are the same two player that were extant in the days of Christ—the Jews and the Romans.

During the Spanish Inquisition under Torquemada, many Jews “converted” to Catholicism to save their necks. These Jews were called moranos.

“Alonso de Hojeda, a Dominican friar from Seville, convinced Queen Isabel of the existence of Crypto-Judaism among Andalusian *conversos* during her stay in Seville between 1477 and 1478.<sup>[7]</sup> A report, produced by Pedro González de Mendoza, Archbishop of Seville, and by the Segovian Dominican Tomás de Torquemada, corroborated this assertion.

The monarchs decided to introduce the Inquisition to Castile to discover and punish crypto-Jews, and requested the Pope's assent. Ferdinand II of Aragon pressured Pope Sixtus IV to agree to an Inquisition controlled by the monarchy by threatening to withdraw military support at a time when the Turks were a threat to Rome. The Pope issued a bull to stop the Inquisition but was pressured into withdrawing it. On November 1, 1478, Pope Sixtus IV published the Papal bull, *Exigit Sinceras Devotionis Affectus*, through which he gave the monarchs exclusive authority to name the inquisitors in their kingdoms. The first two inquisitors, Miguel de Morillo and Juan de San Martín were not named, however, until two years later, on September 27, 1480 in Medina del Campo.

In 1483, Jews were expelled from all of Andalusia. Ferdinand pressured the Pope<sup>[9]</sup> to promulgate a new bull. He did so on October 17, 1483, naming Tomás de Torquemada Inquisidor General of Aragón, Valencia and Catalonia. Torquemada quickly established procedures for the Inquisition. A new court would be



announced with a thirty day grace period for confessions and the gathering of accusations by neighbors. Evidence that was used to identify a crypto-Jew included the absence of chimney smoke on Saturdays (a sign the family might secretly be honoring the Sabbath) or the buying of many vegetables before Passover or the purchase of meat from a converted butcher. The court employed physical torture to extract confessions. Crypto-Jews were allowed to confess and do penance, although those who relapsed were burned at the stake.<sup>[10]</sup>

In 1484 Pope [Innocent VIII](#) attempted to allow appeals to Rome against the Inquisition, but Ferdinand in December 1484 and again in 1509 decreed death and confiscation for anyone trying to make use of such procedures without royal permission.<sup>[11]</sup> With this, the Inquisition became the only institution that held authority across all the realms of the Spanish monarchy, and, in all of them, a useful mechanism at the service of the crown. However, the cities of Aragón continued resisting, and even saw revolt, as in [Teruel](#) from 1484 to 1485. However, the murder of *Inquisidor* [Pedro Arbués](#) in [Zaragoza](#) on September 15, 1485, caused public opinion to turn against the *conversos* and in favour of the Inquisition. In Aragón, the Inquisitorial courts were focused specifically on members of the powerful *converso* minority, ending their influence in the Aragonese administration.

The Inquisition was extremely active between 1480 and 1530. Different sources give different estimates of the number of trials and executions in this period; Henry Kamen estimates about 2,000 executed, based on the documentation of the *autos-da-fé*, the great majority being *conversos* of Jewish origin. He offers striking statistics: 91.6% of those judged in Valencia between 1484 and 1530 and 99.3% of those judged in Barcelona between 1484 and 1505 were of Jewish origin.<sup>[12]</sup> "In 1498 the pope was still trying to...gain acceptance for his own attitude towards the New Christians, which was generally more moderate than that of the Inquisition and the local rulers."<sup>[13]</sup>

## Expulsion of Jews and repression of *conversos*

The Spanish Inquisition had been set up in part to prevent *conversos* from engaging in Jewish practices, which, as Christians, they were supposed to have given up. However this remedy for securing the orthodoxy of *conversos'* religion was eventually deemed inadequate, since the main justification the monarchy gave for formally expelling all Jews from Spain was the "great harm suffered by Christians (i.e. conversos) from the contact, intercourse and communication which they have with the Jews, who always attempt in various ways to seduce faithful Christians

from our Holy Catholic Faith".<sup>[14]</sup> The [Alhambra Decree](#), which ordered the expulsion, was issued in January 1492. The number of Jews who left Spain is not even approximately known. Historians of the period give extremely high figures: [Juan de Mariana](#) speaks of 800,000 people, and [Don Isaac Abravanel](#) of 300,000. Modern estimates are much lower: Henry Kamen estimates that, of a population of approximately 80,000 Jews, about one half or 40,000 chose emigration.<sup>[15]</sup> The Jews of the kingdom of Castile emigrated mainly to Portugal (from where they were expelled in 1497) and to North Africa. However, according to Henry Kamen, the Jews of the kingdom of Aragon, went "to adjacent Christian lands, mainly to Italy", rather than to Muslim lands as is often assumed.<sup>[16]</sup> The [Sefardim](#) or [Anusim](#) descendants of Spanish Jews gradually migrated throughout Europe and North Africa, where they established communities in many cities. They also went to [New Spain](#), the [Ottoman Empire](#) and North America (the American Southwest), Central and South America.

Tens of thousands of Jews were baptised in the three months before the deadline for expulsion, some 40,000 if one accepts the totals given by Kamen: most of these undoubtedly to avoid expulsion, rather than as a sincere change of faith. These *conversos* were the principal concern of the Inquisition; being suspected of continuing to practice Judaism put them at risk of denunciation and trial.

The most intense period of persecution of *conversos* lasted until 1530. From 1531 to 1560, however, the percentage of *conversos* among the Inquisition trials dropped to 3% of the total. There was a rebound of persecutions when a group of crypto-Jews was discovered in [Quintanar de la Orden](#) in 1588; and there was a rise in denunciations of *conversos* in the last decade of the 16th century. At the beginning of the 17th century, some *conversos* who had fled to Portugal began to return to Spain, fleeing the persecution of the [Portuguese Inquisition](#), founded in 1532. This led to a rapid increase in the trials of crypto-Jews, among them a number of important financiers. In 1691, during a number of *autos-da-fé* in [Majorca](#), 36 *chuetas*, or *conversos* of Majorca, were burned.

During the 18th century the number of *conversos* accused by the Inquisition decreased significantly. [Manuel Santiago Vivar](#), tried in Córdoba in 1818, was the last person tried for being a crypto-Jew.

The generally accepted number [burnt at the stake](#) by the Inquisition (including all categories such as Protestants, blasphemers, bigamists and crypto-Jews) is below 5,000 ([see below](#)).

## Repression of Moriscos

The Inquisition not only hunted for Protestants and false converts from Judaism, the *conversos* but also searched for false or relapsed converts among the Moriscos, forced converts from Islam. The Moriscos were mostly concentrated in the recently conquered kingdom of Granada, in Aragon, and in Valencia. Officially, all Muslims in the Crown of Castile had been forcibly converted to Christianity in 1502. Muslims in the Crown of Aragon were obliged to convert by Charles I's decree of 1526, as most had been forcibly baptized during the Revolt of the Brotherhoods (1519–1523) and these baptisms were declared to be valid.

Many Moriscos were suspected of practising Islam in secret, and the jealousy with which they guarded the privacy of their domestic life prevented the verification of this suspicion.<sup>[17]</sup> Initially they were not severely persecuted by the Inquisition, but experienced a policy of evangelization without torture,<sup>[clarification needed]</sup> a policy not followed with those *conversos* who were suspected of being crypto-Jews. There were various reasons for this. Most importantly, in the kingdoms of Valencia and Aragon a large number of the Moriscos were under the jurisdiction of the nobility, and persecution would have been viewed as a frontal assault on the economic interests of this powerful social class.<sup>[18]</sup> Still, fears ran high among the population that the Moriscos were traitorous, especially in Granada. The coast was regularly raided by Barbary pirates backed by Spain's enemy the Ottoman Empire, and the Moriscos were suspected of aiding them.

In the second half of the century, late in the reign of Philip II, conditions worsened between Old Christians and Moriscos. The 1568–1570 Morisco Revolt in Granada was harshly suppressed, and the Inquisition intensified its attention to the Moriscos. From 1570 Morisco cases became predominant in the tribunals of Zaragoza, Valencia and Granada; in the tribunal of Granada, between 1560 and 1571, 82% of those accused were Moriscos.<sup>[19]</sup> Still, according to Kamen, the Moriscos did not experience the same harshness as judaizing *conversos* and Protestants, and the number of capital punishments was proportionally less.<sup>[20]</sup>

In 1609 King Philip III, upon the advice of his financial adviser the Duke of Lerma and Archbishop of Valencia Juan de Ribera, decreed the Expulsion of the Moriscos. Hundreds of thousands of Moriscos were expelled, some of them probably sincere Christians. This was further fueled by the religious intolerance of Archbishop Ribera who quoted the Old Testament texts ordering the enemies of God to be slain without mercy and setting forth the duties of kings to extirpate them.<sup>[21]</sup> The edict

required: 'The [Moriscos](#) to depart, under the pain of death and confiscation, without trial or sentence... to take with them no money, bullion, jewels or bills of exchange.... just what they could carry.'<sup>[22]</sup> So successful was the enterprise, in the space of months, Spain was emptied of its [Moriscos](#). Expelled were the [Moriscos](#) of [Aragon](#), [Murcia](#), [Catalonia](#), [Castile](#), [Mancha](#) and [Extremadura](#). As for the [Moriscos](#) of [Granada](#), such as the Herrador family who held positions in the Church and magistracy, they still had to struggle against exile and confiscation.<sup>[23]</sup>

An indeterminate number of Moriscos remained in Spain and, during the 17th century, the Inquisition pursued some trials against them of minor importance: according to Kamen, between 1615 and 1700, cases against Moriscos constituted only 9 percent of those judged by the Inquisition.

## Demographic consequences

In December 2008, a genetic study of the current population of the Iberian Peninsula, published in the *American Journal of Human Genetics*, estimated that about 10% have [North African](#) ancestors and 20% have [Sephardi Jews](#) as ancestors. Since there is no direct link between genetic makeup and religious affiliation, however, it is difficult to draw direct conclusions between their findings and forced or voluntary conversion.<sup>[24]</sup> Nevertheless, the Sephardic result is in contradiction<sup>[25][26][27][28][29]</sup> or not replicated in all the body of genetic studies done in Iberia and has been later questioned by the authors themselves<sup>[30][31][32][33]</sup> and by [Stephen Oppenheimer](#) who estimates that much earlier migrations, 5000 to 10,000 years ago from the Eastern Mediterranean might also have accounted for the Sephardic estimates: "They are really assuming that they are looking at his migration of Jewish immigrants, but the same lineages could have been introduced in the Neolithic".<sup>[34]</sup> The rest of genetic studies done in Spain estimate the Moorish contribution ranging from 2.5/3.4%<sup>[35]</sup> to 7.7%.<sup>[36]</sup>

## Control of Protestants

Despite much popular myth about the Inquisition relating to Protestants, it dealt with very few cases involving actual Protestants, as there were so few in Spain. The first of the trials against those labeled by the Inquisition as "Lutheran" were those against the sect of [mystics](#) known as the "[Alumbrados](#)" of [Guadalajara](#) and [Valladolid](#). The trials were long, and ended with prison sentences of differing lengths, though none of the sect were executed. Nevertheless, the subject of the "Alumbrados" put the Inquisition on the trail of many intellectuals and clerics who,

interested in [Erasmian](#) ideas, had strayed from orthodoxy (which is striking because both Charles I and [Philip II of Spain](#) were confessed admirers of [Erasmus](#)). Such was the case with the humanist [Juan de Valdés](#), who was forced to flee to Italy to escape the process that had been begun against him, and the preacher, [Juan de Ávila](#), who spent close to a year in prison.

The first trials against [Lutheran](#) groups, as such, took place between 1558 and 1562, at the beginning of the reign of Philip II, against two communities of Protestants from the cities of Valladolid and Seville numbering about 120.<sup>[37]</sup> The trials signaled a notable intensification of the Inquisition's activities. A number of [autos-da-fé](#) were held, some of them presided over by members of the royal family and around 100 executions took place.<sup>[38]</sup> The [autos-da-fé](#) of the mid-century virtually put an end to Spanish Protestantism which was, throughout, a small phenomenon to begin with.

After 1562, though the trials continued, the repression was much reduced, According to Kamen, only about 200 Spaniards were accused of being Protestants in the last decades of the 16th century. "Most of them were in no sense Protestants...Irreligious sentiments, drunken mockery, anticlerical expressions, were all captiously classified by the inquisitors (or by those who denounced the cases) as 'Lutheran.' Disrespect to church images, and eating meat on forbidden days, were taken as signs of heresy"<sup>[39]</sup> and it is estimated that a dozen Spaniards were burned alive.<sup>[40]</sup>

Outside Spain, but in Spanish territories however, especially in the [Spanish Netherlands](#), a large number (some suggest 6,000) of (alleged) Protestants were executed by the [inquisition's council of troubles](#)

## Censorship

As one manifestation of the [Counter-Reformation](#), the Spanish Inquisition worked actively to impede the diffusion of heretical ideas in Spain by producing "Indexes" of prohibited books. Such lists of prohibited books were common in Europe a decade before the Inquisition published its first. The first Index published in Spain in 1551 was, in reality, a reprinting of the Index published by the University of Louvain in 1550, with an appendix dedicated to Spanish texts. Subsequent Indexes were published in 1559, 1583, 1612, 1632, and 1640. The Indexes included an enormous number of books of all types, though special attention was dedicated to religious works, and, particularly, vernacular translations of the Bible.

Included in the Indexes, at one point, were many of the great works of Spanish literature. Also, a number of religious writers who are today considered saints by the Catholic Church saw their works appear in the Indexes. At first, this might seem counter-intuitive or even nonsensical—how were these Spanish authors published in the first place if their texts were then prohibited by the Inquisition and placed in the Index? The answer lies in the process of publication and censorship in Early Modern Spain. Books in Early Modern Spain faced prepublication licensing and approval (which could include modification) by both secular and religious authorities. However, once approved and published, the circulating text also faced the possibility of post-hoc censorship by being denounced to the Inquisition—sometimes decades later. Likewise, as Catholic theology evolved, once-prohibited texts might be removed from the Index.

At first, inclusion in the Index meant total prohibition of a text; however, this proved not only impractical and unworkable, but also contrary to the goals of having a literate and well-educated clergy. Works with one line of suspect dogma would be prohibited in their entirety, despite the remainder of the text's sound dogma. In time, a compromise solution was adopted in which trusted Inquisition officials blotted out words, lines or whole passages of otherwise acceptable texts, thus allowing these expurgated editions to circulate. Although in theory the Indexes imposed enormous restrictions on the diffusion of culture in Spain, some historians, such as Henry Kamen, argue that such strict control was impossible in practice and that there was much more liberty in this respect than is often believed. And Irving Leonard has conclusively demonstrated that, despite repeated royal prohibitions, romances of chivalry, such as [Amadis of Gaul](#), found their way to the New World with the blessing of the Inquisition. Moreover, with the coming of the [Age of Enlightenment](#) in the 18th century, increasing numbers of licenses to possess and read prohibited texts were granted.

Despite repeated publication of the Indexes and a large bureaucracy of censors, the activities of the Inquisition did not impede the flowering of Spanish literature's "Siglo de Oro", although almost all of its major authors crossed paths with the Holy Office at one point or another. Among the Spanish authors included in the Index are: [Bartolomé Torres Naharro](#), [Juan del Enzina](#), [Jorge de Montemayor](#), [Juan de Valdés](#) and [Lope de Vega](#), as well as the anonymous [Lazarillo de Tormes](#) and the [Cancionero General](#) by [Hernando del Castillo](#). [La Celestina](#), which was not included in the Indexes of the 16th century, was expurgated in 1632 and prohibited in its entirety in 1790. Among the non-Spanish authors prohibited were [Ovid](#),

[Dante](#), [Rabelais](#), [Ariosto](#), [Machiavelli](#), [Erasmus](#), [Jean Bodin](#), [Valentine Naibod](#) and [Thomas More](#) (known in Spain as Tomás Moro). One of the most outstanding and best-known cases in which the Inquisition directly confronted literary activity is that of [Fray Luis de León](#), noted humanist and religious writer of converso origin, who was imprisoned for four years (from 1572 to 1576) for having translated the [Song of Songs](#) directly from Hebrew.

Some scholars indicate that one of the main effects of the inquisition was to end free thought and scientific thought in Spain. As one contemporary Spanish in exile put it: "Our country is a land of ... barbarism; down there one cannot produce any culture without being suspected of heresy, error and Judaism. Thus silence was imposed on the learned." For the next few centuries, while the rest of Europe was slowly awakened by the influence of the Enlightenment, Spain stagnated.<sup>[41]</sup> However, this conclusion is contested. The censorship of books was actually very ineffective, and prohibited books circulated in Spain without significant problems. The Spanish Inquisition never persecuted scientists, and relatively few scientific books were placed on the Index. On the other hand, Spain was a state with more political freedom than in other absolute monarchies in the 16th to 18th centuries. The backwardness of Spain in economy and science can hardly be attributed to the Inquisition.<sup>[42]</sup>

## Other offenses

Although the Inquisition was created to suppress heresy, it also occupied itself with a wide variety of offences that only indirectly could be related to religious heterodoxy. Of a total of 49,092 trials from the period 1560–1700 registered in the archive of the Suprema, appear the following: *judaizantes* (5,007); *moriscos* (11,311); [Lutherans](#) (3,499); *alumbrados* (149); superstitions (3,750); heretical propositions (14,319); [bigamy](#) (2,790); solicitation (1,241); offences against the Holy Office of the Inquisition (3,954); miscellaneous (2,575).<sup>[citation needed]</sup>

These data demonstrate that not only New Christians (*conversos* of [Jewish](#) or [Islamic](#) descent) and [Protestants](#) faced investigation, but also [Old Christians](#) could be targeted for various reasons as well.

## Witchcraft

The category "superstitions" includes trials related to [witchcraft](#). The [witch-hunt](#) in Spain had much less intensity than in other European countries (particularly France,

[Scotland](#), and Germany). One remarkable case was that of [Logroño](#), in which the witches of [Zugarramurdi](#) in [Navarre](#) were persecuted. During the *auto-da-fé* that took place in [Logroño](#) on November 7 and November 8, 1610, 6 people were burned and another 5 burned in effigy.<sup>[43]</sup> In general, nevertheless, the Inquisition maintained a sceptical attitude towards cases of [witchcraft](#), considering it as a mere superstition without any basis. [Alonso de Salazar Frías](#), who, after the trials of [Logroño](#) took the Edict of Faith to various parts of [Navarre](#), noted in his report to the Suprema that, "There were neither [witches](#) nor [bewitched](#) in a village until they were talked and written about".<sup>[44]</sup>

## Blasphemy

Included under the rubric of *heretical propositions* were verbal offences, from outright [blasphemy](#) to questionable statements regarding religious beliefs, from issues of sexual morality, to misbehaviour of the clergy. Many were brought to trial for affirming that *simple fornication* (sex between unmarried persons) was not a sin or for putting in doubt different aspects of [Christian](#) faith such as [Transubstantiation](#) or the virginity of [Mary](#). Also, members of the clergy itself were occasionally accused of heretical propositions. These offences rarely lead to severe penalties.

## Bigamy

The Inquisition also pursued offences against morals, at times in open conflict with the jurisdictions of civil tribunals. In particular, there were numerous trials for [bigamy](#), a relatively frequent offence in a society that only permitted divorce under the most extreme circumstances. In the case of men, the penalty was five years in the [galley](#) (tantamount to a death sentence). Women too were accused of [bigamy](#). Also, many cases of solicitation during confession were adjudicated, indicating a strict vigilance over the clergy.

## Sodomy

Inquisitorial repression of the sexual offence of [sodomy](#), considered, according to [Canon Law](#), as a crime against nature, merits separate attention. This included cases of incidences of heterosexual and homosexual [anal sex](#), [rape](#), and separately [bestiality](#). Civil authorities at times executed those convicted.

In 1506 at [Seville](#) the Inquisition made a special investigation into sodomy, causing many arrests and many fugitives and burning 12 persons, but in 1509 the Suprema in [Castile](#) declared that crime not within the jurisdiction of the Inquisition deciding



that cases of sodomy could not be adjudicated, unless related to [heresy](#). Alleging that sodomy had been introduced to Spain by the [Moors](#), in 1524 the Spanish Ambassador to Rome obtained a special commission from [Clement VII](#) for the Holy Office to curb its spread by investigating laymen and clergy in [the territories of Aragon](#), whether or not it was related to heresy; and proceeding according to local, municipal law in spite of the resistance by local bishops to this usurpation of their authority.

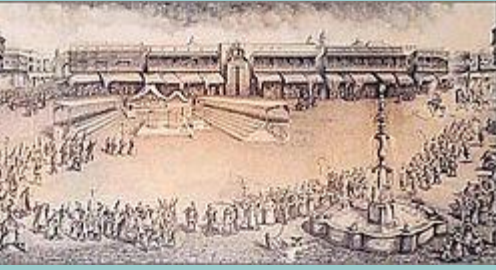
The tribunal of [Zaragoza](#) distinguished itself for its severity in judging these offences: between 1571—1579, 101 men accused of [sodomy](#) were processed and at least 35 were executed. In total, between 1570 and 1630 there were 534 trials (incl. 187 for homosexuality, 245 for bestiality, and 111 with unknown specification of the charges) with 102 executions (incl. 27 for homosexuality, 64 for bestiality and 11 uncertain cases).

The first sodomite was burned by the Inquisition in Valencia in 1572, and those accused included 19% clergy, 6% nobles, 37% workers, 19% servants, and 18% soldiers and sailors.<sup>[45]</sup> A growing reluctance to convict those who, unlike heretics, could not escape by confession and penance led after 1630 to greater leniency. Torture decreased: in Valencia 21% of sodomites were tortured prior to 1630, but only 4% afterwards. The last execution *in persona* for sodomy by the Inquisition took place in Zaragoza in April 1633. In total, out of about 1,000 convicted of sodomy - 170 were actually burnt at the stake, including 84 condemned for bestiality and 75 for homosexuality, with 11 cases where the exact character of the charges is not known.

Nearly all of almost 500 cases of sodomy between persons concerned the relationship between an older man and an adolescent, often by coercion; with only a few cases where the couple were consenting [homosexual](#) adults. About 100 of the total involved allegations of child abuse. Adolescents were generally punished more leniently than adults, but only when they were very young (under ca. 12 years) or when the case clearly concerned rape, did they have a chance to avoid punishment altogether. As a rule, the Inquisition condemned to death only those "sodomites" over the age of 25 years. As about half of those tried were under this age, it explains the relatively small percent of death sentences.<sup>[46]</sup>

## **Freemasonry**

In 1815, [Francisco Xavier de Mier y Campillo](#), the [Inquisitor General](#) of the



Spanish Inquisition and the [Bishop of Almería](#), suppressed [Freemasonry](#) and denounced the lodges as "societies which lead to atheism, to sedition and to all errors and crimes."<sup>[47]</sup> He then instituted a purge during which [Spaniards](#) could be arrested on the charge of being "suspected of Freemasonry".<sup>[47]</sup>

## Organization

Beyond its role in religious affairs, the Inquisition was also an institution at the service of the monarchy. The Inquisitor General, in charge of the Holy Office, was designated by the crown. The Inquisitor General was the only public office whose authority stretched to all the kingdoms of Spain (including the American viceroyalties), except for a brief period (1507–1518) during which there were two Inquisitors General, one in the kingdom of Castile, and the other in [Aragon](#).

The Inquisitor General presided over the Council of the Supreme and General Inquisition (generally abbreviated as "Council of the Suprema"), created in 1483, which was made up of six members named directly by the crown (the number of members of the Suprema varied over the course of the Inquisition's history, but it was never more than 10). Over time, the authority of the Suprema grew at the expense of the power of the Inquisitor General.

The Suprema met every morning, save for holidays, and for two hours in the afternoon on Tuesdays, Thursdays and Saturdays. The morning sessions were devoted to questions of faith, while the afternoons were reserved for "minor heresies"<sup>[48]</sup> cases of perceived unacceptable sexual behavior, [bigamy](#), [witchcraft](#), etc.<sup>[49]</sup>

Below the Suprema were the different tribunals of the Inquisition, which were, in their origins, itinerant, installing themselves where they were necessary to combat heresy, but later being established in fixed locations. In the first phase, numerous tribunals were established, but the period after 1495 saw a marked tendency towards centralization.

Auto-da-fé, [Plaza Mayor](#) in [Lima](#), Viceroyalty of Peru, 17th century

In the kingdom of Castile, the following permanent tribunals of the Inquisition were established:

- 1482 In [Seville](#) and in [Córdoba](#).
- 1485 In [Toledo](#) and in [Llerena](#).
- 1488 In [Valladolid](#) and in [Murcia](#).
- 1489 In [Cuenca](#).
- 1505 In [Las Palmas \(Canary Islands\)](#).
- 1512 In [Logroño](#).
- 1526 In [Granada](#).
- 1574 In [Santiago de Compostela](#).

There were only four tribunals in the kingdom of [Aragon](#): [Zaragoza](#) and [Valencia](#) (1482), [Barcelona](#) (1484), and [Majorca](#) (1488).<sup>[50]</sup> [Ferdinand the Catholic](#) also established the Spanish Inquisition in [Sicily](#) (1513), housed in [Palermo](#) and [Sardinia](#), in the town of [Sassari](#).<sup>[51]</sup> In the Americas, tribunals were established in [Lima](#) and in [Mexico City](#) (1569) and, in 1610, in [Cartagena de Indias](#) (present day [Colombia](#)).

## Composition of the tribunals

Initially, each of the tribunals included two inquisitors, a *calificador*, an *alguacil* (bailiff) and a *fiscal* (prosecutor); new positions were added as the institution matured.

The inquisitors were preferably jurists more than theologians, and, in 1608, [Philip III](#) even stipulated that all the inquisitors must have a background in law. The inquisitors did not typically remain in the position for a long time: for the Court of [Valencia](#), for example, the average tenure in the position was about two years.<sup>[52]</sup> Most of the inquisitors belonged to the secular clergy (priests who were not members of [religious orders](#)), and had a university education.

The *fiscal* was in charge of presenting the accusation, investigating the denunciations and interrogating the witnesses by the use of physical and mental torture. The *calificadores* were generally theologians; it fell to them to determine if the defendant's conduct added up to a crime against the faith. Consultants were expert jurists who advised the court in questions of procedure. The court had, in addition, three secretaries: the *notario de secuestros* (Notary of Property), who registered the goods of the accused at the moment of his detention; the *notario del secreto* (Notary of the Secret), who recorded the testimony of the defendant and the witnesses; and the *escribano general* (General Notary), secretary of the court.

The *alguacil* was the executive arm of the court: he was responsible for detaining, jailing, and physically torturing the defendant. Other civil employees were the *nuncio*, ordered to spread official notices of the court, and the *alcaide*, jailer in charge of feeding the prisoners.

In addition to the members of the court, two auxiliary figures existed that collaborated with the Holy Office: the *familiars* and the *comissarios* (commissioners). *Familiars* were lay collaborators of the Inquisition, who had to be permanently at the service of the Holy Office. To become a familiar was considered an honour, since it was a public recognition of *limpieza de sangre* — Old Christian status — and brought with it certain additional privileges. Although many nobles held the position, most of the *familiars* many came from the ranks of commoners. The commissioners, on the other hand, were members of the religious orders who collaborated occasionally with the Holy Office.

One of the most striking aspects of the organization of the Inquisition was its form of financing: devoid of its own budget, the Inquisition depended exclusively on the confiscation of the goods of the denounced. It is not surprising, therefore, that many of those prosecuted were rich men. That the situation was open to abuse is evident, as stands out in the memorial that a *converso* from [Toledo](#) directed to [Charles I](#):

"Your Majesty must provide, before all else, that the expenses of the Holy Office do not come from the properties of the condemned, because if that is the case, if they do not burn they do not eat."<sup>[53]</sup>

## Functioning of the inquisition

Near the outset of the Inquisition, in a letter of April 14, 1482, [Pope Sixtus IV](#) instructed the Spanish to ensure due process, allow legal counsel and appeal to Rome.<sup>[54]</sup> King Ferdinand defiantly rejected Papal control, the Inquisition becoming thereafter a tool of the monarchy, rather than the church.<sup>[54]</sup> In 1483, Ferdinand made Torquemada the Inquisitor General of most areas of Spain.<sup>[54]</sup> Its procedures were set out in various *Instrucciones* issued by the successive Inquisitors General, Torquemada, Deza, and Valdés.

## Accusation

When the Inquisition arrived in a city, the first step was the *Edict of Grace*. Following the Sunday mass, the Inquisitor would proceed to read the edict; it



explained possible heresies and encouraged all the congregation to come to the tribunals of the Inquisition to "relieve their consciences". They were called *Edicts of Grace* because all of the self-incriminated who presented themselves within a *period of grace* (usually ranging from thirty to forty days) were offered the possibility of reconciliation with the Church without severe punishment.<sup>[55]</sup> The promise of benevolence was effective, and many voluntarily presented themselves to the Inquisition and were often encouraged to denounce others who had also committed offenses, informants being the Inquisition's primary source of information. After about 1500, the Edicts of Grace were replaced by the *Edicts of Faith*, which left out the grace period and instead encouraged the denunciation of those guilty.<sup>[56]</sup>

Diego Mateo López Zapata in his cell before his trial by the Inquisition Court of Cuenca

The denunciations were anonymous, and the defendants had no way of knowing the identities of their accusers.<sup>[57]</sup> This was one of the points most criticized by those who opposed the Inquisition (for example, the [Cortes of Castile](#), in 1518). In practice, false denunciations were frequent. Denunciations were made for a variety of reasons, from genuine concern, to rivalries and personal jealousies.

## Detention

After a denunciation, the case was examined by the *calificadores* (qualifiers), who had to determine if there was heresy involved, followed by detention of the accused. In practice, however, many were detained in preventive custody, and many cases of lengthy incarcerations occurred, lasting up to two years, before the *calificadores* examined the case.<sup>[58]</sup>

Detention of the accused entailed the preventive sequestration of their property by the Inquisition. The property of the prisoner was used to pay for procedural expenses and the accused's own maintenance and costs. Often the relatives of the defendant found themselves in outright misery. This situation was only remedied following instructions written in 1561.

The entire process was undertaken with the utmost secrecy, as much for the public as for the accused, who were not informed about the accusations that were levied



against them. Months, or even years could pass without the accused being informed about why they were imprisoned. The prisoners remained isolated, and, during this time, the prisoners were not allowed to attend [Mass](#) nor receive the [sacraments](#). The jails of the Inquisition were no worse than those of secular authorities, and there are even certain testimonies that occasionally they were much better.<sup>[59]</sup>

## The trial

The inquisitorial process consisted of a series of hearings, in which both the denouncers and the defendant gave testimony. A defense counsel was assigned to the defendant, a member of the tribunal itself, whose role was simply to advise the defendant and to encourage them to speak the truth. The prosecution was directed by the *fiscal*. Interrogation of the defendant was done in the presence of the *Notary of the Secreto*, who meticulously wrote down the words of the accused. The archives of the Inquisition, in comparison to those of other judicial systems of the era, are striking in the completeness of their documentation. In order to defend themselves, the accused had two possibilities: *abonos* (to find favourable witnesses, akin to "substantive" evidence/testimony in Anglo-American law) or *tachas* (to demonstrate that the witnesses of accusers were not trustworthy, akin to Anglo-American "impeachment" evidence/testimony).

In order to interrogate the accused, the Inquisition made use of [torture](#), but not in a systematic way. It was applied mainly against those suspected of [Judaism](#) and [Protestantism](#), beginning in the 16th century. For example, Lea estimates that between 1575 and 1610 the court of [Toledo](#) tortured approximately a third of those processed for heresy.<sup>[60]</sup> In other periods, the proportions varied remarkably. Torture was always a means to obtain the confession of the accused, not a punishment itself. Torture was also applied without distinction of sex or age, including children and the aged.

## Torture

Inquisition [torture chamber](#). *Mémoires Historiques* (1716)

As with all European tribunals of the time, torture was employed.<sup>[54][61][62]</sup> The Spanish inquisition, however, engaged in it far less often and with greater care than other courts.<sup>[54][62][63]</sup> The scenes of sadism found in popular writers on the

inquisition are not based in truth.<sup>[64]</sup> Modern scholars have determined that torture was used in only two percent of the cases, for no more than 15 minutes, and in only less than one percent of the cases was it used a second time, never more than that.<sup>[54][62]</sup>

Although the Inquisition was technically forbidden from permanently harming or drawing blood,<sup>[61]</sup> this still allowed for methods of [torture](#). The methods most used, and common in other secular and ecclesiastical tribunals, were *garrucha*, *toca* and the *potro*.<sup>[61]</sup> The application of the *garrucha*, also known as the [strappado](#), consisted of suspending the victim from the ceiling by the wrists, which are tied behind the back. Sometimes weights were tied to the ankles, with a series of lifts and drops, during which the arms and legs suffered violent pulls and were sometimes dislocated.<sup>[65]</sup> The *toca*, also called *interrogatorio mejorado del agua*, consisted of introducing a cloth into the mouth of the victim, and forcing them to ingest water spilled from a jar so that they had the impression of drowning (see: [waterboarding](#)).<sup>[66]</sup> The *potro*, the [rack](#), was the instrument of torture used most frequently.<sup>[67]</sup>

The assertion that "confessionem esse veram, non factam vi tormentorum" (literally: ((a person's)) confession is truth, not made by way of torture.) sometimes follows a description of how, after torture had ended, the subject freely confessed to the offenses.<sup>[68]</sup> Thus, all confession acquired by means of torture were considered completely valid as they were supposedly made of the confessor's own free will.

Once the process concluded, the inquisidores met with a representative of the bishop and with the *consultores*, experts in [theology](#) or [Canon Law](#), which was called the *consulta de fe*. The case was voted and sentence pronounced, which had to be unanimous. In case of discrepancies, the *Suprema* had to be informed.

According to authorities within the [Eastern Orthodox Church](#), there was at least one casualty tortured by those Jesuits who administered the Spanish Inquisition in North America: St. [Peter the Aleut](#).

## Sentencing

The results of the trial could be the following:

1. Although quite rare in actual practice, the defendant could be **acquitted**.
2. The trial, itself, could be **suspended**, in which case the defendant, although under suspicion, went free (with the threat that the process could be continued



at any time) or was held in long-term imprisonment until a trial commenced. When set free after a suspended trial it was considered a form of acquittal without specifying that the accusation had been erroneous.

3. The defendant could be **penanced**. Since they were considered guilty, they had to publicly abjure their crimes (*de levi* if it was a misdemeanor, and *de vehementi* if the crime were serious), and accept a public

punishment. Among these were [sanbenito](#), exile, fines or even sentencing to the [gallows](#).

4. The defendant could be **reconciled**. In addition to the public ceremony in which the condemned was reconciled with the Catholic Church, more severe punishments were used, among them long sentences to jail or the gallows, plus the confiscation of all property. Physical punishments, such as whipping, were also used.
5. The most serious punishment was **relaxation** to the secular arm for [burning at the stake](#)—the Church did not itself kill. This penalty was frequently applied to impenitent heretics and those who had relapsed. Execution was public. If the condemned repented, they were shown mercy by being [garroted](#) before burning; if not, they were burned alive.

Frequently, cases were judged *in absentia*, and when the accused died before the trial finished, the condemned were burned in effigy.

The distribution of the punishments varied considerably over time. It is believed that sentences of death were enforced in the first stages within the long history of the Inquisition. According to García Cárcel, the court of [Valencia](#) employed the death penalty in 40% of the processings before 1530, but later that percentage dropped to 3%).<sup>[69]</sup>

Auto-da-fé, [Plaza Mayor](#) in Madrid, 1683

**[edit]** *The autos-da-fé*

*For more details on this topic, see [Auto-da-fé](#).*

If the sentence was condemnatory, this implied that the condemned had to participate in the ceremony of an *auto de fe* (more commonly known in English as an *auto-da-fé*), that solemnized their return to the Church (in most cases), or punishment as an impenitent heretic. The *autos-da-fé* could be private (*auto*



*particular*) or public (*auto publico* or *auto general*).

Although initially the public *autos* did not have any special solemnity nor sought a large attendance of spectators, with time they became solemn ceremonies, celebrated with large public crowds, amidst a festive atmosphere. The *auto-da-fé* eventually became a [baroque](#) spectacle, with staging meticulously calculated to cause the greatest effect among the spectators.

The *autos* were conducted in a large public space (in the largest plaza of the city, frequently), generally on holidays. The rituals related to the *auto* began the previous night (the "procession of the Green Cross") and sometimes lasted the whole day. The *auto-da-fé* frequently was taken to the canvas by painters: one of the better known examples is the painting by [Francesco Rizzi](#) held by the [Prado](#) Museum in [Madrid](#) and which represents the *auto* celebrated in the Plaza Mayor of Madrid on June 30, 1680. The last public *auto-da-fé* took place in 1691.

The *auto-da-fé* involved: a Catholic Mass; prayer; a public procession of those found guilty; and a reading of their sentences (Peters 1988: 93-94). They took place in public squares or esplanades and lasted several hours: ecclesiastical and civil authorities attended. Artistic representations of the *auto-da-fé* usually depict torture and the burning at the stake. However, this type of activity never took place during an *auto-da-fé*, which was in essence a religious act. Torture was not administered after a trial concluded, and executions were always held after and separate from the *auto-da-fé* (Kamen 1997: 192-213), though in the minds and experiences of observers and those undergoing the confession and execution, the separation of the two might be experienced as merely a technicality.

The first recorded *auto-da-fé* was held in Paris in 1242, during the reign of Louis IX.<sup>[70]</sup> However, the first Spanish *auto-da-fé* did not take place until Seville in 1481; six of the men and women subjected to this first religious ritual were later executed. The Inquisition had limited power in Portugal, having been established in 1536 and officially lasting until 1821, although its influence was much weakened with the government of the Marquis of Pombal in the second half of the 18th century. *Autos-da-fé* also took place in Mexico, Brazil and Peru: contemporary historians of the Conquistadors such as Bernal Díaz del Castillo record them. They also took place in the Portuguese colony of Goa, India, following the establishment of Inquisition there in 1562–1563.

The arrival of the [Enlightenment](#) in Spain slowed inquisitorial activity. In the first

half of the 18th century, 111 were condemned to be burned in person, and 117 in effigy, most of them for [judaizing](#). In the reign of [Philip V](#), there were 125 *autos-da-fé*, while in the reigns of [Charles III](#) and [Charles IV](#) only 44.

During the 18th century, the Inquisition changed: Enlightenment ideas were the closest threat that had to be fought. The main figures of the Spanish Enlightenment were in favour of the abolition of the Inquisition, and many were processed by the Holy Office, among them [Olavide](#), in 1776; [Iriarte](#), in 1779; and [Jovellanos](#), in 1796; Jovellanos sent a report to Charles IV in which he indicated the inefficiency of the Inquisition's courts and the ignorance of those who operated them:

friars who take [the position] only to obtain gossip and exemption from choir; who are ignorant of foreign languages, who only know a little [scholastic theology](#)...<sup>[71]</sup>

In its new role, the Inquisition tried to accentuate its function of censoring publications, but found that Charles III had secularized [censorship](#) procedures and, on many occasions, the authorization of the [Council of Castile](#) hit the more intransigent position of the Inquisition. Since the Inquisition itself was an arm of the state, being within the Council of Castile, civil, rather than ecclesiastical, censorship usually prevailed. This loss of influence can also be explained because the foreign Enlightenment texts entered the peninsula through prominent members of the nobility or government,<sup>[72]</sup> influential people with whom it was very difficult to interfere. Thus, for example, [Diderot's Encyclopedia](#) entered Spain thanks to special licenses granted by the king.

However, after the [French Revolution](#) the Council of Castile, fearing that revolutionary ideas would penetrate Spain's borders, decided to reactivate the Holy Office that was directly charged with the persecution of French works. An Inquisition edict of December 1789, that received the full approval of Charles IV and [Floridablanca](#), stated that:

having news that several books have been scattered and promoted in these kingdoms... that, without being contented with the simple narration events of a seditious nature... seem to form a theoretical and practical code of independence from the legitimate powers.... destroying in this way the political and social order... the reading of thirty and nine French works is prohibited, under fine...<sup>[73]</sup>

However, inquisitorial activity was impossible in the face of the information avalanche that crossed the border; in 1792

the multitude of seditious papers... does not allow formalizing the files against those who introduce them...

The fight from within against the Inquisition was almost always clandestine. The first texts that questioned the Inquisition and praised the ideas of [Voltaire](#) or [Montesquieu](#) appeared in 1759. After the suspension of pre-publication censorship on the part of the Council of Castile in 1785, the newspaper [El Censor](#) began the publication of protests against the activities of the Holy Office by means of a rationalist critique and, even, [Valentin de Foronda](#) published [Espíritu de los Mejores Diarios](#), a plea in favour of freedom of expression that was avidly read in the salons. Also, [Manuel de Aguirre](#), in the same vein, wrote, On Toleration in [El Censor](#), [El Correo de los Ciegos](#) and [El Diario de Madrid](#).<sup>[74]</sup>

## End of the Inquisition

During the reign of [Charles IV of Spain](#), in spite of the fears that the [French Revolution](#) provoked, several events took place that accelerated the decline of the Inquisition. In the first place, the state stopped being a mere social organizer and began to worry about the well-being of the public. As a result, they considered the land-holding power of the Church, in the [señoríos](#) and, more generally, in the accumulated wealth that had prevented social progress.<sup>[75]</sup> On the other hand, the perennial struggle between the power of the throne and the power of the Church, inclined more and more to the former, under which, [Enlightenment](#) thinkers found better protection for their ideas. [Manuel Godoy](#) and [Antonio Alcalá Galiano](#) were openly hostile to an institution whose only role had been reduced to [censorship](#) and was the very embodiment of the Spanish [Black Legend](#), internationally, and was not suitable to the political interests of the moment:

The Inquisition? Its old power no longer exists: the horrible authority that this bloodthirsty court had exerted in other times was reduced... the Holy Office had come to be a species of commission for book censorship, nothing more...<sup>[76]</sup>

The Inquisition was abolished during the domination of [Napoleon](#) and the reign of [Joseph Bonaparte](#) (1808–1812). In 1813, the liberal deputies of the [Cortes of Cádiz](#) also obtained its abolition,<sup>[77]</sup> largely as a result of the Holy Office's condemnation of the popular revolt against French invasion. But the Inquisition was reconstituted when [Ferdinand VII](#) recovered the throne on July 1, 1814. It was again abolished during the three year Liberal interlude known as the [Trienio liberal](#). Later, during the period known as the [Ominous Decade](#), the Inquisition was not formally re-

established,<sup>[78]</sup> although, *de facto*, it returned under the so-called Meetings of Faith, tolerated in the dioceses by King Ferdinand. These had the dubious honour of executing the last heretic condemned, the school teacher [Cayetano Ripoll](#), garroted in [Valencia](#) on July 26, 1826 (presumably for having taught [deist](#) principles), all amongst a European-wide scandal at the despotic attitude still prevailing in Spain. [Juan Antonio Llorente](#), who had been the Inquisition's general secretary in 1789, became a [Bonapartist](#) and published a critical history in 1817 from his French exile, based on his privileged access to its archives.<sup>[citation needed]</sup>

The Inquisition was definitively abolished on July 15, 1834, by a Royal Decree signed by regent [Maria Christina of the Two Sicilies](#), Ferdinand VII's liberal widow, during the minority of [Isabella II](#) and with the approval of the President of the Cabinet [Francisco Martínez de la Rosa](#). (It is possible that something similar to the Inquisition acted during the 1833–1839 [First Carlist War](#), in the zones dominated by the Carlists, since one of the government measures praised by [Conde de Molina Carlos Maria Isidro de Borbon](#) was the re-implementation of the Inquisition to protect the Church). During the Carlist Wars it was the conservatives who fought the progressists who wanted to reduce the Church's power, amongst other reforms to liberalise the economy.<sup>[citation needed]</sup>

## Outcomes

### Confiscations

It is unknown exactly how much wealth was confiscated from converted Jews and others tried by the Inquisition. Wealth confiscated in one year of persecution in the small town of Guadalupe paid the costs of building a royal residence.<sup>[79]</sup> There are numerous records of the opinion of ordinary Spaniards of the time that "**the Inquisition was devised simply to rob people. 'They were burnt only for the money they had,'** a resident of Cuenca averred. "**They burn only the well-off,**" said another. In 1504 an accused stated, "**only the rich were burnt.**" ...In 1484...Catalina de Zamora was accused of asserting that "**this Inquisition that the fathers are carrying out is as much for taking property from the conversos as for defending the faith. 'It is the goods that are the heretics.'**" This saying passed into common usage in Spain. In 1524 a treasurer informed Charles V that his predecessor had received ten million ducats from the conversos, but the figure is unverified. In 1592 an inquisitor admitted that most of the fifty women he arrested were rich. In 1676, the Suprema claimed it had confiscated over 700,000 ducats for the royal treasury (which was paid money only after the Inquisition's own budget, amounting in one known case

to only 5%). The property on Mallorca alone in 1678 was worth ‘well over 2,500,000 ducats.’<sup>[80]</sup>

## Death tolls

García Cárcel estimates that the total number processed by the Inquisition throughout its history was approximately 150,000; applying the percentages of executions that appeared in the trials of 1560–1700 — about 2% — the approximate total would be about 3,000 put to death. Nevertheless, very probably this total should be raised keeping in mind the data provided by Dedieu and García Cárcel for the tribunals of Toledo and Valencia, respectively. It is likely that the total would be between 3,000 and 5,000 executed.

Modern historians have begun to study the documentary records of the Inquisition. The archives of the Suprema, today held by the [National Historical Archive of Spain](#) (Archivo Histórico Nacional), conserves the annual relations of all processes between 1540 and 1700. This material provides information on about 44,674 judgements, the latter studied by Gustav Henningsen and Jaime Contreras. These 44,674 cases include 826 executions *in persona* and 778 *in effigie*. This material, however, is far from being complete — for example, the tribunal of Cuenca is entirely omitted, because no *relaciones de causas* from this tribunal have been found, and significant gaps concern some other tribunals (e.g. Valladolid). Many more cases not reported to the Suprema are known from the other sources (e.g. no *relaciones de causas* from Cuenca have been found, but its original records have been preserved), but were not included in Contreras-Henningsen's statistics for the methodological reasons.<sup>[81]</sup> William Monter estimates 1000 executions between 1530–1630 and 250 between 1630–1730.<sup>[82]</sup>

The archives of the Suprema only provide information surrounding the processes prior to 1560. To study the processes themselves, it is necessary to examine the archives of the local tribunals; however, the majority have been lost to the devastation of war, the ravages of time or other events. [Jean-Pierre Dedieu](#) has studied those of Toledo, where 12,000 were judged for offences related to heresy.<sup>[83]</sup> Ricardo García Cárcel has analyzed those of the tribunal of Valencia.<sup>[84]</sup> These authors' investigations find that the Inquisition was most active in the period between 1480 and 1530, and that during this period the percentage condemned to death was much more significant than in the years studied by Henningsen and Contreras. Henry Kamen gives the number of about 2,000 executions *in persona* in the whole Spain up to 1530.<sup>[85]</sup> [http://en.wikipedia.org/wiki/Spanish\\_Inquisition](http://en.wikipedia.org/wiki/Spanish_Inquisition)

# The Jewish Marranos (Forced converts to Catholicism during the Inquisition)

1. [Marrano - Wikipedia, the free encyclopedia](http://en.wikipedia.org/wiki/Marrano)  
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**Marranos**: Secret Seder in Spain during the times of inquisition, painting by Moshe Maimon.  
**Marranos** were Jews living in the Iberian peninsula who were forced ...  
[Etymology](#) - [Demographics](#) - [Portugal](#) - [Spain](#)
2. [Marranos, Conversos, and New Christians](http://www.jewishvirtuallibrary.org/jsource/Judaism/Marranos.html)  
*www.jewishvirtuallibrary.org/jsource/Judaism/Marranos.html*  
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3. [FRIENDS OF MARRANOS](#)
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8. [The story of New Christians and secret Jews such as marranos ...](http://www.jackwhite.net/iberia/index.html)  
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The Worldwide Story of Hidden and Forcibly Converted Jews including Conversos, **Marranos**, Anussim, Jadid al-Islam, Crypto Jews, Neofity, Xuetas, Chuetas ...
9. [Yovel, Y.: The Other Within: The Marranos: Split Identity and ...](http://press.princeton.edu/titles/8824.html)  
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6 Nov 2011 – Description of the book The Other Within: The **Marranos**: Split Identity and Emerging Modernity by Yovel, Y., published by Princeton University ...
10. **[PDF]**  
[The Marranos.pmd](#)  
*www.tjci.org/userfiles/Image/The%20Marranos.pdf*  
File Format: PDF/Adobe Acrobat - [Quick View](#)  
This booklet on the **Marranos**, the Jews of Spain, Portugal and Latin. America baptized ... we would have to address the history and sufferings of the **Marranos**. ...
11. [Samuel Nunez - Ribeiro - The Life of A Marrano - Early Achronim](http://www.chabad.org/112041)  
*www.chabad.org/112041*  
29 Jul 2011 – They were called '**Marranos**' (pigs) by the Christians, who despised them and hated them. The heads of the Church began to watch them, and ...

## [The Last Marranos](#)

[www.jewishfilm.org/Catalogue/films/lastmarranos.htm](http://www.jewishfilm.org/Catalogue/films/lastmarranos.htm)

Five centuries later, The Last **Marranos** takes a fascinating look at the village of Belmonte, Portugal. Its rites and prayers are an amalgam of Christianity and ...