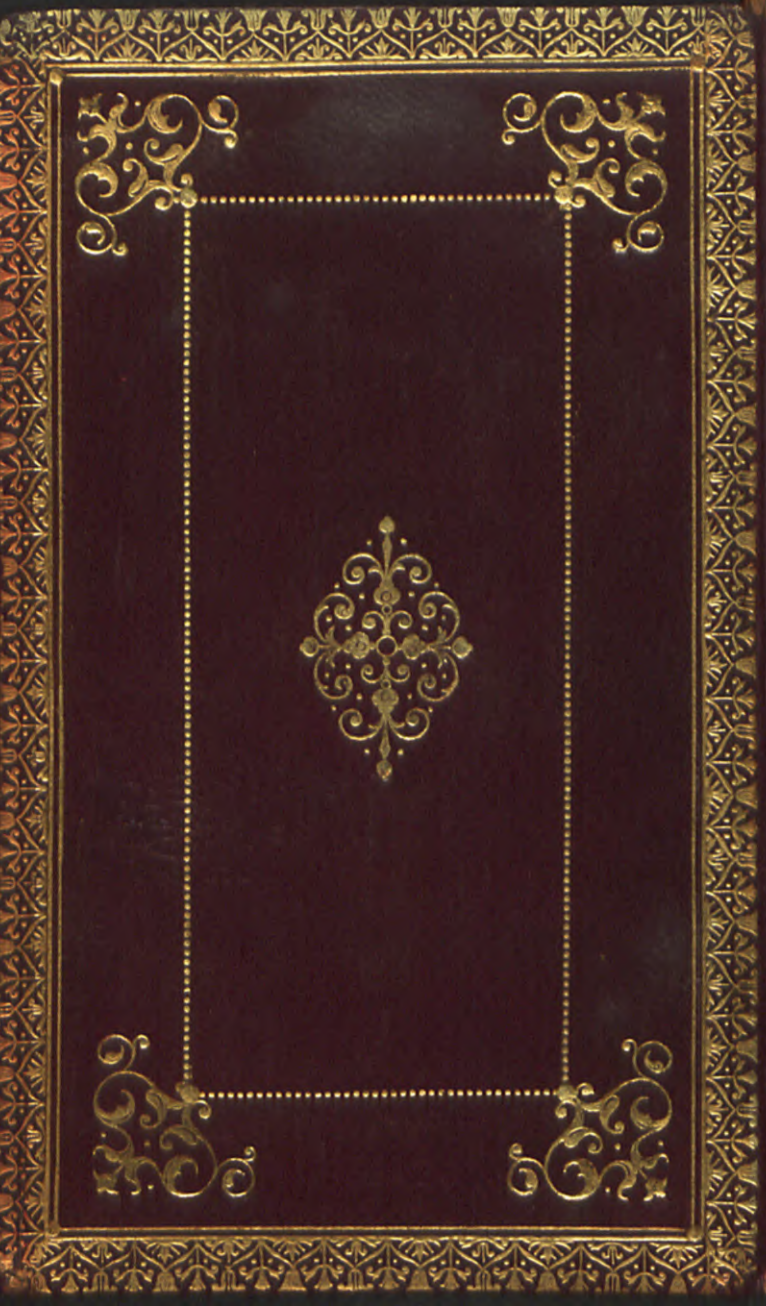

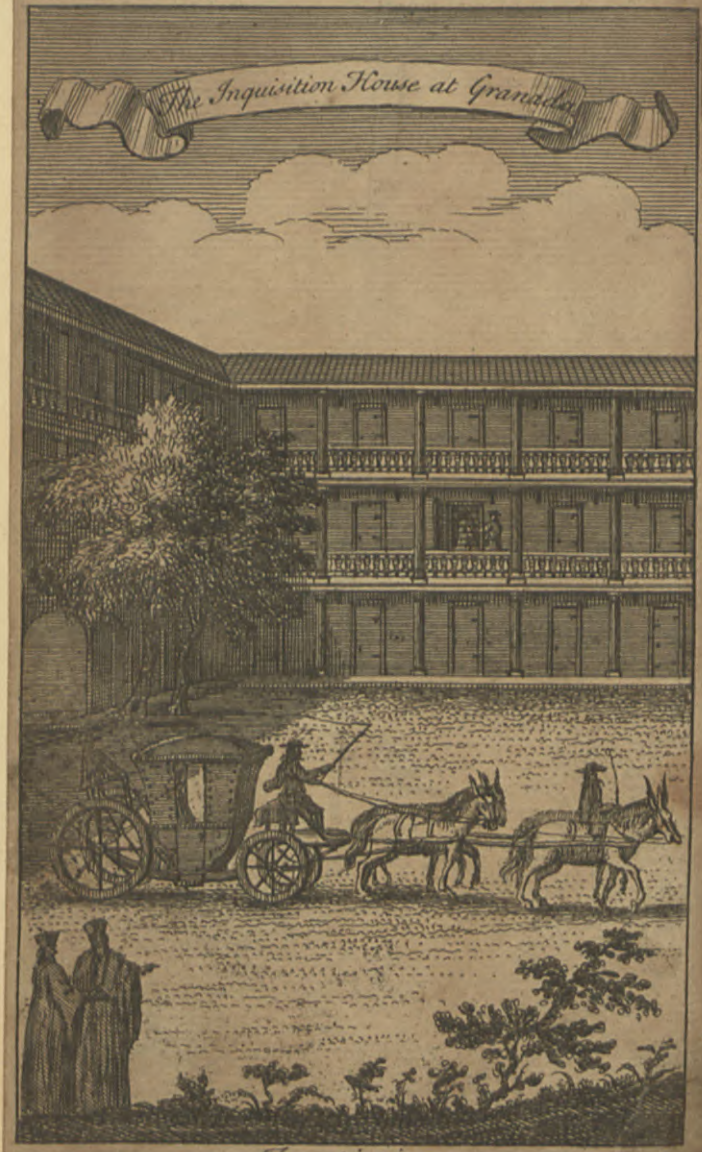

Frontispiece.

A

SHORT VIEW;

OR

HISTORY

OF THE

INQUISITION

OF

The Kingdoms of *SPAIN*, *PORTUGAL*, &c. to this Day.

Under the following Heads:

Its Rise, Progress, and Establishment,
Its boundless Jurisdiction,
Its Officers, Laws, Customs,
Their Judgments, Tortures, Penances, *&c.*

Interspersed with

Many curious *Relations* of Persons who have suffer'd under their Arbitrary Power; particularly that of ISAAC MARTIN, an *Englishman*, who lay long in Prison at *Granada*, and was released by the Interposition of his late Majesty King GEORGE, whose Account has the Sanction of a Certificate signed by thirteen Bishops at the Instance of Mr Secretary *Craggs*.

Where Ignorance, *and th'* Inquisition *rules*,
Where the Gross Herd of poor Implicit Fools
Are damn'd contentedly; *where they are led*
Blindfold to Hell, *and thank, and pay their Guide.*

OLDHAM.

LONDON:

Printed for JAMES HODGES at the *Looking Glass* on *London Bridge*.

MDCCXXXIX.

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Verecundo Adolescente quid Amabilius? *Ber.*

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THE

PREFACE.

THE following Sheets are a ſhort *View* of the *Holy Tribunal*; wherein the Cruelty of the *Inquiſitors* and Officers are explained, and their Inhumanity and Perſecutions of the Proteſtants, *&c.* are laid open.

THE *Inquiſition*, the moſt bloody as well as the moſt terrible *Court* that ever was invented, is call'd, by it's Advocates, the *Holy Office*; and though, in the Countries where it ſubſiſts, the whole Body of the People ſpeak of it with higheſt Reverence, ſo formidable has it's Rigour made it, that *Horror* is diſſembled, and *Fear* itſelf is ſilent: Such is the State and Power of the *Inquiſition*, that they have Dominion over the Perſons, Purſes, and Conſciences of Men.

WHOEVER has conſider'd their *Religion* with any Attention

tention muſt have diſcover'd that it is uſually made up of two Parts, a Profeſſion of Faith, and an inward Senſe of the Obedience due to it's Rules, but as the Apoſtle's Expreſſion is, *they have the Form of Godlineſs* and the other the *Power thereof*. They make a Show of Faith without Works: Religion they make the chief Engine of Policy, and perpetrate their Cruelties and Oppreſſions on People of all Ranks whom they charge with Impiety, though they were really the moſt pious and devout Perſons in the World.

THEIR

THEIR Tortures are very ſevere, and often makes the unhappy Sufferers confeſs a Crime they are not guilty of, and ſo by that Means loſe Life and Fortune. GOD grant it may not be our Miſfortune to fall into the Hands of thoſe cruel Tyrants, whoſe Mercies are full of unheard of Barbarities, as you will ſee in this ſmall Treatiſe, and in that remarkable Tryal of ISAAC MARTIN an *Engliſhman*, who was releaſed by his late Majeſty King GEORGE.

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A

SHORT VIEW;

OR

HISTORY

OF THE

Inquisitions of the Kingdoms of SPAIN, PORTUGAL, &c.

CHAP. I.

Of the Original Institution of the Inquisition, and the Reasons why it was establish'd, with some Account of the Expulsion of the Moors *and* Protestants *out of* Spain.

IN the Time of King *Ferdinand* the Fifth, and Queen *Isabella*, the Mixture of *Jews*, *Moors*, and *Christians* were so great, the Relapses of the New Converts so frequent, and the Corruptions, in Matters of Religion, so bare-faced in all Sorts and Conditions of People, that the Cardi-

nal *Ximenes* of *Spain*, thought the introducing of the Inquiſition would be the only Way of ſtopping the Courſe of Wickedneſs and Vice: Wherefore, as the ſole Remedy to cure the irreligious Practices of thoſe Times, the Inquiſition was eſtabliſhed in the Year 1478.

THE Cardinal's Deſign, in giving Birth to this Tribunal, was only to ſuppreſs Hereſies, and chaſtiſe many horrible Crimes, committed againſt Religion, *viz. Blaſphemy*, *Sodomy*, *Polygamy*, *Sorcery*, *Sacrilege*, and many others, which are alſo puniſhed in theſe Kingdoms by the Prerogative Court; but not by making uſe of ſo barbarous Means as the Inquiſition doth. The Deſign of the Cardinal was not blameable, being in itſelf good, and approved by all ſerious, devout People of that Time, but the Execution of it was not ſo, as will appear, in Relation to the Expulſion of the *Moors*, which in fact was the Occaſion of it's Riſe.

THE Political Reaſon of their Expulſion was their Neighbourhood to *Barbary*, by living, for the moſt part, on the *Mediterranean*, which made the King of *Spain* jealous, that they might, ſome time or other, invite thoſe People to invade *Spain* as formerly; to prevent this, they thought it the beſt way to convert them: for to murder them, in cold Blood, would fill the World with Horror; and to baniſh ſo many Thouſands of them would have ſtrengthen'd their Enemies; therefore they continually called upon the Clergy to convert them. The *Friars* employed in this Work, being lazy and peeviſh, repreſented them as an obdurate Sort of People, who muſt be overcome with Violence; and therefore adviſed to make them Slaves, or baniſh them, and to baptize their Children by Force. But this being contrary to the Council of *Toledo*, and the Opinion of *Aquinas* and other Divines; and the *Moors*, when in Power, having allowed

lowed the Chriſtians among them the Freedom of Worſhip, thoſe violent Methods were ſuſpended for ſome Time; in 1485, *Ferdinand* and *Iſabel* finding that in ſeven Years, few of the *Moors* had been converted, recommended it to Cardinal *Ximenes*; he bribed and flattered ſome of the chief *Moors* to turn Chriſtians, whoſe Example was followed by many of the common Sort: but the main Body of the *Moors* being averſe to it, and perſwaded by ſome of their Chiefs not to abandon the Religion of their Anceſtors, the Cardinal (ſays the Author of his Life) laying aſide all Humanity, apprehended the Chief of the *Mahometan* Zealots, and treated them cruelly. He committed one *Zagri*, a noble *Moor* and a great Captain, to the Cuſtody of *Leoni*, one of his Chaplains, a Man of a fierce and cruel Temper, who uſed him ſo barbarouſly, that he feigned a Converſion, and told the Cardinal with a Smile, That he had no more to do for converting his Countrymen, but to commit them all to the Cuſtody of his terrible Lion, alluding to the Chaplain's Name. The other Chief *Moors* were converted in the ſame Manner, and baptized. Upon which the Archbiſhop commanded the reſt to deliver up their Alcorans, and other *Arabian* Books, all which he burnt, except ſuch as treated of Philoſophy and Phyſick. He alſo commanded the Children of many of thoſe *Moors*, whoſe Predeceſſors he pretended had been Chriſtians, to be taken from them, and baptized by Force. The *Moors* being enraged by theſe Proceedings, took Arms, barricado'd the Streets of *Granada*, marched to the Archbiſhop's Houſe, and demanded the fulfilling of the Articles: He put them off with a mild Anſwer, 'till he got Troops into the Town, and then treated them as Rebels on Account of the Uproar, and threatned to put them to Death, except they would turn Chriſtians. Upon which 50,000 of the Citizens accepted Baptiſm,

among whom, it was thought, there was not one real Convert. *Ximenes* being recalled from *Granada*, the ſucceeding Biſhop was ordered to go on with inſtructing the pretending Converts. To this end he ordered the *Pſalms*, *Goſpels* and *Epiſtles* to be tranſlated into *Arabic*, for which *Ximenes* reproved him, alleging, That the tranſlating the Scripture into the Vulgar Tongue, would be of pernicious Conſequence to Chriſtianity. The *Moors*, in other Parts of the Country, expecting the ſame Treatment with thoſe of *Granada*, they fortified themſelves, and reſolved to ſtand on their Defence: But the great Captain marching againſt them with *Veteran* Troops, he took *Hujar*, their chief Town in the Mountains, and put all the Inhabitants to the Sword, thinking the Terror of this would oblige the reſt to lay down their Arms. Inſtead of which, their Numbers increaſed, ſo that the King marched againſt them in Perſon, reduced many of their Towns, forced the People he ſubdued to receive Baptiſm on Pain of Death, and commanded thoſe who had retired to inacceſſible Mountains, to lay down their Arms on the like Penalty. Upon which they ſent Commiſſioners to the King, deſiring, That ſince they could not enjoy their Religion in *Spain*, they might be tranſported to *Barbary*, upon paying 10 Dollars *per* Head. The King being in want of Money, accepted the Propoſal; upon which ſeveral Thouſands were ſent off; but thoſe who had no Money, being about 200,000, were forced to admit of Baptiſm. The Inquiſition proceeded with the utmoſt Cruelty againſt ſuch as relapſed; ſo that in 40 Years Time, they burnt 4000, and reconciled 30,000. Abundance of others eſcaped into *Barbary*, ſo that 5000 Houſes were left deſolate within the Juriſdiction of *Seville*. Upon this, the Owners of thoſe Houſes, and moſt of the Counſellors of State, repreſented to King *Ferdinand*, that if the Inquiſition were not ſtop-

ped,

ped, *Spain* would become a Wilderness, and offered him a great Sum of Money to put down that Court, which, contrary to all good Policy, he had erected. The King listned to it; but *Thomas de Turrecremata*, a Dominican, who modelled the Inquisition, dissuaded him from it; told him, 'twas the Practice of *Judas* to sell CHRIST for Money; and threatned the Queen and him with Divine Vengeance if they went on with the Bargain; so that no Man durst afterwards open his Mouth against the Inquisition. The Sultan of *Egypt* threaten'd to treat the Christians at *Jerusalem*, and in other Parts of his Dominions, in the same Manner as *Ferdinand* treated the *Moors*. Upon which, he sent an Embassador to palliate the Matter, and deny most of the Facts, on Pretence that such Cruelties were contrary to the Christian Faith. On this Occasion several of the *Spanish* Divines declared, That those forced Baptisms were void, and a great Prophanation of the Sacrament. We hear little more of this Matter during the Reign of *Ferdinand* and *Isabel*, but that the Aversion of the *Moors* to the Christian Religion was increased by the Cruelty of the Inquisitors; and that many of those who were put to Death as Apostates, declared at the Stake, That their Conversion was forced, and that they never believed one Word of what they had professed. In 1526 the Emperor *Charles* V. having spent the Summer at *Granada*, and being splendidly entertained there by the *Moors*, three Magistrates of the City presented him a Memorial, containing the Grievances of the *Moors* by the Clergy and Judges, with a Petition for a speedy Redress. The Emperor being much offended with the Cruelty and Injustice practised against the *Moors*, appointed Visitors to enquire into them, who found the Complaints to be true; but at the same time reported, that scarce seven of them were Christians, though they had been twenty-seven

Years

Years baptized. Upon this, a Junto of Court Prelates and Lawyers was appointed to consider the Matter, and agreed, that the Inquisition should be fixed at *Granada* for their Terror; That the *Moors* should abandon their Fashions, Language and Religion; and that three Colleges should be appointed for instructing their Children in the Christian Faith. The Emperor abated somewhat of this Rigor for a Present of 80,000 Ducats, but afterwards the Inquisitors continued to burn them; and *Philip* II. published Orders, That they should abandon their Habits, Language, and Customs on the Pain of Death; commanded them to be disarmed, and forbad their having any Houses, or Places of Strength, or to assemble together in any Numbers. The *Moors* acquainted the Grand Signior and their Countrymen in *Barbary* with this treatment, and retired to the Mountains, where they fortified themselves; but were reduced by *Don John* of *Austria*, transplanted from *Granada*, and dispersed all over *Castile*. The like Methods had formerly been taken, at the Instigation of the Clergy, with the *Moors* in *Valentia* and *Arragon*; but the Barons put a stop to it in the Time of King *James*, because it laid their Lands waste, and inserted a Clause in their Coronation Oath, That their King, under no Pretence whatever, should expel the *Moors*, or use forcible Conversions; and that though he should have a Dispensation from the Pope to the contrary, whatever he did in that Nature should be null and void. But in 1520, the Commons of *Valentia* having taken Arms against the Nobles, and the King's Officers, whom they drove out of the Country, they commanded the *Moors* to submit to Baptism on Pain of Death, which they were forced to comply with; and these forced Baptisms were so far approved by an Assembly of the Clergy in *Charles* the Fifth's Reign, that they determined such as relapsed should be punished as

Apostates;

Apoſtates; and the Pope ſent him a Diſpenſation to abſolve him from that Clauſe of his Oath as King of *Arragon* againſt forcible Converſions. Upon this, the Emperor commanded all the *Moors* to receive Baptiſm, or quit the *Spaniſh* Dominions, on Pain of being made perpetual Slaves. The Nobility of *Arragon* and *Valentia* oppoſed this, but in vain; the Emperor being perſwaded, by the Prieſts, that to clear his Dominions of Hereticks and Infidels was the beſt Service he could do to God. This forced the *Moors* to retire again to the Mountains, which produced a new War, wherein many of the *Moors* were cut off, and the *Spaniards* loſt abundance of Men. The Barons ſtill oppoſed it, but without Effect, though they repreſented the Danger to *Charles* V. and his Succeſſors, in very lively Terms: But the Advices of the Clergy prevailed, who preached, That 'twas lawful to cut the Throats of the *Moors*, if the King commanded it; and they ſaid, That the Miſcarriage of the Invincible Armado was a Judgment on *Spain* for not expelling the *Moors*. In 1609 the Expulſion of the *Moors* was agreed upon in *Valentia*, notwithſtanding the vigorous Oppoſition of the Barons. The Clergy publiſhed a Ban againſt the *Moors*, and falſe Alarms were ſpread through the Kingdom, That they had taken Arms, and cut off all they met, in order to provoke the People to cut their Throats, which many of them did. After this, twenty-eight Thouſand *Moors* were tranſported to *Barbary*, where they were kindly received: One hundred and forty thouſand were tranſported afterwards. But in ſeveral of the mountainous Places, many Thouſands of them took Arms, upon a falſe Information, That the *Spaniards* had murthered thoſe whom they had really tranſported. They choſe one *Melmi*, a bold *Moor*, for their King; but were reduced after an obſtinate Battle, and their King put

to

to Death. The Prisoners taken in those Insurrections were transported into *Barbary*, but their Children taken from them by the Soldiers, and sold to the *Spaniards* for 12 and 15 Ducats a-piece; but the Clergy were still for banishing such as were above seven Years of Age, which the King agreed to notwithstanding several great Men represented it as barbarous.

BY these Proceedings some reckon a Million of People to have been drove out of *Spain*, and the least Number is reckoned 600,000, besides those who were slain and detained. The *Spaniards* were soon made sensible of the dismal Effects of this Depopulation, as appears by a Memorial delivered by a Junto to *Philip* III, in 1618, wherein they complained, That *Spain* was at the Brink of Ruin, and their Towns and Villages become Desarts; for which the Duke of *Lerma* was disgraced, his chief Counsellor and Favourite executed; and his Brother, the Cardinal of *Toledo*, another Promoter of that Expulsion, being disgraced at Court, died of Grief. The King himself died in such Terror, that all his Joints trembled, his Visage look'd ghastly, and he expired with very little Hopes of Mercy from God, and dreadful Apprehensions of his Justice. After the King's Death, the Inquisitor-General, his Confessor, was banished the Court, and all that was given by the King to the House of *Lerma* was resumed, because they were the chief Instruments of expelling the *Moors*.

The Persecution of the Protestants in Spain.

IT is thought proper to give an Account, in this Place, what Methods the *Spaniards* have taken to prevent the spreading of the Reformation in that Kingdom, because their own and other Popish Authors boast so much of their Unity in what they call the *Catholic Faith*, and of their constant Adherence to it; but how far from Truth will appear by what follows, which is taken from their *Historia Pontificalia*, and from the History of the Inquisition by *Peramus*, an Inquisitor, as we have it in D. *Geddes*'s *Spanish Protestant Martyrology*, in his Miscellaneous Tracts, where he proves, from undoubted Authority, That the Papal Supremacy, the Adoration of Images, praying to the Angels and Saints, Purgatory, the Doctrine of the Seven Sacraments, Transubstantiation, the denying of the Cup in the Sacrament to the People, private Masses, the Adoration of the Sacrament, the Priests putting the Bread into the Mouths of the Communicants, being present at the Celebration of the Sacrament and not communicating, and Auricular Confession, to be Doctrines and Practices not known in the *Spanish* Church in the Beginning of the eighth Century, when that Kingdom was conquer'd by the *Moors*; and that the *Spanish* Kings had then an Ecclesiastical Supremacy, equal to that which is now in the Crown of *England*. But having neither Time nor Room to insist on those Things, we refer the Curious to D. *Geddes*'s Miscellaneous Tracts, *Tract*. VIII. for the Proofs, where they will also find a View of the

Methods by which the *Roman* Church keeps her People from coming to the Knowledge of the great and manifold Errors and Corruptions which are in her Doctrine and Worship. In his First Volume they will find the Fraud of the *Spanish* Clergy in the MSS. and Relicks, which they pretended to be found in the Ruins of the *Turpian* Tower at *Granada* in 1588, and in the Mountain of *Valpayraso* near that City in 1595, sufficiently exposed: And in his second Volume there is a full Account of the Vanity of the Pope's Pretensions to a Supremacy over the ancient *Spanish* Church by the Acts of their Councils, and Animadversions upon the Legend of St *James* of *Compostella* from the best of the *Spanish* Popish Authors.

WE come now to the Account of their Persecution of the Protestants. The Doctor tells us, from the Authors above-mentioned, That many of the eminent *Spanish* Divines, who were sent by the Emperor *Charles* V. and his Son *Philip* II. into *Germany*, *England* and *Flanders*, to convert the Protestants in those Countries to the Church of *Rome*, by conversing with the Reformers, and reading their Books, returned home full of Zeal to propagate the Reformed Religion in their native Country; and being Persons of Exemplary Piety, and great Learning, that Country was like to have been sooner converted to the Protestant Faith than any other Country in Christendom, had not the mercileſs Inquisition put a stop to it. This is owned by the Author of the *Historia Pontificalia*, who says, That in former Times, the Prisoners burnt by the Inquisition, and released, were of the mean Sort: But in these latter Years, our Prisons, Scaffolds, and Stakes, have been filled with the illustrious Persons of Noble Families, and with others, who, to all outward Appearance, had great Advantage over

over their Neighbours for Learning and Piety. He adds in another Place, that the Prisoners in the Inquisitions at *Valladolid*, *Seville* and *Toledo* were Persons abundantly well qualify'd; but he conceal'd their Names, lest he should stain the Honour of their noble Ancestors, and the noble Families infected with this Poison. To this *Peramus* and he both add, That had not the Inquisition put a stop in time to those Protestant Preachers, the Protestant Religion would, in a little Time, have over-run *Spain* like Wild-fire, People of all Degrees, and of both Sexes, were so wonderfully disposed to embrace it. Dr *Geddes* adds, That great Numbers of People were, at the Instigation of the Inquisitors, brought from the Mountains of *Biscay*, *&c.* and burnt at *Valladolid* and elsewhere, for refusing to abjure several Doctrines that the Church of *Rome* had condemn'd for Heresy, which were supposed to be the same Doctrines embraced by the *Vaudois*. The first that suffer'd directly in *Spain* for being a Protestant was Mr *Nicholas Burton*, an *Englishman*, in the Reign of Queen *Mary*. The next we find mention'd is Dr *Augustin Cazalla*, a Canon of *Salamanca*, who had been several Years Chaplain and Preacher to the Emperor *Charles* V. in *Germany*; *Paramus* owns him to have been a most elegant Preacher. He himself and his Mother, a Woman of Quality, at whose House the Protestants used to meet, with his three Brothers, two Sisters, and about thirteen more, were burnt for the Protestant Faith; and the Inquisitors, in order to blast his Reputation, and hinder the spreading of his Doctrine, did falsly give out, that he recanted before he was burnt. *Herezulo*, an eminent Lawyer, whom he had converted, was burnt with him; as was Dr *Perez*, a learned and pious Secular Priest. Prince *Charles*, eldest Son to *Philip* II. was a Witness to their Martyrdom, and was afterwards, as is com-

monly given out, put to Death privately by his Father, because he was much inclined to the Protestant Faith. *Herezulo*'s Widow, and Don *Carlos de Seso*, a Nobleman of a great Family, with forty others, were soon after burnt alive, and suffer'd with as much Courage, says the *Historia Pontificalia*, as if they had been made of Stone, and not of Flesh and Blood, which astonish'd all that beheld them.

THESE Persons being burnt at *Valladolid*, the Inquisition of *Seville* follow'd the barbarous Practice, and destroy'd Dr *Egidio*, who had been Rector of the University of *Complutum*, Doctor of Divinity at *Siguença*, Canon and Preacher of the Church at *Seville*, and made Bishop of *Tortosa* by *Charles* V. who honour'd him so much for his Learning, Humility and Piety that he used to call him his Preacher. Don *John Pontio de Leon*, Son to the Conde of *Baylen*, with several other Protestants converted by Dr *Egidio*, were burnt at *Seville*. Don *Constantio Pontio*, another of his Converts, Chaplain and (as some say) Confessor to the Emperor *Charles* V. Conon and Preacher of the Cathedral of *Seville*, died in the Inquisition, and his Corps, Books and MSS. were burnt by them. The Emperor had appointed him to attend his Son Prince *Philip* into *Flanders* as his Preacher; and in the History of that Prince's Voyage, printed at *Madrid* in 1556, he is said to have been the greatest Philosopher, the most profound Divine, and most eloquent Preacher that had been in *Spain* for many Ages: But this Character of him was blotted out of that Book, by the *Index Expurgatorius*, after his Condemnation, says Dr *Geddes*, who has one of them so blurred by the Expurgator, that it was hard to be read; it being usual for the Church of *Rome* to do so in all Books they allow to be read, where the Character of Learned, *&c.* is given to Protestants. The Doctor adds, that

that when the Emperor *Charles* V. heard of his Chaplain Dr *Constantio*'s being taken up for a Heretic, he said, that if he were so, he was not an ordinary one. There were several other People of both Sexes burnt, and among them divers of Quality, who having much affected the People by their last Speeches and Behaviour, the Inquisition did either strangle others before they burnt them, or gagged them at the Stake, and pretended that they had recanted before they died. It is observeable, that most of those Martyrs suffer'd for asserting, that the Pope is Antichrist; that the Worship of the Church of *Rome* is Idolatrous; and that a Sinner is justify'd by Faith, and through Christ's Merits, but not his own. The Doctor observes, That the Reason why the same Doctrines have not still the same divine Force, is neither owing to their being grown older, nor to Popery's not being so gross, nor to any Change in Peoples natural Dispositions, but purely to their want of Zeal to those three great Doctrines of the Reformation.

CHAP.

CHAP. II.

Of the MINISTERS *and* OFFICERS *of the* COURT *of* INQUISITION.

THE Rise, Progress, and Establishment of the Inquisition being thus fully shewn, we are next to pass on to the Ministers, who are employ'd in that Court; the Crimes, or pretended Crimes, which are therein examined and discussed; and the Manner of proceeding before the Inquisitors: This we shall at present do, according as Things stand in *Spain*, and speak of any Differences there may be between the Order observed by the Holy Tribunal in that Country, and in those other Kingdoms we shall mention it in as Occasion requires.

IN every Province of *Spain* there ought to be two or three Inquisitors; one Judge of the forfeited Effects; one Executor; three Notaries, two for Secrecy, and the third for Sequestrations; one Keeper of the Prison; one Messenger; one Door-keeper; and one Physician. Besides these, Assessors, skilful Counsellors, Familiars and others, are necessary; and there is also a Promotor Fiscal, a Receiver of the forfeited Effects; and finally, Visitors of the Inquisitors. Of these in their Order.

Of

Of the INQUISITORS.

IN the Church of *Rome*, there are two ſorts of Judges in the Affair of the Faith: The Ordinaries, ſuch as the Pope and Biſhops of Places, who, when ordained or conſecrated, are believed to receive (by divine Right) Power and Juriſdiction over Heretics; and Delegates, to whom the Office of judging Heretics is particularly given by the Pope; who are called Inquiſitors by the Laws. Apoſtolic Inquiſitors are therefore Judges delegated by the Pope; who is believed to be the ſupreme Judge of the Faith, who grants them full Juriſdiction againſt all Heretics and Apoſtates, and they are delegated for all Cauſes.

No one can be thus deputed to this Office who is not forty Years old. *We ordain, by the Approbation of this holy Council, that no Perſon under forty Years old ſhall, from this Time, be admitted to the Office of the Inquiſition.* But, becauſe Knowledge and Prudence ſometimes ſupply the Defect of Age, it is determined, by a general Decree of the Pope, that a Perſon of thirty Years old may be an Apoſtolic Inquiſitor in *Spain* and *Portugal*. It is alſo the Cuſtom to chuſe Inquiſitors for Cities, not out of the Citizens, but from Foreigners.

THESE Inquiſitors receive Power to execute this Office from the Pope, who ſometimes immediately appoints them by Word of Mouth, ſometimes by his Apoſtolic Letters. In *Spain* the Preſident of the Inquiſition appoints the Inquiſitors.

THE Popes were greatly deſirous that this Office ſhould be free from all Obſtruction; and therefore, as one very obvious Difficulty might ariſe from the Prelates of the ſeveral Religions, if ſuch as were

created regular Inquiſitors ſhould be forced to obey their Prelates in their Office, therefore the Popes exempted them, as to this Affair, from their Juriſdiction, as appears from a Bull of *Clement* IV. So that in the Office of Inquiſition they are by no means ſubject to their Superiors, but only to the Pope; inſomuch, that if an Inquiſitor ſhould unjuſtly proſecute any one for Hereſy, the Perſon apprehended cannot appeal to the Superior of that Religion, but only to the Pope. Nor is the Inquiſitor in any Manner bound to obey the Superior of his Religion, interrogating him on any Affairs relating to his Office, but the Pope alone, whom he immediately repreſents.

IN *Spain* it is found by Experience, that it is much more uſeful and proper, that the Inquiſitors ſhould be Laymen, and not Divines.

IN like Manner the Popes ordered, that in Favour of the Faith, the Office of the Inquiſitors ſhould be perpetual; ſo that it was not to ceaſe at the Death of the Pope who conferr'd it, although the Juriſdiction delegated to them might not have been made uſe of. For this Reaſon, the Office of particular Inquiſitors continues in *Spain*, after the Death of the Inquiſitor-General, although they ſhould be delegated by him; and the rather, becauſe they are choſen under this Form: *We conſtitute you our Vicegerents, till we ſhall ſpecially recal the Commiſſion.* In which Caſe, the Juriſdiction of the delegate Judge continues after the Demiſe of him who deputed him.

THIS Office is recounted of ſo great Dignity in the Church of *Rome*, that the Title of *moſt Reverend* is given to the Inquiſitors equally as to Biſhops; and, becauſe they are delegated by the Pope to their Juriſdiction, they are advanced to the principal Part of the Epiſcopal Office, and are therefore

therefore thought to deſerve the Honour of an equal Title of Dignity with the Biſhops themſelves. From whence alſo they infer, that the Inquiſitors ought to take Place of the Vicar-General of the Biſhop, not only in Cauſes of Hereſy, but in other Acts and Cauſes that do not belong to the Holy Office.

IN *Spain* oftentimes ſeveral Inquiſitors are deputed together; and whenever this happens, they take Care not to create two who are a-kin, in the ſame Province, nor ſuffer them to have any Official for their Servant, or of their Houſhold.

"IF any Thing hard or difficult happens in "any Province, the Inquiſitors muſt refer it to "the Council.

"THE Inquiſitors ſit on their Tribunal ſix Hours "every Day; and if any Thing comes before "them that belongs to the Inquiſitors of another "Province, they refer it to them, and the Meſſengers "are to be paid the Expences of the Journey by the "Inquiſitors to whom they are ſent.

"FARTHER, the Inquiſitors are diligently to "read thoſe Books in which the Teſtimonies againſt "Heretics are contain'd, that, from hence, they "may know the Names and Offences of the Guilty "Perſons, and underſtand diſtinctly their ſeveral "Crimes. And of this Matter the Viſitors are "particularly to enquire, and report it to the In-"quiſitor-General, if the Inquiſitors ſhould happen "to be negligent herein.

"THE Inquiſitors muſt take ſpecial Care to "agree with, and be friendly to each other. If "any Difference ſhould ariſe among them, they "muſt conceal it, and refer it to the Inquiſitor-"General, that, after he underſtands the Matter, "he may compromiſe it, and judge between them."

THE Office of the Inquisitor ceases upon his Advancement to any Dignity. If the Inquisitor, for Instance, is made a Bishop, these Dignities are incompatible, because both require personal Residence, and therefore the Office of the Inquisitor ceases.

IF the Inquisitors are negligent or remiss in their Office, the Synod of *Sinigaglia*, held *Anno* 1423, hath decreed, That they shall hereby incur the Penalty of Suspension from entring into the Church for the Space of four Years. The same Synod commands, *That in Provincial or Synodical Councils, a proper Remedy shall be provided, besides the aforemention'd Penalty, against such negligent Persons, according to the Degree of such Fault or Negligence, all Privileges, Exemptions, Customs and Statutes whatsoever to the contrary notwithstanding.* But I am persuaded that few offend against this Decree, or incur the Penalty of Suspension by Negligence or Lenity; since all Compassion is banish'd from this Tribunal, and since all who are promoted to this Office of Inquisitor immediately divest themselves, I will not say of all Pity only, but even of Humanity itself.

IF the Inquisitors offend, by unjustly extorting Money, it was anciently provided, that they should be punish'd by the Prelates of their Order: *Which said Prelates are bound to remove from their Offices such Inquisitors and Commissaries as are found guilty; and, when removed, otherwise to punish and correct them, according to their Desert.* But now as the Prelates of the several Orders neither appoint or remove Inquisitors, so neither do they punish them; but the Affair is referred to the Cardinals Inquisitors General in Christendom. In *Spain* the President of the Inquisition, whom they call Inquisitor Major, punishes the Delinquent Inquisitors, which was expresly granted him by a Bull of *Leo* X. But however

however, notwithstanding this, the Pope can, as often as he pleases, call, cite, and punish the Inquisitors of all Kingdoms at the Court of *Rome*; for he is the Judge of All, and the Inquisitors are delegated by him, and because it appertains to him to take Cognizance of their Causes, and punish their Offences. And if any others take Cognizance of these Affairs, they do it by a Power derived from the Pope, which he can resume as often as he thinks fit, and bring the whole Affair before himself.

WHEN any Inquisitor is to be punish'd for his Offence, they take Care not to lessen Men's Opinion of the Dignity and Authority of the Holy Office by his Condemnation or Punishment, which, they say, is more dangerous than to suffer an Offender to go unpunish'd; unless it be such an Offence as gives Scandal, and therefore must not be passed over with Impunity. And they alledge this Reason: That the Apostolic Inquisitors are both dreaded and hated by many, and especially by wicked Men; and therefore, if they should be easily or publickly punish'd, the foolish and mad People would soon be drawn, by their Crimes, to hate and dishonour the Holy Office. So that when there is a Necessity to punish the Inquisitors, it must be done with Caution to prevent greater Inconveniences.

HOWEVER, from these Laws it is very plain, that the Tribunal of the Inquisition is not so very holy and blameless as they would have them believe in *Spain* and *Portugal*; but the Inquisitors punish innocent Men sometimes very unjustly, throwing them into Prison, and treating them in a very barbarous and unworthy Manner. Of this we have a fresh Instance in the Inquisition at *Goa*, in relation to Father *Ephraim*, a *Capuchin*, whom, out

of mere Hatred and Revenge, they ſeized, by Craft and Subtilty, and carry'd away to *Goa*, and there ſhut him up in the Priſon of the Inquiſition. The Story is this: Father *Ephraim*, having had an Invitation from ſome *Engliſh* Merchants, built a Church in the City of *Madreſpatan*, which was near to the City of St *Thomas*. To this Place ſeveral of the *Portugueſe* came from St *Thomas*'s to have the Benefit of Father *Ephraim*'s Inſtruction. By this he incurred the Hatred of the *Portugueſe*; and upon ſome Diſturbance that was raiſed, Father *Ephraim* was called to St *Thomas* to appeaſe it, where he was ſeized by the Officers of the Inquiſition, and carry'd to *Goa*, bound Hands and Feet, and at Night, coming from on Board the Ship, hurry'd into the Priſon of the Inquiſition. All Men wondered that this *Capuchin* ſhould be brought Priſoner before the Tribunal of the Inquiſition as an Heretic, who was known to be a Perſon of great Probity and Zeal for the *Roman* Religion, many were concern'd for his Delivery; and eſpecially Friar *Zenon* of the ſame Order, who try'd every Method to effect it. When the News of his Impriſonment came to *Europe*, Perſons were very differently affected. His Brother, the Lord *Chateau des Bois*, ſollicited the *Portugueſe* Embaſſador at *Paris*, till he prevailed with him to ſend Letters to his *Portugueſe* Majeſty, to deſire his peremptory Orders to the Inquiſitors at *Goa*, to diſmiſs *Ephraim* from his Priſon. The Pope alſo himſelf ſent Letters to *Goa*, commanding him to be ſet free, under the Penalty of Excommunication. The King alſo of *Golconda*, who had a Friendſhip for him, becauſe he had given him ſome Knowledge of the Mathematics, commanded the City of St *Thomas* to be beſieged, and to be put to Fire and Sword, unleſs *Ephraim* was immediately reſtored to his Liberty. The Inquiſitors not being able to

ſurmount

ſurmount all theſe Difficulties, ſent him Word that the Priſon Gates were open, and that he might have his Liberty when he pleaſed. But he would not leave his Jail 'till he was brought out by a ſolemn Proceſſion of the Eccleſiaſtics of *Goa*. And altho' there are many Inſtances of the like Injuſtice, yet they very ſeldom publickly punifhed the Injuſtice and Cruelty of the Inquiſitors, leſt their Authority, which they would have always accounted ſacred, ſhould be contemned.

Of the VICARS *and* ASSISTANTS *of the* INQUISITION.

WHEN the Inquiſition was firſt appointed and delegated, there were no Cardinals Inquiſitors General over Chriſtendom, whom they could conſult by Letter, and from whom receive an Anſwer in Caſes of Difficulty, after their having firſt adviſed with the Pope. And therefore particular Inquiſitors were often forced to go to *Rome*, during whoſe Abſence the Affairs of the Faith were at a Stand. To prevent this Inconvenience, the Inquiſitor may, in ſuch a Caſe, appoint a Vicar-General over the whole Province, with a Power of proceeding to the definitive Sentences of the Impenitent and Relapſed. *Urban* IV. in order to remove this Difficulty, *A. D.* 1263, created, by a Reſcript, the Cardinal of St *Nicholas in carcere Tulliano* Inquiſitor-General, or, as it were, Protector of the Inquiſitors, whom particular Inquiſitors might conſult, either in Perſon, or by propoſing their Doubts to him by Letters. But now all theſe Inconveniences are over, ſince the Appointment of the Cardinals Inquiſitors General over Chriſtendom, whom they may conſult by Letters, and to whom all Princes are ſubject in this Affair. This is plain,

plain, from the Bull of *Pius* V. publiſhed 1566. In *Spain* the Inquiſitors of particular Cities conſult the Inquiſitor-General of thoſe Kingdoms, or Preſident of the Inquiſition; and he, with thoſe of other Provinces, adviſes with the Cardinals Inquiſitors General.

'TIS, however, now the conſtant daily Practice of all Inquiſitors to have their Vicars General, who, in their Abſence, may manage the Affairs of the Inquiſition. Theſe are ordinarily appointed by the Inquiſitors themſelves; for the Inquiſitor hath Power of conſtituting his Vicar or Commiſſary by the Bull of *Clement* VII.

THIS Power doth not extend only to the appointing one or two Vicars, but ſeveral, if the Dioceſe or Province be large, and contains ſeveral Cities; for, as the Inquiſitor cannot be perſonally preſent at all of them, 'tis neceſſary he ſhould appoint Commiſſaries in them. He muſt create, at leaſt, in every City one, a Man prudent and learned, an old Chriſtian, pious, and fit for Buſineſs, a religious Perſon of his own, or ſome other Order, or a Secular Clergyman, *viz.* one poſſeſſed of ſome Preferment in the principal Church of that City; or a Canoniſt, whom he verily believes will take Care of the Matters of the Faith diligently, and according to the Canonical Sanctions.

THIS Vicar-General may be conſtituted with ſuch full Powers by the Inquiſitor, as to be able to receive Denunciations, Informations, or Accuſations, from and againſt any Perſons whatſoever; and of proceeding, and of citing, arreſting, and putting in Irons as well the Witneſſes as the Guilty; of receiving their Confeſſions or Depoſitions, and of proving them; of examining and compelling to give Evidence, and of putting to the Queſtion and Torture to force the Truth from them, jointly with the Lord Biſhop or his Vicar; as alſo of impriſoning them by Way of Puniſhment rather than Safety,

Safety; of calling together and advising with skilful Men at his Pleasure; and, in general, of doing every Thing, which the Inquisitor himself, if present, could do. Only the Inquisitor usually reserves to himself the definitive Sentence of all Impenitents and Relapsed, although he may also commit even this to his Vicar. But the Power of pronouncing definitive Sentences is very seldom given to the Commissary or Vicar, without first consulting the Inquisitor, who, in Decency, is bound to defend the Processes of his Commissaries. He cannot, however, grant such Commissary a Power of substituting a Vicar for himself. Sometimes they appoint two Commissaries, who shall equally and jointly proceed against the Guilty.

THE Inquisitor only can depose the Vicar thus appointed by himself; and 'tis not in the Power of the Prelates of the Religious.

SOMETIMES the Pope himself appoints the Commissary; so that there are two Sorts of Commissaries, some appointed by the Inquisitor, others by the Pope. Their Power is unequal. The Commissary appointed by the Inquisitor, neither takes Place of the Ordinary, nor possesses all the other Privileges which the Inquisitor doth; whereas he who is particularly appointed by the Papal Authority, is, in all Things, equal to the Inquisitor himself.

IF the Inquisitor needs an Assistant in his Office, the Priors of the Orders are commanded, by a Bull of *Clement* IV. that, to remove all Difficulty, they shall take Care to assign to the several Friars chosen for Inquisitors, their several Assistants, *viz.* Friars of their Order, careful and discreet Persons, fit for the said Business, and who are worthy to be joined with those whom they are to assist. And, as often as the Inquisitors shall desire it, let them provide others of the same Order, besides those already provided.

vided. *Gregory* XI. by a Bull, gives the Inquisitors free Power of going to the Court of *Rome*, and abiding there, and of taking an Assistant without the Licence of his Order, and of changing such an Assistant, and of taking another out of his Province, and of keeping him with him as often as he shall judge fit.

Of ASSESSORS *and* COUNSELLORS *necessary to the Office of the* INQUISITION.

THE Inquisitors were originally religious Friars, skilful only in Divinity, but ignorant of the Laws; and therefore, because they might be easily deceived in a judiciary Process, and so absolve such as should be condemned, and condemn such as should be absolved, they were commanded to call in skilful Persons, such as Divines, Canonists, and Laymen, to consult them; and, if there was Need, to compel them to give their Advice in Virtue of their Obedience; but I do not find that their Number is precisely determined by any certain Law. *Carena* says, that, in the Congregation at *Cremona*, there are present four Regular Divines, four Secular Clergymen, Canonists, and four Lay Counsellors; and, because the Inquisitor there is always a Master in Divinity, they don't need so many other Qualificators as the Inquisitors of *Spain* do, who are Laymen.

'TIS to be wonder'd at, that the Office of making Inquisition against Heretics, and of judging them, should be committed to Persons entirely ignorant of the Law: But, if we consider the modern Inquisitors, and compare them with the more ancient ones, and judge of their Ignorance by what we find of the Ignorance of the other, it must be owned that they know nothing either of Law, or of Divinity, or of

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any Theological Points. And therefore, as the Inquisitors are thus ignorant themselves, they greatly want the Advice, not only of Persons skilful in both Laws, or, as they call them, of Canonists and Laymen, but of Divines also. They are generally called *Assessors* and *Counsellors*.

THEY have their distinct Parts. They are not all indifferently consulted in all Affairs, but each of them as to those which they are presumed to understand. The Divines are called in to examine Propositions, and explain their Quality: The Laymen are consulted about the Punishment or Absolution of Offenders, and other Merits of Causes. The Inquisitors generally consult and deliberate with these skilful Persons together, and not apart, as is provided in certain Letters of the *Spanish* Council.

WHEN therefore any Question happens in the Cognizance of the Causes of Heresy at the Tribunal of the Faith, relating to the Quality of Propositions spoken by Heretics, or Persons suspected of Heresy, the Decision of that Affair belongs to the Divines, from whence they are called *Qualificators*. *Simancas* distinctly describes to us their Office.

" THE Answers of the Divines, containing the " Quality of Propositions, are to be inserted in the " Acts of the judiciary Process, subscribed by them, " equally with the Sayings and Witnesses of Persons " skilful in other Matters.

" A PROPOSITION is either heretical, *viz.* when " it is contrary to Scripture, or the Church, or the " Decrees of a general Council, rightly assembled, " as to Matters of Faith, or the Determination of " the Apostolic See, or the common Opinion of " the Doctors of the Church.

" Or it favours of Heresy, when it hath an he- " retical Sense, in the most obvious Signification, " and first View of the Words, although, if piously

" underſtood, it may bear a Catholic Senſe. As,
" for Inſtance, this Propoſition: *'Tis ridiculous to*
" *carry the Sacrament of the Euchariſt in a ſolemn*
" *Proceſſion through the publick Streets.* For this
" Propoſition manifeſtly favours of the Hereſy of the
" *Lutherans*, and Sacramentaries.

" OR it is erroneous, when any Thing is aſſerted
" againſt a Truth not plainly determined by the
" Church; or againſt a Catholic Verity, not
" known to all; or, at leaſt, not to him who pro-
" nounced the erroneous Propoſition. But as to this
" Propoſition, the Doctors greatly differ.

" OR it ſounds ill, and offends pious Ears, *viz.*
" ſuch as give Scandal and Occaſion of Ruin to
" pious Hearers or Readers. When any are of-
" fended at ſuch Propoſitions, the Aſſertor of them
" is forced, by the Inquiſitors, publickly to declare
" their true Senſe, that ſo the Scandal given may
" ceaſe: But, if ſuch a Perſon be otherwiſe ſuſpected,
" he is to be called and interrogated by the Judges;
" and, if he gives a probable Senſe of the Words, he
" is not to be compelled to a publick Explanation,
" provided no one hath been ſcandalized. He is,
" however, to be admoniſhed not to ſpeak ſuch
" Things again for the future.

" OR it is raſh, *viz.* when atteſted without any
" grave Authority or juſt Reaſon, inſolently and
" boldly, contrary to Eccleſiaſtical Modeſty. As
" if any one ſhould ſay, *The Day of Judgment will*
" *be within a Month.* Sometimes, however, ſuch
" Propoſitions are not accounted raſh, when they
" are modeſtly aſſerted, or have ſome Probability,
" or pious Tendency to edify the Hearers or Readers.
" Of this ſort are many Things, which Men, given
" to Meditation, may probably imagine to have been
" done.

OR

" OR it is ſcandalous, in which the Scandal may
" be obſerved, though otherwiſe not heretical. As
" if any one ſhould reckon up the Inconveniences of
" holy Confeſſion, or tell the Abuſes of the Church
" of *Rome* before the common People; or if any one
" ſhould ſay, *That an evil Prelate is truly a Thief*
" *and a Robber*; *The Univerſities and Colleges are in-*
" *troduced by human Vanity*; *Pulſe and Fiſh blow up*
" *the Belly, and incline Men to Venery.*

" OR it is ſchiſmatical, when tending to intro-
" duce Diviſion into the Church. Or ſeditious,
" when it becomes the Cauſe or Occaſion of Sedition
" in the Church. Or blaſphemous, when injurious
" to God and his Saints. Or favouring Heretics,
" when it any ways favours the Perſons or Errors of
" Heretics. This for Inſtance, *Heretics are not*
" *to be puniſhed.* Or it is injurious, when it detracts
" from, or is injurious to, the State of any one of
" the Faithful, ſome illuſtrious Perſon or Dignity.
" Such are thoſe Things which mad and impious
" Men blab out againſt the Cardinals and Monks.

" THE ſame Propoſition may alſo have ſeveral
" Qualities. It may be erroneous, and heretical,
" and ſchiſmatical, and ſeditious, raſh, and injuri-
" ous, and thus have one, two, or more Qualities.

" ALTHOUGH doubtful Queſtions concerning
" the Faith are to be determined by the chief Pontiff,
" or a general Council; yet, as a doctrinal Matter,
" 'tis uſual for learned and prudent Men to explain
" and determine what Propoſition hath this or the
" other Quality. And this properly is the Buſineſs of
" Divines. However, ſometimes the Laymen can
" eaſily determine ſuch Matters, from the Decrees
" of the Popes, Councils, and holy Fathers.

" AND whereas many who cannot deny that they
" uttered ſuch Propoſitions, yet will ſo endeavour
" to interpret them, as to prevent their being crimi-

"nal, therefore there must be careful Observation "made as to the Nature of such Interpretations. "If they are just and probable, and do wholly, "or for the most Part, clear them of the Crimes "objected to them, they are to be admitted. But "if they are absurd, incredible, or unlikely, and "don't agree with what goes before, or comes after, "nor with the Nature of just speaking, nor "with the Circumstances of Persons, Times, and "Places, they are to be rejected; especially when, "under the Pretence of an Interpretation, the "true Sense of a Proposition is destroyed and cor-"rupted."

HOWEVER, the Inquisitors are not bound necessarily to follow the Advice of the Counsellors; but, after they have heard their Opinion, they are free to determine what they think proper, though contrary to, or different from the others Advice; because their Votes are not decisive, but only by way of Advice.

HOWEVER, it is a received Custom amongst the Inquisitors, never to tell the Names of the Witnesses to the Counsellors, tho' it be owned to be the Duty of the Inquisitor to remark the Qualities of the Witnesses; as whether they be religious, skilful, grave, and approved; or whether less approved, common Persons, poor, young, unskilful, and the like; that their Qualities being thus known, the skilful may more easily understand what Credit is to be given to what they severally say, and what not. If there be Reason to fear that the Witnesses are Enemies to the Criminal, the Inquisitors may, in such a Case, declare the Names both of the Witnesses and Criminals; because possibly the Counsellors may know them both, and whether they are, or have been Enemies. But, to prevent any rash Publication of this Matter, they may bind them by Oath, or under

the

the Sentence of Excommunication, to keep it a Secret; becauſe Secrecy, as they ſay, is the principal Nerve of the Cauſes of the Holy Office. The Counſellors alſo generally ſwear that they will keep Secrecy, and not reveal the Affairs treated of in the Congregation, under the Penalty of Excommunication, to be *ipſo facto* incurred, from which they cannot be abſolved, but by the Cardinals ſupreme Inquiſitors.

IF Biſhops or Inquiſitors diſcover the Secrets of the Holy Office, they would, indeed, incur no Cenſure, but be guilty of mortal Sin; unleſs they alſo ſhould have taken an Oath of Secrecy in the Congregation of their Counſellors, according as the Congregation of the Cardinals, ſupreme Inquiſitors, hath decreed they ought to do; for they alſo take themſelves the like Oath of Secrecy.

ALTHOUGH theſe Counſellors or Aſſeſſors of the Holy Office may lawfully be choſen by the Inquiſitors, and are, in fact, deputed by them in ſeveral Cities; as at *Pavia*, and the other Cities of that Territory; yet at *Cremona* and *Milan*, the Counſellors, Advocate Fiſcal, and Chancellor, are choſen by the Cardinals Inquiſitors General, at the Nomination of the Inquiſitors: So that theſe Counſellors depend on that Congregation, and cannot be removed but by it; becauſe the Act is his who confirms it.

WHEN the Merits of the Proceſs are propoſed, the Counſellor firſt examines, whether the Intention of the Fiſcal is fully proved, and how. Then he conſiders, whether the Intention of the Fiſcal is drawn from the Proofs and Exceptions of the Matter; and, after having conſidered theſe Things, he gives his Vote.

Of

Of the PROMOTOR FISCAL.

THEY usually call that Official of the Inquisition the *Promotor Fiscal*, who acts the Part of the Accuser. He must be an honest, diligent and industrious Person, skilful in the Law. He is prohibited from exercising this Fiscal Office in the Province where he was born, that he may not be thought to act out of Favour or Hatred.

IT belongs to this Office to examine the Depositions of the Witnesses, to give Information of Criminals to the Inquisitors, or Notice of them to the Judges, and to demand their Apprehension and Imprisonment; and finally, when apprehended and admonished, to accuse them. In the Holy Office in *Spain*, the Fiscals do not form their Accusation against the Criminal, till the Way is clear for the Inquisitors to proceed against him. And although the Criminals, upon Admonition, should confess all their Heresies, yet the Promotor Fiscal must accuse them of the same Things, that Judgment may be formed from the Accuser, Criminal, and Judge. The Charge is to be drawn up and presented to the Judges by the Promotor, to which he is to add an Oath, that none of the Heads of it proceed from a malicious Design; but only that he may the better prosecute his Suit, and that he intends to prove them all.

IF the Judges shall allow any Time to receive the Proofs, he must produce the Witnesses against the Criminal, and demand their Examination, and that their Depositions be allow'd and publish'd. If, after this, other Witnesses shall appear to prove other Heresies, this also shall be added to the Accusation, and the Promotor Fiscal shall accuse the Criminal

of

of these. He must also take particular Care to observe all the Confessions, Sayings and Answers of the Criminals, that he may be able to gather what relates particularly to their Case, and what to other Heretics. And when the Depositions of the Witnesses are written down and allow'd, and when the Judges and Counsellors debate about the Sentence to be passed, the Promotor Fiscal must be absent; but he may be present when the Process of the Cause is reported, and, from Fact or Law, alledge what he thinks convenient. He is present at the Examination of the Witnesses, by way of Defence, and at the Rehearing of the Witnesses, and must be present in the Congregations when they vote in the Cause, and always at the Torture, together with the Inquisitor, who sits between the Vicar-General on the Right, and the Advocate Fiscal on the Left.

BESIDES this, in *Spain* they chuse a Person for Procurator General of the Holy Inquisition there, that he may manage the Affair of this most Holy Office at the Court of *Rome*, who is to have a proper Salary paid him out of the forfeited Effects. Into this Office a skilful and honest Man must be chosen.

Of the NOTARIES *of the* INQUISITION.

THE Office of the Registers, whom they also call Notaries and Secretaries, is to write down the Injunctions, Accusations, and all the Pleadings of the Causes. The Judge ought not only to take Care that the Notary writes down the Depositions of the Witnesses, or the Answers of the Criminals, but also that he diligently explains, and particularly remarks, during the Process, the several Circumstances relating to the Witness, the Informer, and the Person against whom

whom Inquiſition is made, *viz.* Whether the Colour of his Face changes; whether he trembles or heſitates in ſpeaking; whether he frequently endeavours to interrupt the Interrogatories, by hauking or ſpitting; or whether his Voice trembles, and the like. All theſe Circumſtances the Judge ought to take Care to have particularly ſpecify'd in the Proceſs, that it may not be ſaid, that the Perſon enquired againſt is put to the Torture without Proofs.

WHATSOEVER the Notary writes down from the Mouth of the Criminals, or Witneſſes, muſt be in the ſame Language in which the Witneſs or Criminal ſpeaks, without altering, adding, diminiſhing, tranſpoſing, or inverting any of the Words. If the Criminal or Witneſs doth not underſtand *Latin*, and if the Notary or Inquiſitor doth not underſtand the Language of the one or the other, the Inquiſitor muſt have a skilful Interpreter: for it may happen that a *Frenchman*, a *Spaniard*, an *Engliſhman*, or a *German*, may be examined before an *Italian* Inquiſitor. The Depoſitions of the Witneſſes, and the Confeſſions of the Criminals, are to be written down by the Notaries, in the ſame Words in which they are deliver'd. And when there are ſeveral Witneſſes, it is not ſufficient that the Notary, when he hath particularly wrote down the Depoſitions of the firſt Witneſs, ſays, that the ſecond or third ſays entirely the ſame as the firſt, but he muſt write down the particular Words of the ſeveral Witneſſes, becauſe oftentimes the Caſe before this Tribunal is the Proof of formal Hereſy. *Clement* VIII. in a general Congregation of the Inquiſition, *November* 9, 1600, hath particularly commanded the Inquiſition not to omit any of the Interrogatories which are made by the Judge, in the Examination of the Witneſſes and Criminals, but to write them down at large.

THESE

THESE Notaries are to be chosen of the Laity; but in Causes of Heresy, the Clergy and Monks, and also others in holy Orders, may discharge this Office. And although in *Spain* they usually take them from amongst the Laity; yet *Simancas* says, that possibly it would be better that they should be chosen from the Clergy, because they would want less than those who have Wives and Children; for the Salary is scarce sufficient for one. They are also obliged to register, in a certain Book, all the Commands of the Inquisitors, given to the Executors and Receivers, against Heretics and their Effects; that if any Question should arise concerning these Things, they may be able, from those Registers, to determine it. Besides, they must be content with their Salary, and receive nothing for their writing, except the Notary of the forfeited Effects, who may demand his Lawful Dues, because he hath no Salary. They must also travel at their own Expence within their proper Province, to ratify the Depositions of the Witnesses, the Proof of the Defences, and the Exceptions against the Witnesses, as it is contain'd in a certain Decree of the Council.

IN *Spain*, even now, the Inquisitors may, if there be Occasion, create another Notary, and pay him a just Salary, as is provided for by one of the Letters of the Council. If he be sworn to Secresy, he is obliged to give Security to the Promotor Fiscal, and to the other Parties concern'd, and to deliver in a written Account of the Time of Condemnation, and Commission of the Crime; for they will not suffer the whole Process to be shewn, lest Suits should arise from Suits, and the Secrets of the whole Cause should be discover'd; for the Consequence of this would be, that the Names of the Witnesses would be known by all, whereby their Safety would be endanger'd, and many Exceptions

would be urged against them by Slanderers. Provision was made against these Inconveniences, by a certain Letter of the Inquisitor-General. Farther, all these Notaries must attend the Tribunal of the Inquisitors six Hours every Day. If any one offends in his Office, he is to be punish'd according to the Nature of his Crime, by a Fine, Suspension of Office, Deprivation, or Banishment, to be moderated at the Pleasure of the Inquisitor-General and Council.

THE Writings of the Holy Inquisition are to be kept under three Keys, which are to be in the Hands of the Promotor Fiscal and Notaries; nor must they be read or shewn to any one, but in the Presence of all. Besides, these written Acts are to be carefully kept in the public Hall of the Inquisitors, that they may be present, as often as there is Need; nor may the Notaries shew them to any one, nor remove them into another Place; and if they are convicted of doing the contrary, they are to be removed from their Office, without Hope of Pardon. However, the Inquisitors when required by the Royal Judges, or by those who have any Interest and Concern in the Affair, must command the Notaries to give a Copy of the Papers; but so as that the Secrets of the Office, which must be kept conceal'd, may not thereby be discover'd, according to the Caution given by a Letter of the Council; but a Copy of the Acts, which are usually read in public, may be given, *viz.* of the Confessions, Sentences, and other Things of the like Kind, but of nothing more.

THESE Notaries have their Substitutes, who serve them as Coadjutors in writing, or taking Notes.

As

As to the Salaries of the Notary, if they are certain, the Inquisitors of the Holy Office usually determine how much they are; if uncertain, they cannot exceed the Tax of the supreme Inquisitors.

Of the JUDGE *and* RECEIVER *of the confiscated Effects.*

HE who is chosen Judge of the confiscated Effects, must be an honest Man, and skilful in the Law; not of *Jewish* Extract, nor of the *Mahometan*, nor of an heretical one, but one who may be capable of discharging the Office of Assessor. His Office is, to judge between the Treasury and private Persons, in Causes relating to the Effects of Heretics; but he may also take Cognizance between private Persons, when their Cause hath any Connection with the other.

HE is generally called in *Spain* the *Receiver*, whom in *Italy* they call the *Treasurer of the Holy Office*. He receives the confiscated Effects, and, by Command of the King, is Procurator of the Treasury, demands, defends, and sells the confiscated Goods, and pays the Salaries and other Expences of the Holy Office. He must be an honest and wealthy Person, capable of making up and reporting his Accounts, and must give proper Sureties to pay all his Deficiencies. He is to be chosen by the Inquisitors.

IT belongs to the Office of the Receiver to be present at the Sequestration of Goods, which cannot be done but by the previous Command of the Inquisitors. It must be perform'd by the Executor, in Presence of the Receiver and Notary of the Sequestrations, and some other Notary; and all the Goods of the Criminals, which are found in their

Poſſeſſion, or are in the Hands of others, are to be written down ſeverally in a Catalogue or Inventory, two Copies of which are to be made out, each Notary to have one. All the Effects are to be deliver'd to the Sequeſtrator, with an Inventory ſubſcribed by the Executor, and the ſaid Sequeſtrator and the Notaries, one Copy of which is to be kept by the Notary of the Sequeſtrations. The Sequeſtrator is to be choſen by the Executor and Receiver, who muſt be a ſufficient Citizen, not of Kin to the Heretic, nor of an evil Race. But when the Proceſs is form'd againſt any Perſon dead, his Effects muſt not be delivered to the Sequeſtrator, but taken an Account of, and ſeal'd up, and left with the Poſſeſſors, under good Securities. If any other Perſon's Effects are with thoſe of the Heretics, they muſt be immediately deliver'd to the Owners. Debts alſo muſt be paid out of the Effects deliver'd in to the Sequeſtrator, without waiting for the Iſſue of the whole Cauſe. Finally, if the Criminal be abſolved, all his Effects muſt be immediately deliver'd to him. As to periſhable Effects, and which may grow worſe by keeping, and ſuch alſo as are too chargeable to keep, *viz.* Cattle and Slaves, the Receiver muſt ſell them by Command of the Inquiſitors, without whoſe Permiſſion nothing can be done.

WHEN the neceſſary Expences are deducted, the Surplus Money which remains out of the Sale of the Effects, is to be depoſited with the Sequeſtrator, of which the Receiver muſt touch nothing till the Criminal is condemned. As to other Things which may be kept, they are to be hired out at reaſonable Prices by the Receiver and Sequeſtrator. But theſe, and other the confiſcated Effects, muſt not be ſold but by Auction, and then go to the beſt Bidder. The ſame is to be obſerved as to the

Effects

Effects which are hired out. In these Sales, the Receiver must use great Fidelity and Diligence; and though he promises after the Rate of Two or Three *per Cent.* for the Recovery of any Effects, yet, when they are recover'd, he must allow only one.

WHEN the Heretic is condemn'd, the Sequestrator must immediately deliver all the Effects to the Receiver before two Notaries, nor can he receive or sell any Thing but in their Presence. But the Judge of the confiscated Effects may, at the Instances of the Receiver, give Notice, by the Criers of the future Action. If any one thinks himself to be concern'd in it, he may, when he knows the Effects are to be sold, come to the Judge, and demand his own, and sue for his Right. If no one comes, the immoveable Effects are to be sold, and to be put up to sale by Auction, the thirtieth Day after the public Notices, and other customary Things of the City, before the Receiver and other Parties concern'd.

As to those Effects which are disputed, they must not be sold by the Receiver, till the Suit is finish'd. As to Effects that are pawn'd, the Receivers may sell them, not so as to prejudice the Right of the Creditors; but if the Effects amount to more than the Debt, they must be sold, and the former Creditors first paid, and the Remainder carry'd into the Treasury. However the Sale of the forfeited Effects is not to be deferr'd upon Account of Actions, that do not appear to have any just Foundation; but such Effects are to be sold, and such a Sum must be deposited in the Sequestrator's Hands, that is equal to the Value of the Debt sued for, and the Charges of the Suit. Farther, if there be any Effects which are to be in common between the Treasury and others, they must be divided, if it can be done conveniently; if it cannot, and it appears better to sell them

them entire, and without Division, the Treasury hath the Privilege to order all of them to be sold by the Receiver, although the least Part belongs to it; but must receive no more than it's proper Debt, and pay the Remainder to the other Creditors.

THE Receivers must omit none of these Things; if they do, they incur the Sentence of Excommunication, and are to be fined an hundred Pieces of Gold, and make good all Losses to the Treasury.

THE Receivers of one Province must not seize on the Effects of Heretics which belong to other Receivers, but give them certain Notice of such Effects; otherwise they are deprived of their Office, and pay the Loss, and double more.

ALL the Monies received by the Sequestrator, and the Money that arises from the Sale of the Effects, the Receivers must deposit within three Days after into the Public Chest, which must be locked up with three Keys, which the holy Senate hath order'd under Excommunication and a Fine.

THE Receivers of the Treasury cannot forgive any Monies to Debtors; and if any are forgiven by them, they are reclaim'd; nor can they make any Bargain or Composition with them.

Of the EXECUTOR *and* OFFICIALS *of the* INQUISITION.

THE Executor is he who executes the Commands of the Inquisitors. His Office is principally to apprehend and keep in Custody Criminals, whom he is obliged to pursue, if they are at a Distance, and to put in Irons, and to be content with his appointed Salary. But if it be needful for the Familiers to attend him, they must have a Salary appointed by the Inquisitors, to be paid by the Re-

ceiver

ceiver out of the Treasury. And, as he is a mere Executor of a Command, he must carefully keep within his Bounds, and punctually execute the Order of the Judges. These they also call Apparitors and Pursuivants.

The QUALIFICATORS

ARE those, that by Order from the Inquisitors, examine the Crimes committed by the Prisoners against the Catholic Faith, and give their Opinions or Censures about it: They are obliged to Secrecy, as well as other People; but as the Number of them is great, the Inquisitors most commonly make Use of ten or twelve of the most Learned that are in the City, in difficult Cases; but this is only a Formality, for their Opinions and Censures are not regarded, the Inquisitors themselves being the absolute decisive Judges. The distinguishing Mark of a Qualificator is the Cross of the holy Office, which is a Medal of pure Gold as big as a Thirteen, with a Cross in the Middle, half white, and half black, which they wear before their Breast; but in public Functions or Processions, the Priests and Fryars wear another bigger Cross of Embroidery on their Cloaks, or Habits. To be a Qualificator is a great Honour to his whole Family and Relations, for this is a public Testimony of the old Christianity, and pure Blood (as they call it) of the Family.

No Nobleman covets the Honour of being a Qualificator, for they are all ambitious of the Cross of St *James of Alcantara*, of *Calatrava*, of *Malta*, and the *golden Fleece*, which are the five Orders for the Nobility; so the Honour of a Qualificator is for those People, who, though their Families being not well known, are desirous to boast of their Antiquity,

tiquity and Christianism, though to obtain such Honour, they pay a great Sum of Money: For in the first Place, he that desireth to be a Qualificator, is to appear before the holy Tribunal, to make the public Profession of the Catholic Faith, and to acknowledge the Holy Tribunal for the Supreme of all others, and the Inquisitors for his own Judges. This is the first Step; after which he is to lay down on the Table the Certificate of his Baptism, and the Names of his Parents for four Generations; the Towns and Places of their former Habitations, and two hundred Pistoles for the Expences in taking Informations. This done, he goes home till the Inquisitors send for him, and if they do not send for him in six Months time he loseth the Money, and all Hopes of ever getting the Cross of Qualificator; and this happens very often for the Reasons I shall give by and by.

THE Inquisitors send their Commissaries into all the Places of the new Proponant's Ancestors, where they may get some Account of their Lives and Conversations, and of the Purity of their Blood, and that they never were mix'd with *Jewish* Families nor Heretics, and that they were old Christians. These Examinations are performed in the most rigorous and severe Manner that can be; for if some of the Informers and Witnesses are in a Falsity, they are put into the Inquisition; so every Body gives the Report concerning the Family in Question, with great caution, to the best of his Knowledge and Memory. When the Commissaries have taken the necessary Informations with Witnesses of a good Name, they examine the Parish-book, and take a Copy of the Ancestors Names, the Year and Day of their Marriages, and the Year, Day, and Place of their Burials. The Commissaries then return to the Inquisitors with all the Examinations, Witnesses,

neſſes, Proofs and Convictions of the Purity and ancient Chriſtianity of the Proponant's Families for four Generations; and being again examin'd by the three Inquiſitors, if they find them real and faithful, then they ſend the ſame Commiſſaries to enquire into the Character, Life, and Converſation of the *Poſtulant*, or demanding Perſon, but in this Point the Commiſſaries paſs by many perſonal Failings, ſo when the Report is given to the holy Inquiſitors, they ſend for the *Poſtulant*, and examine him concerning the Matters of Faith, the holy Scripture, the Knowledge of the ancient Fathers of the Church, moral Caſes, all which is but meer Formality, for the Generality of the holy Fathers themſelves do not take much Pains in the Study of thoſe Things, and therefore the *Poſtulant* is not afraid of their nice Queſtions, nor very ſollicitous how to reſolve them.

WHEN the Examination is over, they order the Secretary to draw the Patent of the Grant of the holy Croſs to ſuch an one, in regard to his Family's old Purity of Blood and Chriſtianity, and to his perſonal Parts and religious Converſation, certifying in the Patent, that for four Generations paſt, none of his Father's or Mother's Relations were at all ſuſpected in Points concerning the *Holy Catholic Roman Faith*, or mix'd with *Jewiſh* or Heretical Blood.

THE Day following the *Poſtulant* appears before the Aſſembly of *Qualificators* in the Hall of the Inquiſition, and the firſt Inquiſitor celebrates the Maſs aſſiſted by two *Qualificators* as Deacon and Subdeacon. One of the oldeſt Brethren preacheth a Sermon on that Occaſion, and when the Maſs is over, they make a ſort of Proceſſion in the ſame Hall, and after it, the Inquiſitor gives the Book of the Goſpel to the *Poſtulant*, and makes him ſwear

the usual Oaths; which done, the *Postulant* on his Knees receiveth the Cross, or Medal, from the Hands of the Inquisitors, who, with a black Ribbon, puts it on the *Postulant*'s Neck, and begins to sing *Te Deum*, and the Collect of Thanks, which is the End of the Ceremonies. Then all the assistant *Qualificators* congratulate the new Brother, and all go up to the Inquisitor's Apartment to drink Chocolate, and after that, every one to his own dwelling Place.

THE new *Qualificators* dineth with the Inquisitors that Day, and after Dinner the Secretary brings in a Bill of all the Fees and Expences of the Informations; which he must clear before he leaves the Inquisition. Most commonly the whole comes to four hundred Pistoles, including the two hundred he gave in the Beginning; but sometimes it comes to a thousand Pistoles to those whose Ancestors Families were out of the Kingdom, for then the Commissaries expend a great deal more; and if it happen they find the least Spot of *Judaism* or Heresy in some Relation of the Family, the Commissaries do not proceed any farther in the Examinations, but come back again to the Inquisition immediately, and then the *Postulant* is never sent for by the Inquisitors, who keep the two hundred Pistoles for pious Uses.

The FAMILIARES

ARE always Lay-men, but of good Sense and Education. These wear the same Cross, and for the granting of it, the Inquisitors make the same Informations and Proofs as they make for *Qualificators*. The Honour and Privileges are the same; for they are not subject but to the Tribunal of the Inqui-

tion

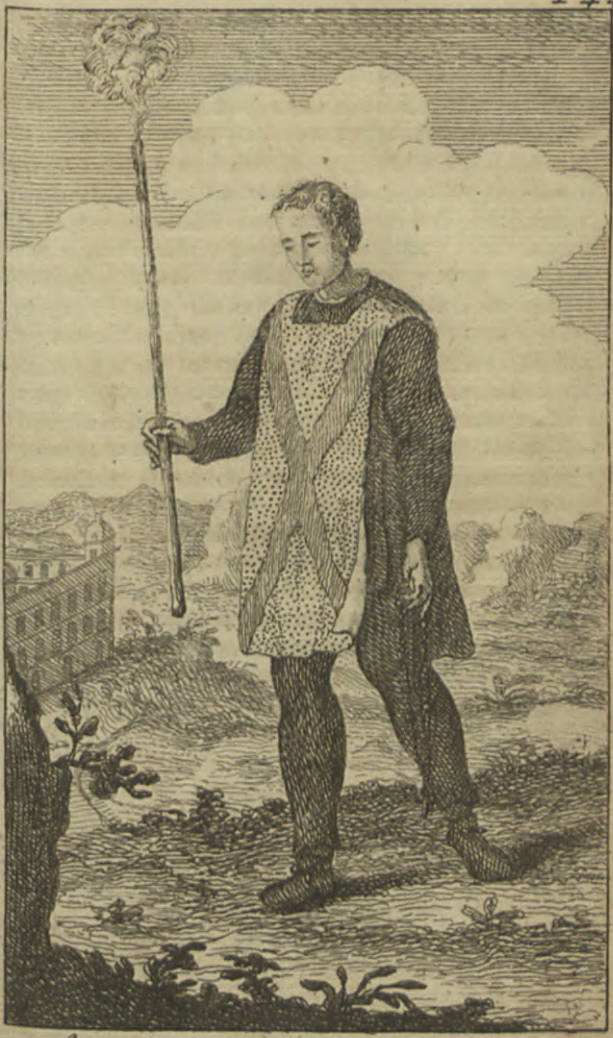
ſition. Their Buſineſſes are not the ſame, for they are only employ'd in gathering together, and enquiring after all Books againſt the Catholic Faith, and to watch the Actions of ſuſpected People. They take a Turn ſometimes into the Country, but then they do not wear their Croſs openly till Occaſion requires it. They inſinuate themſelves into all Companies, and they will even ſpeak againſt the Inquiſition and againſt Religion, to try whether the People are of that Sentiment; in ſhort, they are Spies of the Inquiſitors. They do not pay ſo much as the *Qualificators* for the Honour of the Croſs, but they are obliged to take a Turn now and then into the Country at their own Expences. They are not ſo many in Number as the *Qualificators*, for in a Tryal of the Inquiſition where all ought to be preſent, I did reckon once one hundred and ſixty, and twice as many *Qualificators*. I ſaw the Liſt of them both, *i. e.* of the whole Kingdom of *Aragon*, wherein are *Qualificators* of the Secular Prieſts 243, and of the Regular 406, *Familiares* 208.

CHAP. III.

A Form of their public TRYAL.

IF a Tryal is to be made publickly in the Hall of the holy Office, the Inquisitors summon two Priests out of every Parish Church, and two regular Priests out of every Convent; all the *Qualificators* and *Familiares* that are in the City; the Sheriff and all the under Officers; the Secretary and the three Inquisitors: All the aforesaid meet at the common Hall on the Day appointed for the Tryal, at ten in the Morning. The Hall is hung in Black, without any Windows, or Light, but what comes in through the Door. At the Front there is an Image of our Saviour on the Cross, under a black Velvet Canopy, and six Candlesticks with six thick yellow Wax Candles on the Altar's Table: On one Side there is a Pulpit with another Candle where the Secretary reads the Crimes; three Chairs for the three Inquisitors, and round about the Hall Seats and Chairs for the summoned Priest, Fryers, Familiares, and other Officers.

WHEN



A Heretick Convict before Judgment Habited in the San-benito.

WHEN the Inquisitors are to come in, an under Officer crieth out, *Silence, Silence, Silence; the holy Fathers are coming*, and from that very Time, till all is over, no Body speaks, nay, nor spits, and the Thought of the Place puts every Body under Respect, Fear, and Attention. The holy Fathers, with their Hats on their Heads, and serious Countenances, go, and kneeling down before the Altar, the first Inquisitor begins to give out: *Veni Creator Spiritus, Mentes tuorum visita*, &c. And the Congregation sing the rest, and the Collect being said by him also, every Body sits down. The Secretary then goes up to the Pulpit, and the holy Father rings a small silver Bell, which is the Signal for bringing in the Criminal. What is done afterwards, will be known by the following Tryals and Instances, at which I was present, being one of the youngest Priests of the Cathedral, and therefore oblig'd to go to these dismal Tragedies; in which, the first Thing after the Criminal comes in, and kneels down before the Inquisitors, who receives a severe, bitter Correction from the first Inquisitor, who Measures it according to the Nature of the Crimes committed by the Criminal; of all which, to the best of my Memory, I will give an Account in the first Tryal.

TRYAL

TRYAL I.

Of the Reverend Father JOSEPH SILVESTRE, Franciscan Fryer; *and the Mother* MARY *of* JESUS, *Abbess of the Monastry of* EPILA, Franciscan Nuns.

FATHER *Joseph* was a tall lusty Man, 40 Years of Age, and had been 12 Years Professor of Philosophy and Divinity in the great Convent of St *Francis*. **Sor Mary* was 32 Years old, mighty witty, and of an agreeable Countenance. These two Criminals were drest in brown Gowns, painted all over with Flames of Fire, representing Hell, a thick Rope ty'd about their Necks, and yellow Wax Candles in their Hands. Both in this dull Appearance came, and prostrated themselves at the Inquisitors Feet, and the first holy Father began to correct them in the following Words:

UNWORTHY Creatures, how can our *Catholic Roman Faith* be preserved pure, if those, who by their Office and Ministry ought to recommend it's Observance in the most earnest Manner, are not only the first, but the greatest Transgressors of it? Thou that teachest another not to steal, not to commit Fornication, dost thou steal, and commit Sacrilege, which is worse than Fornication? In these Things we could shew you Pity and Compassion; but

* *Sor* is a Title given to a Nun, which answers to *Sister*, as coming from the Latin *Soror*.

but as the Transgressions of the express Commandments of our Church, and the Respect due to us the Judges of the holy Tribunal, we cannot; therefore your Sentence is pronounced by these holy Fathers of Pity and Compassion, the Lords Inquisitors, as you shall hear now, and afterwards undergo.

Sor Mary was in a Flood of Tears, but Father *Joseph*, who was a learned Man with great Boldness and Assurance, said, what, do you call yourselves holy Fathers of Pity and Compassion? I say unto you, that you are three Devils on Earth, Fathers of all manner of Mischief, Barbarity, and Lewdness. No Inquisitors were ever treated at such a Rate before, and we were thinking that Fryer *Joseph* was to suffer Fire for this high Affront to them. But Don *Pedro Guerrero*, first Judge, though a severe, haughty, passionate Man, order'd only a Gag, or Bit of a Bridle to put in his Mouth, but Fryer *Joseph* flying into a Fury, said, I despise all your Torments, for my Crimes are not against you, but against God, who is the only Judge of my Conscience, and you do yet worse Things, *&c.*

THE Inquisitors order'd to carry him to Prison, while the Crimes and Sentences were reading. So he was carry'd in, and the Nun with great Humility heard the Accusation and Sentence.

THE Secretary by Order begun to read, That Fryer *Joseph* was made Father Confessor, and *Sor Mary* Mother Abbess. That in the Beginning they shewed a great Example of Humility and Virtue to the Nuns; but afterwards, all this Zeal of theirs did appear to be meer Hypocrisy, and a Cover for their wicked Actions; for as she had a Grate in the Wall of Fryer *Joseph*'s Room, they both did eat in private, and fast in public: That the said Fryer *Joseph* was found in Bed with *Sor Mary* by such a Nun, and that she was found with Child,

and

and took a Remedy to prevent the public Proof of it. That both Fryer *Joseph* and *Sor Mary* had robb'd the Treasure of the Convent, and that one Day they were contriving how to go away into another Country, and that they had spoken in an irreverent manner of the Pope and Inquisitors.

THIS was the whole Accusation against them, which Fryer *Joseph* and *Sor Mary* had deny'd before, saying, it was only Hatred and Malice of the Informers against them, and desired the Witnesses to be produced before them; but this being against the Custom of the holy Office, the holy Fathers had pronounced the Sentence; *viz.* That Fryer *Joseph* should be deprived of all the Honours of his Order, and of active and passive Voice, and be removed to a Country Convent, and be whipp'd three times a Week for the space of six Weeks. That *Sor Mary* should be deprived of her Abbacy, and removed into another Monastry; this Punishment being only for their audacious and unrespectful Manner of talking against the Pope and Inquisitors.

Indeed, by this Sentence we did believe, that the Crimes they were charged with, were only an Invention of the malicious Nuns; but poor Fryer *Joseph* did suffer for his Indiscretion, for tho' the next Day, the Inquisitors gave out that he escaped out of the Prison, we did really believe he had been strangled in the Inquisition.

TRYAL

TRYAL II.

The Tryal of a Fryer of St JEROME, *Organist of the Convent in* ZARAGOSA.

ALL the summon'd Persons being together in the Hall, the Prisoner and a young Boy were brought out, and after the first Inquisitor had finish'd his bitter Correction, the Secretary read the Examinations and Sentence as followeth:

WHEREAS Informations were made, and by Evidences proved, that Fryer *Joseph Peralta* has committed the Crime of Sodomy with the present *John Romeo* his Disciple, which the said *Romeo* himself own'd upon Interrogatories of the holy Inquisitors: They having an unfeign'd Regard for the Order of St *Jerome*, do declare and condemn the said Fryer *Joseph Peralta* to a Year's Confinement in his own Convent, but that he may assist at the Divine Service, and celebrate Mass. *Item*, for an Example to other like Sinners, the holy Fathers declare that the said *John* is to be whipt through the public Streets of the Town, and receive at every Corner, as it is a Custom, five Lashes, and that he shall wear a *Coroza*, *i. e.* a sort of a Mitre on his Head, feather'd all over, as a Mark of his Crime. Which Sentence is to be executed on Friday next without any Appeal.

AFTER the Secretary had done, Don *Pedro Guerrero* did ask Fryer *Joseph*, whether he had any Thing to say against the Sentence or not? And he answering, no, the Prisoners were carry'd back to their Prisons, and the Company was dismissed. Observe the Equity of the Inquisitors in this Case: The Boy was but fourteen Years of Age, under the Power of Fryer *Joseph*, and he was charged with the Penalty and Punishment Fryer *Joseph* did deserve. The poor Boy was whipt according to Sentence, and dy'd the next Day.

TRYAL III.

Of Father PUEYO, *Confessor of the Nuns of St* MONICA.

THIS Criminal had been but six Days in the Inquisition, before he was brought to hear his Sentence, and every Thing being perform'd as before, the Secretary read:

Whereas Father *Puyeo* has committed Fornication with five spiritual Daughters (so the Nuns which confess to the same Confessor continually are called) which is, besides Fornication, Sacrilege and Transgression of our Commands, and he himself having own'd the Fact, we therefore declare, that he shall keep his Cell for three Weeks, and lose his Employment, *&c.*

THE

THE Inquisitor ask'd him, whether he had any Thing to say against it; and Father *Pueyo* said: Holy Father, I remember, that when I was chosen Father Confessor of the Nuns of our Mother St *Monica*, you had a great Value for five young Ladies of the Monastery, and you sent for me, and begg'd of me to take Care of them; so I have done as a faithful Servant, and may say unto you: *Domine quinque Talenta tradidisti me, ecce alia quinque super lucratus sum.* The Inquisitors could not forbear laughing at this Application of the Scripture; and Don *Pedro Guerrero* was so well pleased with this Answer, that he told him: *You said well*, therefore *Peccata tua remittuntur tibi, nunc vade in Pace, & noli amplius peccare.* This was a pleasant Tryal, and *Pueyo* was excused from the Performance of his Pennace by this impious Jest.

TRYAL IV.

The Tryal and Sentence of the Licenciate LIZONDO.

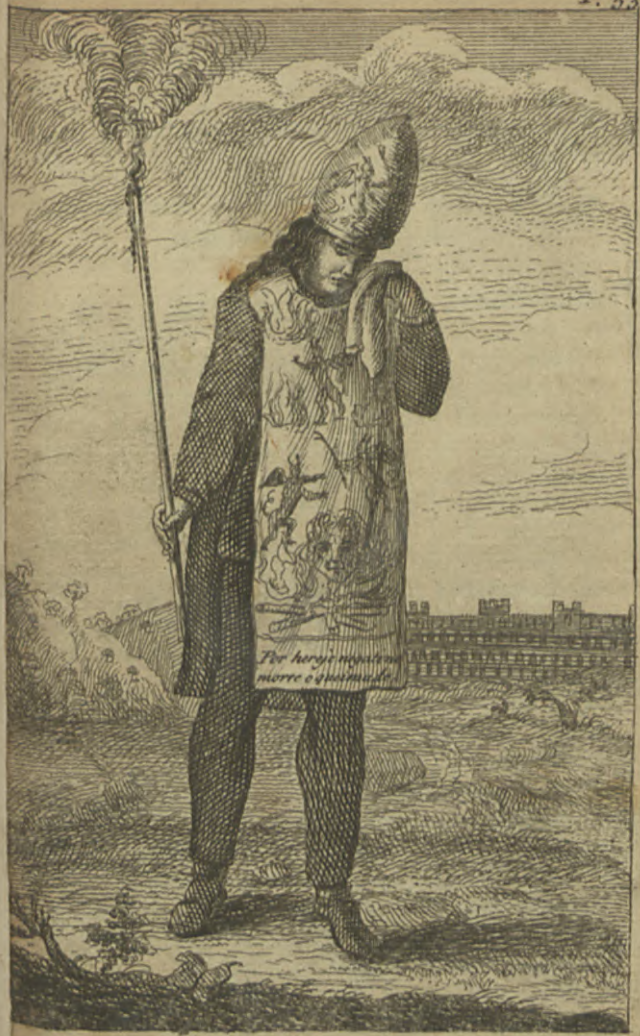
THE Secretary read the Examinations, Evidences and Convictions, and the said *Lizondo* (who was Licentiate, or Master of Arts) himself did own the Fact, which was as followeth:

THE said *Lizondo*, though an ingenious Man, and fit for the sacerdotal Function, would not be ordain'd, giving out that he thought himself unworthy

of

of so high Dignity, as to have every Day the Saviour of the World in his Hands after the Consecration. And by this feigned Humility he began to insinuate himself into the Peoples Opinion, and pass for a religious, godly Man among them. He study'd Physic, and practised it only with the Poor in the Beginning; but being call'd afterwards by the Rich, and especially by the Nuns, at last he was found out in this Wickedness; for he used to give something to make the young Ladies sleep, and this Way he obtain'd his lascivious Desires. But one of the Evidences swore that he had done these things by the Help of Magic, and that he had used only an Incantation with which he made every Body fall asleep: But this he absolutely deny'd as an Imposition and Falsity.

WE did expect a severe Sentence, but it was only, that the Licentiate was to discover to the Inquisitors, on a Day appointed by them, the Receipt for making the People sleep, and that the Punishment to be inflicted on him, was to be referr'd to the Discretion of the holy Fathers. We saw him afterwards every Day walking in the Streets, and this was all his Punishment; we must surely believe, that such Crimes are reckon'd but a Trifle among them, for very seldom they shew any great Displeasure or Severity to those that are found guilty of them.



The Samana worn by a Relapse or Impenitent &c. going to be burn'd.

Sentence given against LAWRENCE CASTRO, *Goldsmith of* Zaragoza.

L*awrence Castro* was the most famous and wealthy Goldsmith in the City, and as he went one Day to carry a Piece of Plate to Don *Pedro Guerrero*, before he paid him, he bid him to go and see the House along with one of his Domestic Servants; which he did, and seeing nothing but Doors of Iron, and hearing nothing but Lamentations of the People within, having returned to the Inquisitor's Apartment, Don *Pedro* asked him, *Lawrence*, how do you like this Place? To which *Lawrence* said, I do not like it at all, for it seems to me the very Hell upon Earth. This innocent, but true Answer, was the only Occasion of his Misfortune; for he was immediately sent into one of the hellish Prisons, and at the same Time many Officers went to his House to seize upon every Thing, and that Day he appeared at the Bar, and his Sentence was read, he was condemned to be whipped through the public Streets, to be marked afterwards on his Shoulders with a burning Iron, and to be sent forever to the Gallies: But the good, honest, unfortunate Man died that very Day; all his Crime being only to say, that the holy Office did seem to him Hell on Earth.

AT the same Time, a Lady of good Fortune was whipped, because she said in Company; I do not know whether the Pope is a Man or a Woman, and I hear wonderful Things of him every Day, and I do imagine, he must be an *Animal very rare.* For these Words she lost Honour, Fortune, and Life,

for

for ſhe died ſix Days after the Execution of her Sentence: And thus the holy Fathers puniſh trifling Things, and leave unpuniſhed horrible Crimes.

THE following Inſtance will be a Demonſtration of this Truth, and ſhew how the Inquiſitors favour the Eccleſiaſtics more than the Laity, and the Reaſon why they are more ſevere upon one than the other.

IN the Dioceſe of *Murcia* was a Pariſh Prieſt in a Village in the Mountains. The People of it were almoſt all of them Shepherds, and were obliged to be always abroad with their Flocks, ſo the Prieſt being the Commander of the Shepherdeſſes, begun to preach every *Friday* in the Afternoon, all the Congregation being compos'd of the Women of the Town. His conſtant Subject was the indiſpenſible Duty of paying the Tithes to him, and this not only of the Fruits of the Earth, but of the Seventh of their Sacraments too, which is Matrimony, and he had ſuch great Eloquence to perſwade them to Secrecy as to their Husbands, and a ready Submiſſion to him, that he begun to reap the Fruit of his Doctrine in a few Days, and by this wicked Example, he brought into the Liſt of the Tithes all the married Women of the Town, and he did receive from them the Tenth for ſix Years together: But his infernal Doctrine and Practice was diſcovered by a young Woman who was to be married, of whom the Prieſt asked the Tithe beforehand; but ſhe telling it to her Sweetheart, he went to diſcover the Caſe to the next Commiſſary of the Inquiſition; who having examined the Matter, and found it true, he took the Prieſt and ſent him to the Inquiſition; he was found guilty of ſo abominable a Sin, and he himſelf confeſs'd it, and what was the Puniſhment inflicted on him? Only to confine him in a Fryer's Cell for ſix Months. The Prieſt being confined, made a Virtue of Neceſſity, and ſo he compoſed

posed a small Book, intituled, *The true Penitent*, which was universally approved by all sorts of People for solid Doctrine and Morality. He dedicated the Work to the Holy Inquisitors, who for a Reward of his Pains, gave him another Parish a great deal better than the first: But harden'd Wretch! There he fell again to the same Trade of receiving the Tithes; upon which the People of the Parish complained to the Governor, who acquainted the King with the Case, and his Majesty ordered the Inquisitors to apply a speedy Remedy to it; so the holy Fathers did send him to the Pope's Gallies for five Years time.

I MUST own, it is quite against my Inclination to give this and the like Accounts, for it will seem very much out of the Way of a Clergyman: But if the Reader will make Reflections on them, and consider that my Design is only to shew how unjustly the Inquisitors do act in this and other Cases, he will certainly excuse me; for they really deserve to be ridiculed more than argued against, Reasoning being of no Force with them; but a Discovery of their infamous Actions and Laws, may-be, will produce, if not in them, in some People at least a good Effect.

THE *Roman Catholics* believe there is a Purgatory, and that the Souls suffer more Pains in it than in Hell: But I think that the Inquisition is the only Purgatory on Earth, and the holy Fathers are the Judges and Executioners in it. The Reader may form a dreadful Idea of the Barbarity of that Tribunal by what I have already said, but I am sure it never will come up to what it is in Reality, for it passeth all Understanding, not as the *Peace of God*, but as the War of the Devil.

So that we may easily know by this and the aforesaid Account, that they leave off the Observance of the first Precepts of the holy Office, and chastise only

those

those that speak either against the Pope, Clergy, or the holy Inquisition.

THE only Reason of settling that Tribunal in *Spain*, was to examine and chastise Sinners, or those that publickly contemned the Catholic Faith: But now a Man may blaspheme, and commit the most heinous Crimes, if he says nothing against the three mentioned Articles, he is free from the hellish Tribunal.

LET us except from this Rule the rich *Jews*, for the Poor are in no fear of being confined there, they are the Rich alone that suffer in that Place, not for the Crime of *Jewdaism*, (though this is the Colour and Pretence) but for the Crime of having Riches. *Francisco Alfaro*, a *Jew*, and a very rich one, was kept in the Inquisition of *Sevilla* four Years, and after he had lost all he had in the World, was discharged out of it with a small Correction: This was to encourage him to Trade again, and get more Riches, which he did in four Years Time: Then he was put again into the holy Office, with the Loss of his Goods and Money. And after three Years Imprisonment, he was discharged, and ordered to wear for six Months the Mark of *San Benito*, *i. e.* a Picture of a Man in the Middle of the Fire of Hell, which he is to wear before his Breast publickly. But *Alfaro* a few Days after left the City of *Sevilla*, and seeing a Pig without the Gate, he hung the *San Benito* on the Pig's Neck, and made his Escape. I saw this *Jew* in *Lisbon*, and he told me the Story himself, adding, now I am a poor *Jew*, I tell every Body so, and though the Inquisition is more severe here than in *Spain*, no Body takes Notice of me: I am sure they would confine me for ever, if I had as much Riches as I had in *Sevilla*. Really the holy Office is more cruel and inhuman in *Portugal* than in *Spain*, for I never saw any publickly burnt in my

own

own Country, and I saw in *Lisbon* seven at once, four young Women and three Men; two young Women were burnt alive and an old Man, and the others were strangled first. Now let me entreat all true Protestants to join with me in my hearty Prayer to God Almighty, thus:

"O Eternal God, who dost rule the Hearts of "Kings, and ordereſt every Thing to the "Glory of the true Religion, pour thy holy Spirit "upon the Heart of *Lewis* the First, that he may "see the barbarous, unchristian Practices of the In-"quisitors, and with a firm Resolution abolish all "Laws contrary to those given us by thy only Son, "our Saviour Jesus Christ our Lord. *Amen.*

CHAP. IV.

Of the INQUISITORS, *and their Practices, and what happened at the Tribunal of* Zaragosa.

I Can only speak of the Inquisition of *Zaragosa*, for as I am treating of Matters of Fact, I may tell with Confidence what I know of it, as an Eye-Witness of several Things done there. This Tribunal is composed of three Inquisitors, who are absolute Judges; for, from their Judgment, there is no Appeal, not even to the Pope himself, nor to a general Council; as doth appear from what happen'd in the Time of King *Philip* the Second, when the Inquisitors having censur'd the Cardinal of *Toledo*, the Pope sent for the Process and Sentence, but the Inquisitors did not obey him, and though the Council of *Trent* discharged the Cardinal, notwithstanding they insisted on the Performance and Execution of their Sentence.

THE Inquisitors have a despotic Power to command every living Soul; and no Excuse is to be given, nor Contradiction to be made to their Orders; nay, the People have not Liberty to speak, nor complain in their Misfortunes, and therefore there is a Proverb which says: *Con la Inquisition Chiton: —Do not meddle with the Inquisition:* or, *As the to Inquisition say nothing.* This will be better understood by the following Account of the Method

Method they make Use of for the taking up and arresting the People, which is thus:

WHEN the Inquisitors receive an Information against any Body, which is always in private, and with such Secresy that none can know who the Informer is (for all the Informations are given in at Night) they send their Officers to the House of the Accused, most commonly at Midnight, and in a Coach: They knock at the Door (and then all the Family is in Bed) and when some Body asks from the Window who is there? The Officers say, *The Holy Inquisition.* At this Word, he that answered, without any Delay or Noise, or even the Liberty of giving timely Notice to the Master of the House, comes down to open the Door. I say, without the Liberty of giving timely Notice; for when the Inquisitors send the Officers, they are sure, by the Spies, that the Person is within, and if they do not find the Accused, they take up the whole Family, and carry them to the Inquisition: So the Answerer is with good Reason afraid of making any Delay in opening the Street Door. Then they go up Stairs and arrest the Accused without telling a Word, or hearing a Word from any of the Family, and with great Silence, putting him into the Coach, they drive to the holy Prison. If the Neighbours by chance hear the Noise of the Coach, they dare not go to the Window, for it is well known, that no other Coach but that of the Inquisition is abroad at that Time of the Night; nay, they are so much afraid, that they dare not even to ask the next Morning their Neighbours any Thing about it, for those that talk of any Thing that the Inquisition doth, are liable to undergo the same Punishment, and this, may-be, the Night following. So if the Accused be the Daughter, Son, or Father, *&c.* and some Friends or Relations go in the Morning to see that Family,

and ask the Occasion of their Tears and Grief, they do answer that their Daughter was stoln away the Night before, or that the Son, Father or Mother (whoever the Prisoner be) did not come home the Night before, and that they suspect he was murdered, *&c.* This Answer they give, because they cannot tell the Truth, without exposing themselves to the same Misfortune; and not only this, but they cannot go to the Inquision to enquire for the Prisoner, for they would be confined for that alone. So all the Comfort the Family can have in such a Case, is, to imagine that the Prisoner is in *China*, or in the remotest Part of the World, or in Hell, wherein *Nullus or do, sed sempiternus horror inhabitat.* This is the Reason why no Body knows the Persons that are in the Inquisition till the Sentence is published and executed, except those Priests and Fryers summoned to hear the Trial.

The following Story relating to the Inquisitors happened in the Year 1706.

IN 1706, after the Battle of *Almanza*, the *Spanish* Army being divided in two Bodies, one of them through the Kingdom of *Valencia* to the Frontiers of *Catalonia*, commanded by the Duke of *Berwick*, and the other composed of the *French* Auxiliary Troops, 14000 in Number, went to the Conquest of *Arragon*, whose Inhabitants had declared themselves for King *Charles* the Third. The Body of *French* Troops, was commanded by his Highness the Duke of *Orleans*, who was the Generalissimo of the whole Army. Before he came near the City, the Magistrates

ſtrates went to meet him, and offered the Keys of the City, but he refuſed them, ſaying, he was to enter it through a Breach; and ſo he did, treating the People as Rebels to their lawful King: And when he had ordered all the Civil and Military Affairs of the City, he went down to the Frontiers of *Catalonia*, leaving his Lieutenant General, Monſieur *de Joſreville*, Governor of the Town. But this Governor being a mild tempered Man, he was loth to follow the Orders left with him, as to the Contribution Money: So he was called to the Army, and the Lieutenant General, Monſieur *de Legal*, came in his Place. The City was to pay 1000 Crowns a Month for the Duke's Table, and every Houſe a Piſtole, which by Computation made up the Sum of 18000 Piſtoles a Month, which were paid eight Months together, beſides this, the Convents were to pay a *Donative*, or Gift proportionable to their Rents. The College of *Jeſuits* were charged 2000 Piſtoles; the *Dominicans* 1000, *Auguſtins* 1000, *Carmelites* 1000, *&c.* Monſieur *de Legal* ſent firſt to the *Jeſuits*, who refuſed to pay, ſaying, that it was againſt the Eccleſiaſtical Immunity: But *Legal* not acquainted with thoſe Sort of Excuſes, did ſend four Companies of Granadiers to quarter in their College at Diſcretion: The Father ſent immediately an Expreſs to the King's Father Confeſſor, who was a *Jeſuit*, with Complaints about the Caſe: But the Granadiers did make more Expedition in their Plundering and Miſchiefs, than the *Courier* did in his Journey. So the Fathers ſeeing the Damage all their Goods had already received, and fearing ſome Violence upon their Treaſure, went to pay Monſieur *Legal* the 2000 Piſtoles as a *Donative*.

NEXT

NEXT to this he ſent to the *Dominicans.* The Fryers of this Order are all *Familiares* of the holy Office, and depending upon it, they did excuſe themſelves in a civil Manner, ſaying, they had no Money, and if Monſieur *de Legal* had a Mind to inſiſt upon the Demand of the 1000 Piſtoles they could not pay them, without ſending to him the ſilver Bodies of the Saints. The Fryers thought by this to frighten Monſieur *de Legal*, and if he was ſo reſolute as to accept the Offer, to ſend the Saints in a Proceſſion, and raiſe the People, crying out *Hereſy, Hereſy. De Legal* anſwer'd to the Fryers, that he was obliged to obey the Duke's Orders, and ſo he would receive the ſilver Saints: So the Fryers all in a ſolemn Proceſſion, and with lighted Candles in their Hands, carry'd the Saints to the Governor *Legal*; and as ſoon as he heard of this public Devotion of the Fryers, he order'd immediately four Companies of Granadiers to line the Streets on both Sides before his Houſe, and to keep their Fuſies in one Hand, and a lighted Candle in the other, to receive the Saints with the ſame Devotion and Veneration. And though the Fryers endeavour'd to raiſe the People, no Body was ſo bold as to expoſe themſelves to the Army, there being left eight Regiments to keep the Mob under Fear and Subjection. *Legal* received the Saints, and ſent them to the Mint, promiſing the Father Prior to give him what remain'd above the 1000 Piſtoles. The Fryers being diſappointed in their Project of raiſing the People, went to the Inquiſitors to deſire them to releaſe immediately their Saints out of the Mint by excommunicating Monſieur *de Legal*, which the Inquiſitors did upon the Spot; and the Excommunication being drawn and ſign'd, they gave ſtrict Orders to their Secretary to go and read it before Monſieur *de Legal*, which

which he did accordingly; and Monſieur the Governor, far from flying into a Paſſion, with a mild Countenance took the Paper from the Secretary, and ſaid: Pray tell your Maſters the Inquiſitors, that I will anſwer them to-morrow Morning. The Secretary went away fully ſatisfy'd with *Legal*'s civil Behaviour. The ſame Minute, as if he was inſpir'd by the holy Spirit, without reflecting upon any Conſequence, he call'd his own Secretary, and bid him to draw a Copy of the Excommunication, putting out the Name of *Legal*, and inſerting in it's Place, *The holy Inquiſitors*. The next Morning he gave Orders for four Regiments to be ready, and ſent them along with his Secretary to the Inquiſition, with command to read the Excommunication to the Inquiſitors themſelves, and if they made the leaſt Noiſe, to turn them out, open all the Priſons, and quarter two Regiments there. He was not afraid of the People, for the Duke took away all the Arms from every individual Perſon. And on pain of Death commanded that no Body ſhould keep but a ſhort Sword; and beſides, four Regiments were under Arms to prevent all ſort of Tumults and Diſturbance; ſo his Secretary went and performed the Governor's Orders. The Inquiſitors were never more ſurprized than to ſee themſelves Excommunicated by a Man that had no Authority for it, and reſenting it, they begun to cry out: *War againſt the Heretic* de Legal, *this is a public Inſult againſt our Catholic Faith*. To which the Secretary anſwer'd: *Holy Inquiſitors*, the King wants this Houſe to quarter his Troops in, ſo walk out immediately: And as they continued in their Exclamations, he took the Inquiſitors with a ſtrong Guard, and carry'd them to a private Houſe deſtin'd for them; but when they ſaw the Laws of military Diſcipline, they begg'd Leave to take their

Goods

Goods along with them, which was immediately granted, and the next Day they ſet out for *Madrid* to complain to the King; who gave them this ſlight Anſwer: I am very ſorry for it, but I cannot help it; my Crown is in Danger, and my Grandfather defends it, and this is done by his Troops; if it had been done by my Troops I ſhould apply a ſpeedy Remedy; but you muſt have Patience till Things take another Turn.' So the Inquiſitors were obliged to have Patience for eight Months.

THE Secretary of Monſieur *de Legal*, according to his Orders, open'd the Doors of all the Priſons, and then the Wickedneſſes of the Inquiſitors were detected, for four hundred Priſoners got Liberty that Day, and among them ſixty young Women were found very well dreſt, who were in all human Appearance, the Number of the three Inquiſitors *Seraglio*, as ſome of them did own afterwards. But this Diſcovery, ſo dangerous to the holy Tribunal, was in ſome Meaſure prevented by the Arch-Biſhop, who went to deſire Monſieur *de Legal* to ſend thoſe Women to his Palace, and that his Grace would take Care of them; and that in the mean Time he order'd an Eccleſiaſtical Cenſure to be publiſh'd againſt thoſe that ſhould defame, by groundleſs Reports, the holy Office of the Inquiſition. The Governor anſwer'd to his Grace, he would give him all the Aſſiſtance for it he could; but as to the young Women it was not in his Power, the Officers having hurry'd them away; and indeed it was not; for as it is not to be ſuppoſed that the Inquiſitors, having the abſolute Power to confine in their *Seraglio* whoever they had a Fancy for, would chooſe Ordinary Girls, but the beſt and handſomeſt of the City: So the *French* Officers were all ſo glad of getting ſuch fine Miſtreſſes, that they immediately took them away,

knowing

knowing very well they would follow them to the End of the World for fear of being confined again. In my Travels in *France* afterwards, I met with one of those Women at *Ratchfort*, in the same Inn I went to lodge in that Night, who had been brought there by the Son of the Master of the Inn, formerly Lieutenant in the *French* Service in *Spain*, who had marry'd her for her extraordinary Beauty and good Parts. She was the Daughter of Counsellor *Balabriga*, and I knew her before she was taken up by the Inquisitors Orders; but we thought she was stoln by some Officer; for this was given out by her Father, who dy'd of Grief and Vexation, without the Comfort of opening his Trouble, nay, even to his Confessor; so great is the Fear of the Inquisitors there.

I WAS very glad to meet one of my Country-Women in my Travels, and as she did not remember me, and especially in my then Disguise, I was taken for nothing but an Officer. I resolved to stay there the next Day, to have the Satisfaction of conversing with her, and have a plain Account of what we could not know in *Zaragosa*, for fear of incurring the Ecclesiastical Censure publish'd by the Archbishop. Now my Conversation with her, being *a propos*, and necessary to discover the Roguery of the Inquisitors, it seems proper to divert the Reader with it.

Mr *Faulcaut*, my Country-woman's Husband, was then at *Paris*, upon some Pretensions, and though her Father and Mother-in-Law were continually at home, they did not mistrust me, I being a Countryman of their Daughter-in-Law, who freely came to my Room at any time, and as I was desiring her not to expose herself to any Uneasiness on my Account, she answered me: Captain, we are now in *France*, not in *Zaragosa*, and we enjoy here all man-

ner of Freedom without going beyond the Limits of Sobriety; so you may be easy on that Point, for my Father and Mother-in-Law, have order'd me to be obliging to you, nay, and to beg the Favour of you to take your Repose here this Week, if your Business permit it, and to be pleased to accept this their small Entertainment on free Cost, as a Token of their Esteem to me and my Country Gentleman. If it had not been for my continual Fear of being discover'd, I would have accepted the Proposition; so I thank'd her, and begg'd her to return my hearty Acknowledgment to the Gentleman and Lady of the House, and that I was very sorry, that my pressing Business at *Paris* would prevent and hinder me to enjoy so agreeable Company: But if my Business was soon dispatch'd at *Paris*, then at my Return I would make a Halt there may-be for a Fortnight. Mrs *Faulcaut* was very much concern'd at my Haste to go away: But she did make me promise to come back again that Way: So amidst these Compliments from one to another, Supper came in, and we went to it, the old Man and Woman, their Daughter and I; none but Mrs *Faulcaut* could speak *Spanish*, so she was my Interpreter, for I could not speak *French*. After Supper, the Landlord and Landlady left us alone, and I begun to beg of her the Favour to tell me the Accident of her Prison, of her Sufferings in the Inquisition, and of every Thing relating to the holy Office, and fear not (said I) for we are in *France*, and not in *Zaragosa*; here is no Inquisition, so you may safely open your Heart to a Countryman of yours. I will with all my Heart, said she, and to satisfy your Curiosity, I shall begin with the Occasion of my Imprinsonment, which was as follows:

I WENT

I WENT one Day with my Mother to visit the Countess of *Attaras*, and I met there Don *Francisco Torrejon* her Confessor, and second Inquisitor of the holy Office: after we had drunk Chololate, he ask'd me my Age, and my Confessor's Name, and so many intricate Questions about Religion, that I could not answer him: His serious Countenance did frighten me, and as he perceived my Fear, he desired the Countess to tell me, that he was not so severe as I took him to be, after which he carress'd me in the most obliging Manner in the World; he gave me his Hand, which I kissed with great Respect and Modesty, and when he went away, he told me, My dear Child, I shall remember you till the next Time. I did not mind the Sense of the Words; for I was unexperienced in Matters of Gallantry, being only fifteen Years old at that Time. Indeed he did remember me, for the very Night following when we were in Bed, hearing a hard knocking at the Door, the Maid that lay in the same Room where my Bed was, went to the Window, and asking who is there? I heard say: *The holy Inquisition.* I could not forbear crying out: Father, Father, I am ruined for ever. My dear Father got up, and enquiring what the Matter was, I answered him with Tears: The Inquisition; and he, for fear that the Maid should not open the Door as quick as such a Case required, went himself as another *Abraham* to open the Door, and to offer his dear Daughter to the Fire of the Inquisitors, and as I did not cease to cry out, as if I was a mad Girl, my dear Father, all in Tears, did put in my Mouth a Bit of a Bridle, to shew his Obedience to the holy Office, and his Zeal for the Catholic Faith, for he thought I had committed some Crime against Religion; so the Officers giving me but

time to put on my Petticoat and a Mantle, took me down into the Coach, and without giving me the Satisfaction of embracing my dear Father and Mother, they carried me into the Inquisition: I did expect to die that very Night; but when they carried me into a noble Room, well furnished, and an excellent Bed in it, I was quite surprised. The Officers left me there, and immediately a Maid came in with a Salver of Sweet Meats and Cinnamon-water, desiring me to take some Refreshment before I went to Bed: I told her I could not; but that I should be obliged to her, if she could tell me whether I was to die that Night or not? Die (said she) you do not come here to die, but to live like a Princess, and you shall want nothing in the World but the Liberty of going out; and now pray mind nothing, but go to Bed, and sleep easy, for To-morrow you shall see Wonders in this House, and as I am chosen to be your Waiting-maid, I hope you will be very kind to me. I was going to ask her some Questions, but she told me; Madam, I have not leave to tell you any Thing else till To-morrow, only that no Body shall come to disturb you; and now I am going about some Business, and I will come back presently, for my Bed is in the Closet near your Bed: So she left me there for a Quarter of an Hour. The great Amazement I was in took away all my Senses, or the free Exercise of them, for I had not Liberty to think of my Parents, nor of my Grief, nor of the Danger that was so near me: So in this Suspension of Thought, the Waiting-Maid came and locked the Chamber-Door after her, and told me; Madam, let us go to Bed, and only tell me at what Time in the Morning you will have the Chocolate ready? I asked her Name, and she told me it was *Mary*; *Mary*, for God's Sake (said I) tell me whether I come to die or not? I have told you, Madam, that

you

you come, ſhe ſaid, to live as one of the happieſt Creatures in the World. And as I obſerved her Reſervedneſs, I did not ask her any more Queſtions: So recommending myſelf to God Almighty, and to our Lady of *Pilar*, and preparing myſelf to die, I went to Bed, but could not ſleep one Minute. I was up with the Day, but *Mary* ſlept till ſix of the Clock: Then ſhe got up, and wondering to ſee me up, ſhe ſaid to me, pray Madam, will you drink Chocolate now? Do what you pleaſe (ſaid I); then ſhe left me half an Hour alone, and ſhe came back with a ſilver Plate with two Cups of Chocolate and ſome Biſcuits on it. I drank one Cup, and deſired her to drink the other, which ſhe did. Well, *Mary*, ſaid I, can you give me any Account of the Reaſon of my being here? Not yet, Madam, ſaid ſhe, but only have Patience for a little While. With this Anſwer ſhe left me, and an Hour after came again with two Baskets, with a fine Holland Shift, a Holland Under Petticoat, with fine Lace round about it: Two ſilk Petticoats, and a little *Spaniſh* Waiſtcoat with a gold Fringe all over it: With Combs and Ribbons, and every Thing ſuitable to a Lady of higher Quality than I: But my greateſt Surpriſe was to ſee a gold Snuff-Box with the Picture of Don *Franciſco Torrejon* in it. Then I ſoon underſtood the Meaning of my Confinement. So I conſidered with myſelf, that to refuſe the Preſent would be the Occaſion of my immediate Death, and to accept of it was to give him even on the firſt Day too great Encouragement againſt my Honour. But I found, as I thought then, a Medium in the Caſe; ſo I ſaid, *Mary*, pray give my Service to Don *Franciſco Torrejon*, and tell him, that as I could not bring my Cloaths along with me laſt Night, Honeſty permits me to accept of thoſe Cloaths which are neceſſary to keep me decent; but ſince I take no Snuff, I beg

his

his Lordſhip to excuſe me, if I do not accept this Box. *Mary* went to him with this Anſwer, and came again with a Picture nicely ſet in Gold, with four Diamonds at the four Corners of it, and told me, that his Lordſhip was miſtaken, and that he deſired me to accept that Picture, which would be a great Favour to him; and while I was thinking with myſelf what to do, *Mary* ſaid to me; Pray, Madam, take my poor Advice, accept the Picture, and every Thing that he ſends to you; for conſider, that if you do not conſent and comply with every Thing he has a Mind for, you will ſoon be put to Death, and no Body will defend you; but if you are obliging and kind to him, he is a very complaiſant and agreeable Gentleman, and will be a charming Lover, and you will be here like a Queen, and he'll give you another Apartment with a fine Garden, and many young Ladies ſhall come to viſit you: So I adviſe you to ſend a civil Anſwer to him, and deſire a Viſit from him; or elſe you will ſoon begin to repent yourſelf. O dear God, ſaid I, muſt I abandon my Honour without any Remedy! If I oppoſe his Deſire, he by Force will obtain it; ſo, full of Confuſion, I bid *Mary* to give him what Anſwer ſhe thought fit: She was very glad of my humbly Submiſſion, and went to give Don *Franciſco* my Anſwer. She came back a few Minutes after, all overjoyed, to tell me that his Lordſhip would honour me with his Company at Supper, and that he could not come ſooner on the Account of ſome Buſineſs that called him abroad; but in the mean Time he deſired me to mind nothing, but how to divert myſelf, and to give to *Mary* my Meaſure for a Suit of new Cloaths, and order her to bring me every Thing I could wiſh for, *Mary* added to this; Madam, I may call you now my Miſtreſs, and muſt tell you, that I have been in the holy Office theſe fourteen Years, and I know the Cuſtoms of

it

it very well, but becauſe Silence is impoſed upon me under Pain of Death, I cannot tell you any Thing but what concerns your Perſon; ſo in the firſt Place, do not oppoſe the holy Father's Will and Pleaſure; *Secondly*, if you ſee ſome young Ladies here, never ask them the Occaſion of their being here, nor any Thing of their Buſineſs, neither will they ask you any Thing of this Nature, and take Care not to tell them any Thing of your being here; you may come and divert yourſelf with them at ſuch Hours as are appointed; you ſhall have Muſick, and all Sorts of Recreations; three Days hence you ſhall dine with them, they are all Ladies of Quality, young and merry, and this is the beſt of Lives, you will not long for going abroad, you will be ſo well diverted at home; and when your Time is expired, then the holy Fathers will ſend you out of this Country and marry you to ſome Nobleman. Never mention the Name of Don *Franciſco*, nor your Name to any: If you ſee here ſome young Ladies of your Acquaintance in the City, they never will take Notice of your formerly knowing each other, though they will talk with you of indifferent Matters, ſo take Care not to ſpeak any Thing of your Family. All theſe Things together made me aſtoniſhed, or rather ſtupified, and the whole ſeemed to me a Piece of Enchantment; ſo that I could not imagine what to think of it. With this Leſſon ſhe left me, and told me ſhe was going to order my Dinner, and every Time ſhe went out, ſhe locked the Door after her. There were but two high Windows in my Chamber, and I could ſee nothing through them, but examining the Room all over, I found a Cloſet with all Sorts of hiſtorical and profane Books, and every Thing neceſſary for Writing. So I ſpent my Time till the Dinner

came

came in, reading ſome diverting amorous Stories, which was a great Satisfaction to me. When *Mary* came with the Things for the Table, I told her that I was inclined to ſleep, and that I would rather ſleep than go to Dinner, ſo ſhe asked me whether ſhe ſhould awaken me or not, and at what Time? Two Hours hence (ſaid I) ſo I lay down and fell aſleep, which was a great Refreſhment to me. At the Time fixed ſhe wakened me, and I went to Dinner, at which was every Thing that could ſatisfy the moſt nice Appetite. After Dinner ſhe left me alone, and told me, if I did want any Thing I might ring the Bell and call: So I went to the Cloſet again, and ſpent three Hours in reading. I think really I was under ſome Enchantment, for I was in a perfect Suſpenſion of Thought, ſo as to remember neither Father or Mother, for this run leaſt in my Mind, and what was at that Time moſt in it, I do not know. *Mary* came and told me, that Don *Franciſco* was come home, and that ſhe thought he would come to ſee me very ſoon, and begged of me to prepare myſelf to receive him with all manner of Kindneſs. At ſeven in the Evening Don *Franciſco* came, in his Night-gown and Night-cap, not with the Gravity of an Inquiſitor, but with the Gaiety of an Officer. He ſaluted me with great Reſpect and Civility, and told me he had deſigned to keep me Company at Supper, but could not that Night, having ſome Buſineſs of Conſequence to finiſh in his Cloſet; and that his coming to ſee me was only out of the Reſpect he had for my Family, and to tell me at the ſame Time, that ſome of my Lovers had procured my Ruin for ever, accuſing me in Matters of Religion; that the Informations were taken, and the Sentence pronounced againſt me, to be burnt alive in a dry Pan with a gradual

Fire;

Fire; but that he, out of Pity and Love to my Family, had ſtopp'd the Execution of it. Each of theſe Words was a mortal Stroke on my Heart, and knowing not what I was doing, I threw myſelf at his Feet, and ſaid, *Seignior*, have you ſtopp'd the Execution for ever? That only belongs to you to ſtop it, or not, (ſaid he) and with this he wiſh'd me a good Night. As ſoon as he went away, I fell a crying, but *Mary* came and asked me what could oblige me to cry ſo bitterly? Ah! good *Mary* (ſaid I) pray tell me what is the Meaning of the dry Pan and gradual Fire? For I am in Expectation of nothing but Death, and that by it. O! Madam, never fear, you will ſee another Day the dry Pan and gradual Fire, but they are made for thoſe that oppoſe the holy Fathers Will, not for you that are ſo ready to obey them. But, pray, was Don *Franciſco* very civil and obliging? I do not know (ſaid I) for his Diſcourſe has put me out of my Wits; this I know, that he ſaluted me with Reſpect and Civility, but he has left me abruptly. Well (ſaid *Mary*) you do not know his Temper, he is the moſt obliging Man in the World, if People are civil with him, and if not, he is as unmerciful as *Nero*, and ſo for your own Preſervation, take Care to oblige him in all Reſpects; now, pray go to Supper, and be eaſy. I was ſo much troubled in Mind with the Thoughts of the dry Pan and gradual Fire, that I could neither eat nor ſleep that Night. Early in the Morning *Mary* got up, and told me that no Body was yet up in the Houſe, and that ſhe would ſhew me the dry Pan and gradual Fire, on Condition that I ſhould keep it Secret for her Sake and my own too; which I having promis'd her, ſhe took me along with her, and ſhew'd me a dark Room with a thick Iron Door, and within it an Oven, and a

large brafs Pan upon it, with a Cover of the fame, and a Lock to it, the Oven was burning at that Time, and I asked *Mary* for what Ufe that Pan was there? And fhe, without giving me any Anfwer, took me by the Hand out of that Place, and carry'd me into a large Room, where fhe fhew'd me a thick Wheel cover'd on both Sides with thick Boards, and opening a little Window in the Center of it, defired me to look with a Candle on the Infide of it, and I faw all the Circumference of the Wheel fet with fharp Rafors: After that, fhe fhew'd me a Pit full of Serpents and Toads. Then fhe faid to me, now, my good Miftrefs, I will tell you the Ufe of thefe three Things. The dry Pan and gradual Fire are for Heretics, and thofe that oppofe the holy Fathers Will and Pleafure, for they are put all naked and alive into the Pan, and the Cover of it being lock'd up, the Executioner begins to put in the Oven a fmall Fire, and by degrees he augmenteth it 'till the Body is reduced into Afhes. The Second is defign'd for thofe that fpeak againft the Pope and the holy Fathers, for they are put within the Wheel, and the little Door being lock'd, the Executioner turns the Wheel 'till the Perfon is dead. And the Third is for thofe that contemn the Images, and refufe to give due Refpect and Veneration to ecclefiaftical Perfons, for they are thrown into the Pit, and there they become the Food of Serpents and Toads. Then *Mary* faid to me, that another Day fhe would fhew me the Torments for publick Sinners and Tranfgreffors of the five Commandments of our holy Mother the Church; fo I in a deep Amazement, defir'd *Mary* to fhew me no more Places, for the very Thoughts of thofe Three which I had feen, were enough to terrify me to the Heart. So we went to my Room, and fhe charged me again

to

to be very obedient to all the Commands Don *Francisco* should give me, or to be assur'd, if I did not, that I was to undergo the Torment of the dry Pan. Indeed, I conceived such an Horror for the gradual Fire, that I was not Mistress of my Senses, nay, nor of my Thoughts: So I told *Mary*, that I would follow her Advice, and grant Don *Francisco* every Thing he would desire of me. If you are in that Disposition (said she) leave off all Fears and Apprehensions, and expect nothing but Pleasure and Satisfaction, and all manner of Recreation, and you shall begin to experience some of these Things this very Day. Now let me dress you, for you must go to wish a good Morrow to Don *Francisco*, and to breakfast with him. I thought really this was a great Honour to me, and some Comfort to my troubled Mind; so I made all the Haste I could, and *Mary* conveyed me through a Gallery into Don *Francisco*'s Apartment. He was still in Bed, and desir'd me to sit down by him, and order'd *Mary* to bring the Chocolate two Hours after, and with this she left me alone with Don *Francisco*, who immediately ardently declaring his Inclinations, I had not the Liberty to make any Excuse, and so by extinguishing the Fire of his Passion, I was freed from the gradual Fire and dry Pan, which was all that then troubled my Mind. When *Mary* came with the Chocolate, I was very much asham'd to be seen with him in Bed, but she coming to the Bed-side where I was, and kneeling down, pay'd me Homage as if I was a Queen; and served me first with a Cup of Chocolate, still on her Knees, and bade me to give another Cup to Don *Francisco* myself, which he received mighty graciously, and having drunk up the Chocolate, she went out; we discourse for a while of various Things, but I never spoke a Word but when he desir'd me

to anſwer him: So at ten of the Clock, *Mary* came again, and dreſſing me, ſhe deſir'd me to go along with her, and leaving Don *Franciſco* in Bed, ſhe carried me into another Chamber very delightful, and better furniſhed than the Firſt; for the Windows of it were lower, and I had the Pleaſure of ſeeing the River and Gardens on the other Side out of it. Then *Mary* told me, Madam, the young Ladies of this Houſe will come before Dinner to welcome you, and make themſelves happy in the Honour of your Company, and will take you to dine with them. Pray remember the Advices I have given you already, and do not make yourſelf unhappy by asking uſeleſs Queſtions. She had not finiſh'd theſe Words, when I ſaw entring my Apartment (which conſiſted of a large Antichamber, and a Bed-chamber with two large Cloſets) a Troop of young beautiful Ladies finely dreſt, who all, one after another, came to embrace me, and to wiſh me Joy. My Senſes were in a perfect Suſpenſion, and I could not ſpeak a Word, nor anſwer to their kind Compliments: But one of them ſeeing me ſo ſilent, ſaid to me, Madam, the Solitude of this Place will affect you in the Beginning, but when you begin to be in our Company, and feel the Pleaſures of our Amuſements and Recreations, you will quit your penſive Thoughts: Now we beg of you the Honour to come and dine with us to Day, and henceforth three Days in a Week. I thank'd them, and we went to Dinner. That Day we had all Sorts of exquiſite Meats, and were ſerved with delicate Fruits and Sweat-meats. The Room was very long, with two Tables on each Side, another at the Front of it, and I reckoned in it that Day 52 young Ladies, the oldeſt of them not exceeding 24 Years of Age: Six Maids did ſerve the whole Number

of

of us, but my *Mary* waited on me alone that Day. After Dinner we went up Stairs into a long Gallery, all round about with Lattice-windows; where, ſome of us playing on Inſtruments of Muſic, others playing at Cards, and ſome walking about, we ſpent three Hours together. At laſt, *Mary* came up ringing a ſmall Bell, which was the Signal to retire into our Rooms, as they told me; but *Mary* ſaid to the whole Company: Ladies, to Day is a Day of Recreation, ſo you may go into what Room you pleaſe till eight of the Clock, and then, you are to go into your own Chambers: So they all deſir'd Leave to go with me to my Apartment to ſpend the Time there, and I was very glad that they preferr'd my Chamber to another; ſo all going down together, we found in my Antichamber a Table with all ſorts of Sweat-meats upon it, Iced Cinnamon-water, and Almonds-milk, and the like, every one did eat and drink, but no Body ſpoke a Word touching the Sumptuouſneſs of the Table, nor mentioned any Thing concerning the Inquiſition of the holy Fathers. So we ſpent our Time in merry indifferent Converſation till eight of the Clock. Then every one retired to their own Room, and *Mary* told me that Don *Franciſco* did wait for me, ſo we went to his Apartment, and Supper being ready, we both alone ſat at Table, attended by my Maid only. After Supper *Mary* went away, and we to Bed, and next Morning ſhe ſerved us with Chocolate, which we drunk in Bed, and then ſlept till ten of the Clock. Then we got up, and my Waiting-maid carried me into my Chamber, where I found ready two Suits of Cloaths of a rich Brocade, and every Thing elſe ſuitable to a Lady of the firſt Rank. I put on one, and when I was quite Dreſt, the young Ladies came to wiſh me a good Morrow, all dreſt in different Cloaths, and

better

better than the Day before; and we ſpent the ſecond and third Day in the ſame Recreation, Don *Franciſco* continuing alſo with me in the ſame Manner. But the third Morning after drinking Chocolate in Bed, as the Cuſtom was for Don *Franciſco* and me, *Mary* told me, that a Lady was waiting for me in her own Room, and deſired me to get up, with an Air of Command, and Don *Franciſco* ſaying nothing againſt it, I got up, and left him in Bed. I thought really that this was to give me ſome new Comfort and Diverſion; but I was very much miſtaken, for *Mary* conveyed me into a young Lady's Room not eight Foot long, which was a perfect Priſon, and there before the Lady, told me: Madam, this is your Room, and this young Lady your Bed-fellow and Comrade, and left me there with this unkind Command. O Heavens! Thought I, what is this that has happened to me? I fancied myſelf out of Grief, and I perceived now the Beginning of my Vexation. What is this, dear Lady? (ſaid I) is this an inchanted Palace, or an Hell upon Earth? I have loſt Father and Mother, and what is worſe, I have loſt my Honour and my Soul for ever. My new Companion ſeeing me like a Mad-woman, took me by the Hands, and ſaid to me, dear Siſter (for this is the Name I will give you henceforth) leave off your crying, leave off your Grief and Vexation; for you can do nothing by ſuch extravagant Complaints but heap Coals upon your Head, or rather under the Body. Your Misfortunes and ours are exactly of a Piece: You ſuffer nothing that we have not ſuffered before you; but we are not allowed to ſhew our Grief for fear of greater Evils: Pray take good Courage, and hope in God; for he will find ſome Way or other to deliver us out of this helliſh Place; but above all Things take care not to ſhew any Uneaſineſs before

fore *Mary*, who is the only Instrument of our Torments, or Comfort, and have Patience till we go to Bed, and then without any Fear, I will tell you more of the Matter. We do not dine with the other Ladies to Day, and may-be we shall have an Opportunity of talking before Night, which I hope will be of some Comfort to you. I was in a most desperate Condition, but my new Sister *Leonora* (this was her Name) prevail'd so much upon me, that I overcome my Vexation before *Mary* came again to bring our Dinner, which was very different from that I had three Days before. After Dinner another Maid came to take away the Plate and Knife, for we had but one for us both, and lock'd up the Door. Now, my Sister, said *Leonora*, we need not fear being disturbed till eight at Night: So I may safely instruct you, if you promise me upon your Hopes of Salvation, to keep secret, while you are here in this House, all the Things I shall tell you. I threw myself down at her Feet, and promised Secrecy. Then she begun to say: My dear Sister, you think it a hard Case that has happened to you, I assure you all the Ladies here in this House have already gone thro' the same, and in time you shall know all their Stories, as they hope to know yours. I suppose that *Mary* has been the chief Instrument of your Fright, as she has been of ours, and I warrant she has shewn to you some horrible Places, tho' not all, and that at the only Thought of them, you were so much troubled in your Mind, that you have chosen the same Way we did to get some ease in our Hearts. By what has happened to us, we know that Don *Francisco* has been your *Nero*; for the three Colours of our Cloaths are the distinguishing Tokens of the three holy Fathers: The red Silk belong to Don *Francisco*, the blue to *Guerrero*, and the green to

Aliaga.

Aliaga. For they uſe to give the three firſt Days theſe Colours to thoſe Ladies that they bring for their Uſe. We are ſtrictly commanded to make all Demonſtrations of Joy, and to be very merry three Days, when a young Lady comes here, as we did with you, and you muſt do with others: But after it, we live like Priſoners, without ſeeing any living Soul but the ſix Maids and *Mary*, which is the Houſe-keeper. We dine all of us in the Hall three Days in a Week, and three Days in our Rooms. When any of the holy Fathers has a Mind for one of his Slaves, *Mary* comes for her at nine of the Clock, and conveyeth her to his Apartment: But as they have ſo many, the Turn comes may-be once in a Month, except for thoſe that have the Honour to give them more Satisfaction than Ordinary, thoſe are ſent for very often. Some Nights *Mary* leaves the Door of our Rooms open, and that is a Sign that ſome of the Fathers has a Mind to come that Night, but he comes ſo ſilent that we do not know whether he is our own Patron, or not. If one of us happen to be with Child, ſhe is removed into a better Chamber, and ſhe ſees no Body but the Maid till ſhe is delivered. The Child is taken away, and we do not know where it is carried. *Mary* doth not ſuffer Quarrels between us, and if one happens to be troubleſome, ſhe is bitterly chaſtiſed for it: So we are always under a continual Fear. I have been in this Houſe theſe ſix Years, and I was not fourteen Years of Age when the Officers took me from my Father's Houſe, and I have been brought to Bed but once. We are at preſent fifty two young Ladies, and we loſe every Year ſix or eight, but we do not know where there are ſent; but at the ſame Time we get new ones, and ſometimes I have ſeen here ſeventy three Ladies. All our

continual

continual Torment is to think, and with great Reason, that when the holy Fathers are tired of one, they put her to Death; for they never will run the Hazard of being discovered in these Misdemeanours, by sending out of the House any of our Companions: So, tho' we cannot oppose their Commands, and therefore we commit so many Enormities, yet we still fervently pray God and his blessed Mother to forgive us them, since 'tis against our Wills we do them, and to preserve us from Death in this House. So, my dear Sister, arm your self with Patience, and put your Trust in God, who will be our only Defender and Deliverer.

THIS Discourse of *Leonora* did ease me in some Measure, and I found every Thing as she had told me: And so we liv'd together eighteen Months, in which time we lost eleven Ladies, and we got nineteen new ones. I knew all their Stories, which I cannot tell you to Night, but if you will be so kind as to stay here this Week, you will not think your Time lost, when you come to know them all. I did promise her to stay that Week with a great deal of Pleasure and Satisfaction; but tho' it was very late, and the People of the House were retir'd, I begg'd of her to make an End of the Story concerning herself, which she did in the following Manner.

AFTER the eighteen Months, one Night, *Mary* came and ordered us to follow her, and going down Stairs, she bade us go into a Coach, and this we thought the last Day of our Lives. We went out of the House, but where, we did not know, till we were put in another House and Room worse than the first, where we were confined above two Months without seeing any of the holy Fathers, or *Mary*, or any of our Companions: And in the same Manner we were remov'd from that House to

 another,

another, where we continued 'till we were miraculouſly delivered by the *French* Officers. Mr *Faulcaut*, happily for me, did open the Door of my Room, and as ſoon as he ſaw me, begun to ſhew me very much Civility, and took me and *Leonora* along with him to his Lodgings, and after he heard my whole Story, and fearing that Things would turn to our Diſadvantage, he ordered the next Day to ſend us to his Father. We were dreſt in Mens Cloaths to go the more ſafely, and ſo we came to this Houſe, where I was kept for two Years, as the Daughter of the old Man, 'till Mr *Faulcaut*'s Regiment being broke, he came home, and two Months after married me. *Leonora* was married to another Officer, and they live in *Orleans*, which being in your Way to *Paris*, I do not queſtion but you will pay her a Viſit. Now my Husband is at Court, ſolliciting a new Commiſſion, and he will be very glad of your Acquaintance, if he has not left *Paris* before you go to it. Thus ended our Entertainment.

RELATION

THIS Caſe happen'd whilſt I was Vicar of the Inquiſition at *Orſimo* and ſeems to me ſo extraordinary, that I think this only may ſuffice to make all People of good Senſe highly to deteſt and abhor the unnatural way of proceeding of the Inquiſition. They oblige every body, Men and Women, of what Age or Condition ſoever they may be, without Exception, under the moſt ſevere Penalties, amongſt which is the Excommunication to be incurred *ipſo facto*, if they

they happen to know any Person that ever did, or said, even the least thing against the *Roman* Faith, to declare it by way of Denunciation to the Inquisition, be such Person never so dear a Friend, never so near Relation to them, and that without keeping the Wise and Christian Moderation, which our Saviour teaches us in his Gospel, of correcting and telling them aside once, or twice, before we go and tell it the Church. No, the Church of *Rome* will have all such Persons immediately impeached in the Court of Inquisition, without any Regard to the Gospel; so that in the said Church a Father can never trust his own Children, nor a Husband his Wife.

A POOR Miller then, according to this inhuman Maxim, was accused to the Inquisition by his own Wife, on several Heads. *First*, Of having said something against the Almighty Power of God; for losing two or three of his Children in a very short time, he said, that God could never do worse to him. *Secondly*, Of despising holy Images and Medals; because she having some time shew'd him one such Medals, which a Child of his, lately dead, was used to wear at his Neck, he flung it in a great Passion to the Ground.

HERE the Reader must be acquainted, that these Medals, which are commonly Brass, and of the Bigness of a Shilling, have always on both sides of them the Image of some Saint; and the *Roman* Catholics are so superstitious as to wear them, hung either at their Neck or at their Beads, believing they shall be, in the Course of their Lives, protected by those Saints whose Images are printed on their Medals; nay, even to obtain by wearing them, the full and plenary Indulgence of their Sins, at the Point of Death. So this was the second Head the poor Miller was accused upon by his Wife. The *third* and

aſt was againſt the Immortality of our Souls; for the ſaid Miller had been heard to ſay: *I think all our Preachers tell us ſo many great things of our Souls only to affright us; for I have ſeen ſeveral Perſons dying, who after their laſt Breath left nothing behind them.*

THIS was in Subſtance what the Miller's Wife ſaid in her Denunciation againſt him. The Witneſſes alledged by her were examined, and told almoſt the ſame ſhe had done; but being ask'd about the Character of her Husband, they ſaid, he was, as far as they knew, a very honeſt Chriſtian, and a Religious Man; in particular they all agreed, that he had always ſhew'd an eſpecial Affection and Devotion towards the Souls that are ſuffering (according to the *Roman* Belief) in Purgatory, for he was often giving Alms, in order to cauſe ſome Maſſes to be ſaid for their Relief, and he was oftentimes hearing them himſelf to the ſame End. They ſaid alſo all of them, without being ask'd, about his Wife, that ſhe was very jealous of him, and not an extraordinary good Woman.

I WAS indeed very unwilling to proceed againſt this poor Man, ſeeing, I thought, by what the Witneſſes had ſaid, it was evident, that whatever he had ſaid or done, was rather the Effect of ſome Paſſion, or Ignorance, than of Malice, or want of a Chriſtian and true Belief; yet notwithſtanding all this, the General Inquiſitor order'd me to purſue the Cauſe, and to arreſt the Miller. So accordingly the Order for apprehending him was writ, as is uſual, by the Chancellor of the Court of Inquiſition, and given to the *Bàrigello* of the ſame Court, who went and carry'd the poor Miller to Priſon.

HE was afterwards examin'd ſeveral times, untill he plainly avow'd whatever he had been impeach'd of. Now we muſt here take Notice of one thing, which

which is very particular and proper to the Inquisition. In all other Courts, when a Person has confessed the Crime, then nothing else remains but Sentence and Condemnation. But in the Inquisition it is not so; for after any one has avow'd what he has said or done, they go farther, and are willing to know his Heart, *viz.* whether he believes or no such things that he did or said. And because they think no body that believes it would be so silly as to tell it, therefore all they that have confessed the Crimes whereof they are accused in the Court of Inquisition, and then say, that they do not believe in their Hearts according to the said Crimes, are commonly put to the Rack, in order to try by that Means, whether they are sincere, and say true or not.

So the poor Miller, after having plainly avow'd what his Wife had impeached him of, was in particular (as they always do before the Rack) examined about his Belief. As to the first Head he said, That he certainly believed, that God was of an Almighty Power, and that he could do every thing that could be done; but that he was so vexed, and concern'd for the Death of his Children, that his Grief made him then think and say, that nothing worse could happen, or could be done to him than that. As to the flinging the Medal to the Ground, he said, He believed whatever the *Roman* Catholic Church does teach about holy Images and Medals, and that he flung not the Medal out of any Contempt of the same, nor of any Saint, nor Image, but because that Medal, which one of his beloved Children was wont to wear about his Neck, put him in Mind of his Death, and renew'd thereby his Grief and Affliction; and therefore his Wife having shew'd him such a Medal (as she was used to do, or purpose

to

to vex him) without considering what it was, he flung it down, only in spite of his Wife.

LASTLY, concerning the principal Point, having been ask'd, Whether he believed what Preachers commonly say about the Soul, *viz.* that it is immortal, and never dies, and that it is to be either eternally happy with God and his Holy Angels in Heaven, or everlastingly miserable with the Devils in Hell? Whether, I say, he believed all this was not true, and that our Preachers only say so to affright us? he answered, *Sir I don't believe it with my Heart, but sometimes only with my Mind.*

BEING asked, what he meant by believing with his Heart, and believing with his Mind, he could never give a better Answer, but always reply'd, that with his Heart he truly and indeed believed that our Souls never die, that they are immortal, and go either to Heaven or Hell for ever; but with his Mind sometimes he was believing the contrary. He was a very ignorant Fellow, who could never express himself better. He surely meant, by believing with his Mind, the Thoughts that sometimes creep into the Mind of every good Christian, without any Consent to the same, since he affirmed stedfastly, that our Souls are immortal, but through Ignorance he was incapable to explain himself better. Thus the poor ignorant Miller was a long while in a Prison, waiting from the High Court of Inquisition of *Rome*, to whom the General Inquisitor had sent an Information of the Case, for his last and definitive Sentence. I pity'd him very much, because of his Ignorance, and because he had some Children, which in his Absence wanted Bread; and therefore I did whatever I could to put a speedy and favourable End to his Cause. I sent for the Advocate of the Inquisition, who is called, *Avocata de Rei.* He was a very good Civilian, and upon this Occasion made a

noble

noble and excellent Writing in Defence of the poor Miller, which I ſent to the Inquiſitor General, but all to no purpoſe; for after many Weeks there came at laſt the Sentence, or the Decree of *Rome*; which is to this Effect:

LET the Man be rack'd about his Intention and Belief; and if he gives Chriſtian and Catholic Anſwers about it, let him firſt be obliged to make Abjuration de vehementi, *and then be condemned to Impriſonment, until the High Court of Inquiſition pleaſe to ſet him at Liberty.* I was extremely ſorry at ſuch a Sentence, and being very unwilling to execute it, I deſired the Inquiſitor General, under the Pretence that he had in the Place of his Reſidence better Conveniences for theſe kind of Operations, that the Man ſhould be convey'd to him, which he order'd me to do; and ſo he was carry'd (after the ſame manner as the Country Curate, in the next Relation, was) to *Ancona*, where he was rack'd according to the Decree of *Rome*, and having anſwer'd juſt as he had done before, he was cauſed to make a public Abjuration, and then was kept above twelve Months in a ſtrict Priſon, before he could get his Liberty.

RELATION II.

THE High Court of the Inquiſition at *Rome*, having ſent circular Letters to all the General Inquiſitors, with ſtrict Orders to do all Endeavours to catch and arreſt, if they could, a certain Clergyman, whoſe Name was ſpecify'd in the ſaid Letters, who was impeach'd in the Court of the Inquiſition to have publickly taught at *Venice* erroneous

Doctrines

Doctrines, nay, open Heresies, my General Inquisitor sent me a Copy of the aforesaid Letters, earnestly enjoining me, that I should with the utmost Care endeavour to execute the Orders of *Rome*, and that so much the more, because the said Clergyman, who had suddenly disappeared from *Venice*, made himself of my Diocese, and of the City of *Orsimo*. But because it was supposed such a Man might very likely have changed his Name, the High Court of the Inquisition did therefore make in their Letters an exact and full Description of his Person, *viz.* that he was of such and such a Stature, Age, Complexion, and the like; amongst all which Particulars I do still very well remember these, that he always wore a long black Gown, such as most of the Priests are used to wear in the Cities of *Italy*; and besides, that he was of a pale, lean, and grave Countenance.

I THOUGHT myself obliged to do whatever I could in such a Case, and accordingly I did. First of all I sent for the Register-Books of all the Parish Churches of *Orsimo*, to see whether I could perhaps find in any of them the Name of the Man. The Books were presently brought to the Chamber of the Inquisition; for when it is a Question in *Italy*, especially in the State of the Pope, of obeying and serving the Inquisition, all sorts of Persons of what Station soever, are always in a Readiness, and dare never refuse to do whatever they are ordered at any time. I looked over all the Registers, but could meet with no such Name as was expressed in the Letters from *Rome*. Then I sent for the Ordination Book, wherein the Names of all the Clergymen ordained at *Orsimo* were set down, but to no Purpose; so that I began to believe that this Man was neither born nor ordained at *Orsimo*, or had taken some feigned Name.

AT

AT last I assembled together all the *Signori Patentati*, and caused the Letters and Orders of the High Court of the Inquisition to be red to them by the Chancellor, desiring them all if they had, or should ever happen to have Notice of the Man mentioned in the said Letters, to let me know it. Notwithstanding all the Care I had taken, it was a whole Year before I could get any Intelligence of the Matter, when one of the *Signori Patentati* came to me one Morning in great Haste, saying, I remember, Sir, the Tenor of that Letter of *Rome*, which you order'd to be read to us a Year ago; and this Morning, whilst I was in the Market-place, I saw a Man, in whom I think, all the Marks and Tokens mention'd by the Letter do concur, wherefore I am come to discharge my Conscience, and acquaint the Court of Inquisition with it.

UPON this I sent for our *Mandatario*, and order'd him to bring the Man, if possible by fair Means (since we knew not yet who he was). Mean while, the Fiscal and the Chancellor were sent for, who came very quickly to me, and almost at the same time the Man was brought before us. We look'd at him with the utmost Attention, and comparing his Person with the Description given in the Letter, we concluded that in all probability he might be the Man we wanted. I resolved therefore to send an Information in Writing to the General Inquisitor, and wait for his Orders, what to do in that Matter. The Book of the Holy Gospel was then presented to him, and he was bid to swear by laying his Hand on the Book, to tell Truth in whatever should be asked of him; which being done, the Chancellor began after the usual Manner, and ask'd, *What was his Name? Which the Town of his Nativity? And of what Profession, or Station, he was in the World?* To which

he anſwer'd : *Sir, my Name is* N. N. *I was born in a Town call'd* N. *not very far from this Place ; and my Buſineſs is the Curacy of a little Place near the ſame Town wherein I was born.*

Asked. *Whether he had always lived in the Town of his Birth, or thereabout ?*

Anſwered. *No, Sir, I was a travelling for ſeveral Years.*

Asked. *Which were the Places, Towns, or Cities where he had been, during his Travels ?*

Anſwered. *I was, Sir, in ſuch and ſuch Towns and Cities.* [Here among the reſt he ſaid he had been at *Venice.*]

Asked. *In what Year he was at* Venice ? *How long he was there ? And what his Buſineſs was there ?*

Anſwered. *I went, Sir, to* Venice, *in ſuch a Year* [which was juſt the Time ſpecify'd in the Letter of the High Court of Inquiſition] *and I was there for two or three Years, teaching and keeping a little Grammar School for Children.*

Now ſince the Place, Time, and Buſineſs, did exactly agree with thoſe Letters from *Rome*, we begun all to ſuſpect very much he was the very Perſon ; but becauſe the Circumſtance of being pale and lean ſeemed not to be anſwered, he being then pretty plump, he was therefore

Asked. *How he did like the City of* Venice ? And he

Anſwered. *Sir, I did always like it very well in all Reſpects, but the Air and Climate did never agree with me, for all the time I lived there, I was troubled with ſome Indiſpoſition, which reduced me to a very poor Look, and weakly Condition, and obliged me at laſt to leave* Venice.

THEN

THEN we remain'd quite convinced he was the Man deſcribed in the Letters from *Rome*; ſo he was bid to confirm all his Anſwers by writing underneath his own Name, which he did, and was ſent to ſafe Cuſtody.

I THEN immediately diſpatch'd a Letter to the General Inquiſitor, with a particular Account of the whole Proceeding; to which I received an Anſwer the ſame Evening, wherein the General Inquiſitor ordered me to examine the Man more ſtrictly, and cauſe him to relate the whole Series of his Life, in order to find whether he was a learned Perſon, ſuch as the Man was ſuppoſed to be, whom they had deſcribed.

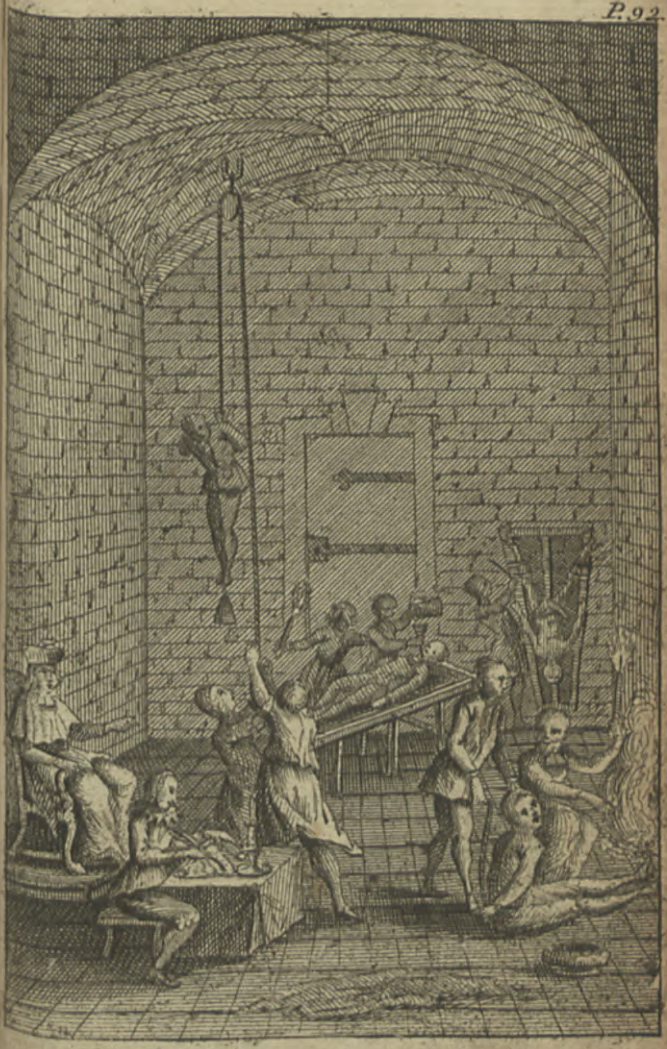
THE next Morning therefore, the poor Country Curate was brought again before me, who was ſhaking and trembling all over, which gave all that were preſent great Suſpicion. But we remain'd quite ſurprized, when having been bid to ſwear, as he had done before, to tell Truth in all his Anſwers, he would not ſtir to do it, but only anſwer'd, *Quod dixi, dixi; quod ſcripſi, ſcripſi. What I ſaid I ſaid; what I writ, I writ.* He was bid to conſider where he was, *viz.* before the Tribunal and Judge of the Inquiſition, whom he was in Conſcience obliged to obey; and that the ſame Judge might force him by Torments, to what he durſt refuſe to do by fair Means; but all the Anſwers he would make, was nothing but, *Quod dixi, dixi; quod ſcripſi, ſcripſi*; which he pronounced always trembling: Thereupon I ſent another Expreſs to the General Inquiſitor, acquainting him with this odd Story; who ſent Word, I ſhould bring to him, as ſoon as I could, the ſpeechleſs and whimſical Curate, that he would find out Means of making him ſpeak, and do what he ought to do.

So the poor Country Curate, his Hands being tied behind his Back, was carry'd on Horse-back with great Solemnity, surrounded by all the *Signori Patentati*, and their Servants in a Cavalcade, I being at the Head of them, from *Orsimo* to *Ancona*, where the General Inquisitor resided. Here he exerted all his Cunning and Cruelty, to make the poor Curate speak, but to no Purpose, till at last he was found to have turned mad, and at the same time was discovered to be innocent; for we heard from other Inquisitors, that the true Person, that was indeed guilty, had been lately arrested, and taken up in some other Place. This was the End of the pitiful Case of the poor Country Curate, who was finally set at Liberty, and declared innocent by the General Inquisitor. What became of him afterwards I never heard. Hence we may all learn and observe, First, what a meer Fear can cause us sometimes to do, since it was able to turn this poor Man's Brain. Secondly, how easily does human Judgment mistake, and how often do Men condemn such a one as guilty of a Crime, who yet is in the Eyes of God innocent and clear from it.

RELATION III.

THE Inquisitors do sometimes shamefully abuse their Liberty, and rashly proceed to the Torture of innocent Persons, as will evidently appear by an Instance given us by *Gonsalvius*.

THEY apprehended in the Inquisition at *Seville*, a noble Lady, *Joan Borhoquia*, the Wife of *Francis Varquius*, a very eminent Man, and Lord of *Higuera*, and Daughter of *Peter Garsia Xerisius*, a wealthy Citizen of *Seville*. The Occasion of her Imprison-



A View of the Several Methods of Torturing before the Inquisitors.

Imprisonment was, that her Sister *Mary Boborquia*, a young Lady of eminent Piety, who was afterwards burnt for her pious Confession, had declared in her Torture, that she had several times conversed with her Sister concerning her own Doctrine. When she was first imprison'd, she was about six Months gone with Child, upon which Account she was not so straitly confined, nor used with that Cruelty which the other Prisoners were treated with, out of Regard to the Infant she carry'd in her. Eight Days after her Delivery, they took the Child from her, and on the fifteenth shut her close up, and made her undergo the Fate of the other Prisoners, and began to manage her Cause with their usual Arts and Rigour. In so dreadful a Calamity, she had only this Comfort, that a certain pious young Woman, who was afterwards burnt for her Religion by the Inquisitors, was allow'd her for her Companion. This young Creature was on a certain Day, carry'd out to her Torture, and being return'd from it into her Prison, she was so shaken, and had all her Limbs so miserably disjointed, that when she lay upon her Bed of Rushes, it rather increased her Misery, than gave her Rest; so that she could not turn herself without the most excessive Pain. In this Condition, as *Boborquia* had it not in her Power to shew her any, or but very little, outward Kindness, she endeavour'd to comfort her Mind with great Tenderness. The Girl had scarce begun to recover from her Torture, when *Boborquia* was carry'd out to the same Exercise, and was tortur'd with such Diabolical Cruelty upon the Rack, that the Rope pierced and cut into the very Bones of her Arms, Thighs and Legs, and in this Manner she was brought back to Prison, just ready to expire, the Blood running out of her Mouth in great Plenty. Undoubtedly, they had burst her Bowels, insomuch that the eighth Day after her Tor-

ture

ture ſhe dy'd. And when, after all, they could not procure ſufficient Evidence to condemn her, though ſought after and procured by all their Inquiſitorial Arts, yet as the accuſed Perſon was born in that Place, where they were obliged to give ſome Account of the Affair to the People, and indeed could not by any Means diſſemble it, in the firſt Act of Triumph appointed after her Death, they commanded her Sentence to be pronounced in theſe Words: " Becauſe " this Lady dy'd in Priſon, *without doubt ſuppreſſing* " *the Cauſes of it*, and was found to be innocent, " upon inſpecting and diligently examining her " Cauſe, therefore the holy Tribunal pronounces " her free, from any farther Proceſs, doth reſtore " her both as to her Innocence and Reputation, and " commands all her Effects which had been confiſ- " cated, to be reſtored to thoſe to whom they of " Right belonged, *&c.*" And thus after they had murder'd her by Torture with ſavage Cruelty, they pronounced her innocent.

RELATION IV.

NICHOLAS BURTON, an *Engliſhman*, a Perſon remarkable for his Piety, was apprehended by the Inquiſition of *Seville*, and afterwards burnt for his immoveable Perſeverance in the Confeſſion of his Faith, and Deteſtation of their Impiety. When he was firſt ſeized, all his Effects and Merchandiſes, upon account of which he came to *Spain*, were, according to the Cuſtom of the Inquiſition, ſequeſtred. Amongſt theſe were many other Merchandiſes which were conſigned to him as Factor, according to the Cuſtom of Merchants, by another *Engliſh* Merchant dwelling in *London*. This Mer-

chant

chant, upon hearing that his Factor was impriſon'd and his Effects ſeized on, ſent one *John Frontom*, as his Attorney, into *Spain*, with proper Inſtruments, to recover his Goods. His Attorney accordingly went to *Seville*, and having laid before the holy Tribunal the Inſtruments and all other neceſſary Writings, demanded that the Goods ſhould be delivered to him. The Lords anſwered, that the Affair muſt be managed in Writing, and that he muſt chuſe himſelf an Advocate, undoubtedly to prolong the Suit, and out of their great Goodneſs appointed him one, to draw up for him his Petitions, and all other Inſtruments, which were to be offered to the Holy Tribunal, for every one of which they exorbitantly took from him eight Reals, altho' he received no more Advantage from them, than if they had never been drawn at all. *Frontom* waited for three or four whole Months, twice every Day, *viz.* in the Morning and after Dinner, at the Gates of the Inquiſitor's Palace, praying and beſeeching, on his bended Knees, the Lord's Inquiſitors, that his Affair might be expedited, and eſpecially the Lord Biſhop of *Tarraco*, who was then chief Inquiſitor at *Seville*, that he in virtue of his Supreme Authority would command his Effects to be reſtored to him. But the Prey was too large and rich to be eaſily recovered. After he had ſpent four whole Months in fruitleſs Prayers and Entreaties, he was anſwered, that there was need of ſome other Writings from *England*, more ample than thoſe he had brought before, in order to the Recovery of the Effects. Upon this the *Engliſhman* immediately returns to *London*, and procures the Inſtruments of fuller Credit which they demanded, comes back with them to *Seville*, and laid them before the Holy Tribunal. The Lords put off his Anſwer, pretending they were hindered by more important Affairs. They repeated this Anſwer to

him

him every Day, and so put him off for four whole Months longer. When his Money was almost spent and he still continued earnestly to press the Dispatch of his Affair, they referred him to the Bishop. The Bishop, when consulted, said he was but one, and that the expediting the Matter belonged also to the other Inquisitors; and by thus shifting the Fault from one to the other, there was no Appearance of an End of the Suit. But at length being overcome by his Importunity, they fixed on a certain Day to dispatch him. And the Dispatch was this: The Licentiate *Gascus*, one of the Inquisitors, a Man well skilled in the Frauds of the Inquisition, commands him to come to him after Dinner. The *Englishman* was pleased with this Message, and went to him about Evening, believing that they began to think in good Earnest of restoring him his Effects; and carrying him to Mr *Burton* the Prisoner, in order to make up the Account, having heard the Inquisitors often say, tho' he did not know their real Meaning, that it was necessary that he and the Prisoner should confer together, when he came, they commanded the Prison Keeper to clap him up in such a particular Prison, which they named to him. The poor *Englishman* believed at first, that he was to be brought to *Burton* to settle the Account, but soon found himself a Prisoner in a dark Dungeon, contrary to his Expectation, and that he had quite mistaken the Matter. After three or four Days they brought him to an Audience; and when the *Englishman* demanded that the Inquisitors should restore his Effects to him, they well knowing that it would agree perfectly with their usual Arts, without any other Preface commanded him to recite his *Ave-Maria*. He simply repeated it after this manner: *Hail*, Mary, *full of Grace, the Lord is with thee, blessed art thou amongst Women, and blessed is Jesus, the Fruit of thy Womb*, Amen.

Amen. All was taken down in Writing, and without mentioning a Word about the restoring his Effects, for there was no need of it, they commanded him back to his Prison, and commenced an Action against him for an Heretick, because he had not repeated the *Ave-Maria* according to the Manner of the Church of *Rome*, and had left off in a suspected Place, and ought to have added, *Holy* Mary, *Mother of God, pray for us Sinners*; by omitting which Conclusion, he plainly discovered that he did not approve the Intercession of the Saints. And thus at last upon this righteous Pretence he was detained Prisoner many Days. After this he was brought forth in Procession wearing an Habit, all his Principal's Goods for which he had been suing being confiscated, and he himself condemned to a Year's Imprisonment.

RELATION V.

LEWIS A PARAMO gives us a remarkable Instance of one *Mary* of the Annunciation, Prioress of the Monastry of the Annunciation at *Lisbon*, a Maid of 32 Years old, who had pretended that the Wounds of Christ, by the special Grace and Privilege of God, were imprinted on her, and shew'd 32 Wounds made on her Head, representing the Marks of those which were made by our Saviour's Crown of Thorns, and Blood sprinkled on her Hands like a Rose, the middle of which was like a Triangle, and shew'd the Holes of the Nails narrower on one Side than the other; the same were to be seen on her Feet. Her Side appeared as tho' it had been laid open by the Blow of a Lance. When all these Things were openly shewn, it was wonderful to see how they raised the Admiration and Devo-

tion of serious and holy Men, and withal surprized and deceived them; for she did not suffer those pretended Wounds to be seen otherwise than by Command of her Confessor. And that absent Persons might have a great Veneration for her, she affirm'd, that on *Thursdays* she put into the Wounds a small Cloth, which received the Impression of five Wounds, in Form of a Cross, that in the Middle being the largest. Upon which these Cloths were sent, with the greatest Veneration, thro' the infinite Devotion of the Faithful, to the Pope, and to almost all the most venerable and religious Persons of the whole World. And as *Paramus* then had the Administration of the Causes of Faith in the Kingdom of *Sicily*, he saw several of those Cloths, and the Picture of that Woman drawn to the Life, and a Book written by a Person of great Authority concerning her Life, Sanctity, and Miracles. Yea, Pope *Gregory* XIII. himself determined to write Letters to that wretched Creature, to exhor her thereby to persist with Constancy in her Course, and to perfect what she had begun. At last the Imposture was found out, that the Marks of the Wounds were not real, but made with red Lead; and that the Woman's Design was, when she had gained Authority and Credit enough, by her pretended Sanctity, to recover the Kingdom of *Portugal* to it's former State, which had legally fallen under the Power of *Phillip* II. Upon this, the following Sentence was pronounced against her by the Inquisitors of *Lisbon*, *Decemb.* 8. *Anno* 1588. First, she was commanded to pass the rest of her Life shut up in a Convent of another Order, that was assigned to her, without the City of *Lisbon*. Likewise, that from the Day of pronouncing the Sentence, she should not receive the Sacrament of the Eucharist for the Space of five Years, three *Easters*, and the Hour of Death excepted, or unless it were necessary

to

to obtain any Jubilee, that ſhould in the mean while be granted by the Pope. Likewiſe, that on all *Wednesdays* and *Fridays* of the whole Year, when the religious Women of that Convent held a Chapter, ſhe ſhould be whipped whilſt the Pſalm, *Have Mercy on me, O God*, was reciting. Likewiſe, that ſhe ſhould not ſit down at Table at the Time of Refreſhment, but ſhould eat publickly on the Pavement, all being forbidden to eat any thing ſhe left. She was alſo obliged to throw herſelf down at the Door of the Refectory, that the Nuns might tread on her as they came in, and went out. Likewiſe, that ſhe ſhould perpetually obſerve the Eccleſiaſtical Faſt, and never more be created an Abbeſs, nor be choſen to any other Office in the Convent where ſhe had dwelt, and that ſhe ſhould be always ſubject to the loweſt of them all. Likewiſe, that ſhe ſhould never be allowed to converſe with any Nun without Leave of the Abbeſs. Likewiſe, that all the Rags marked with Drops of Blood, which ſhe had given out, her ſpurious Relicks, and her Effigies deſcribing her, ſhould be every where delivered to the Holy Inquiſition; or if in any Place there was no Tribunal of the Inquiſition, to the Prelate, or any other Perſon appointed. Likewiſe, that ſhe ſhould never cover her Head with the ſacred Veil, and that every *Wednesday* and *Friday* of the whole Year ſhe ſhould abſtain from Meat, and live only on Bread and Water, and that as often as ſhe came into the Refectory, ſhe ſhould pronounce her Crime with a loud Voice in the Preſence of all the Nuns.

HE tells us in the ſame Place, that *Michael Piedrola* took upon himſelf for many Years the Name of a Prophet, boaſted of Dreams and Revelations, and affirmed they were revealed to him by a Divine Voice. Being convicted of ſo great a Crime, he abjured *de levi*, was for ever forbid the reading of the

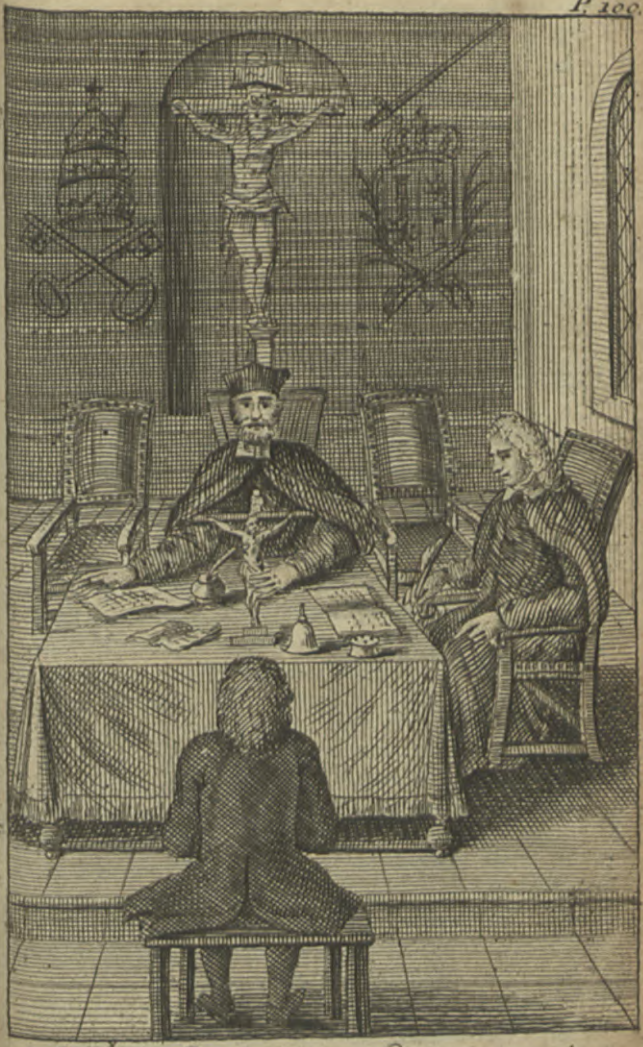
Bible, and other Holy Books, deprived of Paper, and Ink, prohibited from writing or receiving Letters, unless such only as related to his private Affairs, denied the Liberty of disputing about the Holy Scripture, as well in Writing as in Discourse, and finally, commanded to be thrown into Prison, and there pass the Remainder of his Life.

RELATION VI.

The Trial and Sufferings of Mr ISAAC MARTIN.

IN the Beginning of *Lent*, in the Year 1714, I arrived at *Malaga* with my Wife and four Children; landing my Goods at the Custom-House to be searched, a large Bible, and other Books of Devotion that I had, were found and seized. I asked what was the Reason, and was told, that they must be examined, to see if there was nothing written against the holy Faith of the Church of *Rome:* Knowing that there were no Books of Controversy, I thought I should have them again. I went several Times to the Clergy to get them, and asked Advice of the Council, and other Gentlemen, how I should do to get them: They telling me it was in vain to trouble myself, for I should never get them, I gave over going to the Clergy, and lost my Books.

I HAD had not been above two or three Months at *Malaga*, but I was accused, in the Bishop's Court, of being a *Jew*, and that my Name was *Isaac*, and one of my Children *Abraham*. I, hearing of it, acquainted the Council, who bid me not to mind it; that



Isaac Martins Examination Before the Holy Tribunal.

that the *Irish* Papists had given that Information, and bid me keep no Correspondence with them, for they were a scandalous Sort of People. The Clergy made Inquiry of the Neighbours, and sent for some that knew me, to know what they knew of me, whether I was a *Jew* or a *Heretick*. They all said, that they thought I was a *Heretick*, that I had lived in *Spain* and *Portugal* before now, and knew that the *Jews* were not permitted to live there upon pain of being burnt, if they don't turn *Roman Catholicks*. I soon found that I had Enemies, but did not much regard them, for I thought it was not in their Power to do me any Harm; and that it was nothing but Envy that made them speak against me.

DURING four Years that I was at *Malaga*, I and my Family were very much tormented by the Clergy and others, persuading us to change our Religion, and especially by an *Irish* Priest, who makes it his Business to go from House to House to gain Converts, as he calls them. Finding that I could not rest, I resolved to dispose of what I had, and to retire to *England*, where I might serve God, in the Exercise of my Religion, in Peace and Quietness, without being tormented to change it. I had no sooner given out that I would dispose of what I had and retire, but there was a great Noise that I was to be taken up by the Inquisition, which I could not believe; but in some few Days after, I found, to my Sorrow, that it was true.

ABOUT Nine o'Clock at Night, being a late Hour in those Countries, People knocking at my Door, I asked them what they would have? They said, they wanted to come in. I desir'd them to come the next Morning, for I did not open my Doors at such an Hour. They answered, they would break them open, which accordingly they did, being

being about fifteen Priests, Familiars, a Commissioner, and others belonging to the Inquisition, in Arms. I asked them what they wanted? they told me, they wanted the Master of the House; to which I replied, I am the Man, what do you want with me? who are you all? They answered, we belong to the Inquisition, take your Cloak, and come along with us. I was surprized at this, and said, pray, Gentlemen, stay a little, that I may give Notice to my Consul, for I am an *Englishman*, and the Inquisition has nothing to do with me. But they answered, your Consul has nothing to do in this Case; come let us see if you have no Arms about you. Where are your Beads? I said, I am an *English* Protestant; we carry no private Arms, nor make use of Beads. When they had searched me, and taken my Watch, Money, and other Things that I had in my Pockets, they carried me to the Bishop's Prison, and put me in a Dungeon, with a Pair of Fetters on; forbidding the Prisoners, upon Pain of Excomunication, to have any Conversation with me, for I was a Heretick, and a very dangerous Man against the Holy Faith.

MY Wife and Children fell a crying, to see so many Men in Arms carrying me away. But she was forc'd to go and cry in the Neighbourhood; for they turned her and her Children out of Doors, and kept the House to themselves five Days, till they had taken every Thing away; and then they return'd her the Key to go into her House again, where she found nothing but the bare Walls.

FOUR Days after I had been in the Dungeon, my Fetters were taken off, and I was examined by the Commissioner of the Inquisition, who had taken me up. He asked me, whether I had any Effects besides what was found in my House, and whether any Body owed me any Money, which he bid me

tell

tell him, and said I must go to the Inquisition at *Granada*. I begg'd of him to let me be examined at *Malaga*, and to tell me what I was taken up for; he told me I should here that at *Granada*. Then I desired him for God's Sake to let me see my Wife and Children before I went; but he told me that it could not be done. The next Morning, having two Pair of Fetters on, I was mounted upon a Mule, and so led out of Town, the People crying out after me, Go to *Granada* to be burnt, you are a *Jew*, your are an *English* Heretick, huzzaing and making Scoff at me. Thus was I conducted out of *Malaga*, without having the Liberty to see my Family, or any Room to believe that I should ever see them any more.

THE Mule that I was upon was loaded, and my Fetters being very troublesome to me, and hurting the Mule's Neck, she threw me, and pitching upon a Point of a Rock, I almost broke my Back, insomuch that I could not get up again without Help. That Day we came to a Place called *Velez-Malaga*, where I had the good Fortune to meet with an *English* Merchant, a very worthy Gentleman, and a good Friend of mine, who was very sorry to see me in this dismal Condition. He sent for a Surgeon to dress my Back, which was very much bruis'd, and told me that he would do me any Service that he could. I told him what had happened to me, and as he lived at *Malaga*, desired him to assist my Family, and to charge my Wife from me, not to change her Religion; but to take care of the Children, and if she found that I was a lost Man, to retire to *England*. I desired him to present my Service to all the Protestants that were at *Malaga*, and to desire the Consul to write to *Madrid* to our Envoy, that he might know what had happened to me, and might demand me at the Court of *Madrid*,

as

as being an *English* Proteſtant, over whom the Inquiſition had no Power. My Friend told me that he would do what I deſir'd of him, and that he believ'd they had given out that I was a *Jew*, only for a Pretence to take me up, in order to make me change my Religion.

I ASKED the Carrier, that had me in Cuſtody, whether we could not get a Coach or Chaiſe to go to *Granada*, for my Back pain'd me very much upon the Mule: But he told me, that a Horſe could hardly go that Road; that he was ſorry for my Pain; but, dead or alive, I muſt go to *Granada* with him, and be there at ſuch a Time; for ſo were his Orders, and he muſt obey them. The next Morning, Mules being ready, my Friend gave me ſome Money and ſome Proviſions for the Road. I told him that he was the laſt Man of a Proteſtant, that, may be, I ſhould ever ſee; for I did not know what would become of me; that I was going into the Hands of the Enemies of the Proteſtant Faith; but hop'd that God would give me Strength to ſtand to my Religion, and was reſolved ſo to do, let what will happen. Then, embracing one another with Tears in our Eyes, we parted.

IT is ſeventy two Miles from *Malaga* to *Granada*. We were three Days on our Journey, and I ſuffered very much from the Fall I had received: But the Trouble of Mind that I was in was greater; for I was like one that does not know whether he ſhall live or die, till he has received his Sentence.

WHEN I arrived at *Granada*, the Carrier made me ſtay at an Inn till ſuch Time as it was almoſt dark; for they put no Body in the Inquiſition by Day-Light. He asked me, if I would not write to my Wife; which I did: But could perceive by his Diſcourſe, that the Letter was to go to the Inquiſition,

Inquiſition, and my Wife never received it. When Night came, I was carried to the Holy Office of the Inquiſition, as they call it. The firſt Thing the Goal-Keeper did, was to take off my Fetters, which eaſed me very much. Then I was led up one Pair of Stairs along ſome Galleries, where coming to a Door the Goal-Keeper opened it, and then opened a grated Door, and led me into a Dungeon, and remained with me till ſuch Time as the under Goal-Keeper fetched a Lamp, and the Things that the Carrier had brought, which were an old Bed, a few old caſt-off Cloaths, and a Box full of Books. I deſired the Goal-Keeper to let me have ſome of them to read; but he nailed the Box up, and told me, that they muſt go to the Lords of the Holy Office, and that there were no Books allowed there. I was very ſorry to ſee them, for there happened to be two which were Books of Controverſy.

AFTER the Goal-Keeper had ſearched me, and took the Money my Friend had given me, he took a Pen and Ink, and writ down what the Carrier brought, and asked me what the Buttons of my *Roquelaur* were of, and the Buttons of my Coat. I told him ſome were Gold, and ſome were Silver. He bid me count them exactly, both great ones and ſmall ones, took my Rings off my Fingers, and an exact Account of every Rag that I had, and writ them all down, as if I was making my Will; then told me that I was in a Holy Place, and that there was nothing loſt there, that I ſhould have them all again when I went out. After that he asked me if I had no private Arms, nor no Money hid about me? telling me that I muſt declare it upon pain of two hundred Laſhes, if I did not; to which I anſwered, I was an *Engliſhman*, and that we never carried private Arms about us. Then he asked me what Religion I was of? I told him I was a Pro-

teſtant. What! then you are no Chriſtian, ſaid he. Yes, I am, though you don't reckon me ſo, ſaid I. But he anſwered, You are not right Chriſtians, you are Hereticks; and after having asked my Name, and ſeveral frivolous Queſtions, to which I anſwered, he begun thus.

YOU muſt obſerve a great Silence here, as if you were dead; you muſt not ſpeak, nor whiſtle, nor ſing, nor make any Noiſe, that can be heard; and if you hear any Body cry, or make a Noiſe, you muſt be ſtill, and ſay nothing, upon pain of two hundred Laſhes. I told him, I could not be always upon the Bed, and asked, Whether I might not have the Liberty to walk? He told me I might, but ſoftly.

THEN he asked me, if I would have any Thing to eat or drink? I deſired him to give me a little Wine, which he did, with ſome Bread, and half a Dozen Wallnuts; bidding me make my Bed, and put out my Lamp, and he would call upon me in the Morning; then bolting the Door, he left me to myſelf in a diſmal Apartment, and full of Sorrow.

AFTER I had prayed to God, to give me Patience in my Troubles, and to deliver me from the cruel Hands into which I was fallen, I went to Bed; but had little Reſt that Night; for I found it very cold; the Floor being brick'd, and the Walls between two and three Feet thick; ſo that though I was up one Pair of Stairs, I was as if I had been in a Cellar, it being froſty Weather at that Time. Night being over, I perceived the Day Light through a Hole, about a Foot long, and five Inches broad. But the Walls being ſo thick, there was but little Light came in. The Hole was juſt by the Ceiling; ſo that I could ſee nothing but the Sky. A little while after came the Goal-Keeper, to light my Lamp; he opened the cloſe Door, and through the

grated

grated one lighted it; and bid me dreſs myſelf, for I muſt go for ſome Proviſions, and muſt light my Fire and dreſs my Dinner.

SOMETIMES after, he came and took me down Stairs with him to a Turn, ſuch as they have in Convents; where a Man at the other Side, whom you can't ſee, turns in your Allowance. They gave me half a Pound of Mutton (their Pounds are but ſixteen Ounces, and at *Malaga* they are thirty two) about two Pound of Bread, ſome Kidney-Beans, ſome Raiſins, and about a Pint of Wine, and two Pound of Charcoal. I had a little earthen Stove to light my Fire in, a Pipkin to boil my Victuals, ſome earthen Plates, and Pitchers to hold Water; a Baſon to eaſe myſelf; a Broom to ſweep my Dungeon; three Baskets, one for Bread, Meat, and Greens; another for Charcoal, and the other to ſweep my Dirt in; and a wooden Spoon: But I had no Knife nor Fork, no Table, and nothing to ſit upon, but ſome Boards that were faſtened in the Wall, upon which my Bed was placed. The Gaol-Keeper ſhewed me how I muſt manage my Allowance; he parted my Meat in three Parts, and told me it muſt ſerve me three Days, and then I ſhould have more. Then he ſhewed me how to light my Fire, and told me that I muſt be ingenious, and learn to dreſs my Victuals nice, and to make the Meat ſavoury. I thank'd him very kindly for ſhewing me, and away he went.

I THOUGHT it very hard to be reduced to ſuch ſhort Allowance, having before lived in Plenty. I dreſs'd the third Part of my Meat, with ſome Kidney-Beans, as well as I could, and though I was in great Pain from the Fall I had received, I eat my Meat, and could have eaten more if I had it. In the Afternoon the Goal-Keeper came to ſee me: I told him I had a great Pain in my Back: He told

me I ſhould have a Doctor; which I had the next Morning; who ordered me to be blooded; which was done accordingly: He gave me ſome Oil to anoint my Back, but I could not anoint it myſelf: So that I made no Uſe of it but to burn. The Doctor was two or three Times with me; but I kept my Bed three or four Days; during which Time they brought me my Victuals ready dreſs'd. But it was three Months before the Pain of my Back was quite gone.

THAT Day Se'nnight that I was put into the Inquiſition, the Goal-Keeper bid me get myſelf clean, for I muſt go to Audience: I, not knowing what he meant, deſired him to repeat what he had ſaid; and ſo he did. The Word Audience ſurpriſing me, I asked him whom I muſt go before? He replied, You muſt go before the Lords of the Holy Tribunal, to be examined. I told him it was very well, and deſired him to ſend for a Barber to ſhave me: But he anſwered, There were no Barbers allowed but three Times a Year. I went along with him, and he would hardly allow me to take my Perriwig on my Head. Coming into a Room, I found two Men, one ſitting between two Crucifixes, and the other at his Left-Hand, with a Pen, Ink and Paper before him. He was the Secretary, and a young Man. My Lord was an old Man, of about ſixty Years of Age, look'd like a lean Jeſuit, and was the Chief the three Lords Inquiſitors. He bid me ſit down upon a little Stool that was there on Purpoſe, which fronted him; ſo that there was a Table between him and me, and a Crucifix in the Middle of it that fronted me. And thus he began to ſpeak to me with a great peal of Gravity.

Inquiſitor. What was you brought here for? How came you here? Can you ſpeak *Spaniſh?*

Martin.

Martin. My Lord, I don't know what I was brought here for. I can ſpeak *Spaniſh*, but not ſo well as *Engliſh* or *French*. If you pleaſe, to ſend for an *Iriſh* or a *French* Prieſt, I ſhould be glad, for I am afraid that I have not *Spaniſh* enough to anſwer your Lordſhip in ſome Things that you may demand of me.

Inq. I find you ſpeak *Spaniſh* enough. What have you done? What is your Name? What Countryman are you? What Religion are you of?

Mart. My Lord, I don't know what I have done. My Name is *Iſaac Martin*. I am an *Engliſhman*, and a Proteſtant.

Inq. Will you take an Oath that you will anſwer the Truth to what ſhall be demanded of you?

Mart. Yes, my Lord, I will.

Inq. Well! Put your Hand upon that Crucifix, and ſwear by the Croſs.

Mart. My Lord, We ſwear upon Scripture.

Inq. It is no Matter for Scripture; put your Hand upon the Croſs. [*I put my Hand upon the Croſs, and thus he begun.*] You muſt tell me what your Father's and Mother's Names were, what Brothers and Siſters they had, and what Brothers and Siſters you have, where they were born, and what Buſineſs they follow'd, or follow. [*To which I anſwered, to the beſt of my Knowledge; too long to be here inſerted.*] You ſay you are an *Engliſhman*. We have great Belief in them; they are generally People that ſpeak the Truth; I hope you will.

Mart. My Lord, I don't know that I have done any thing that I ſhould be afraid of. Your Lordſhip has given me my Oath; and if you had not, I ſhould have told the Truth.

Inq. It is very well, *Iſaac*. [*Then he begins to ask about my Wife's Relations, as he had about mine; and what Name my Wife and Children had; to which I anſwered directly.*] Where was you born, *Iſaac*, and in what Pariſh?

Mart.

Mart. My Lord, I and my Family were all born at *London*, but in different Parishes.

Inq. Are you a Scholar? Have you studied *Latin?*

Mart. No, my Lord, I have had but a common Education.

Inq. What do you call a common Education in your Country? You have been at School; what did you learn there?

Mart. My Lord, I learn'd to read, to write, and to cast Accompts; that is what we call a common Education.

Inq. What Sect are you of? For in *England* you have several Religions as you call them.

Mart. My Lord, there are different Opinions in *England* in Matters of Religion: I am of that which is called the Church of *England*, and so were my Father and Mother.

Inq. Was you baptized?

Mart. Yes, My Lord, I hope I am a Christian.

Inq. How are you baptized in *England?*

Mart. We are baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Inq. Do you take the Sacrament in your Religion?

Mart. Yes, my Lord.

Inq. How do you take it?

Mart. My Lord, we take Bread and Wine as our Saviour gave to his Apostles.

Inq. Do you confess your Sins to your Clergy, as we do in the Church of *Rome?*

Mart. No, my Lord, we confess them only to God Almighty.

Inq. Do you know the Lord's Prayer, the Belief, and the Commandments?

Mart. Yes, my Lord, and will give you an Account of my Religion, if you please, and prove to

you

you that I am a Chriſtian, though I have been call'd a *Jew* and a *Heretic*.

Inq. What do you believe in your Religion?

Mart. My Lord, we believe the ſame Creed that you have.

Inq. Have you any Biſhops in your Religion? Have you been confirm'd?

Mart. My Lord, we have Archbiſhops and Biſhops; but I don't remember whether I have been confirm'd.

Inq. *Iſaac*, you have been brought up in the Dark; it is a Pity: But you may enlighten yourſelf if you will.

Mart. My Lord, I hope I have Light enough to ſave myſelf if I live according to it. [*His Diſcourſe being very long, and I very much troubled in Mind, the Tears came into my Eyes; which he perceiving, ſpoke thus to me very ſmoothly.*]

Inq. Don't cry, nor don't be afraid; there is no Body put to Death here, nor no Harm done to any Body. I hope your Caſe is not ſo bad but it may be remedy'd. You are amongſt Chriſtians, and not amongſt *Turks*.

Mart. My Lord, I know very well that I am among Chriſtians; and that the Laws of Chriſt are merciful: But I have been uſed as if I had committed Murder.

Inq. Well, have Patience, you ſhall have Juſtice done you; you muſt think of what you have done or ſaid during the Time that you lived at *Malaga*, and confeſs it, for that is the only Way to get out of your Troubles. But let us continue our Examination: To be ſure you was not brought here for nothing, was you?

Mart. My Lord, I don't know what I was brought here for.

Inq.

Inq. You muſt think of that, and you muſt tell me how old you are, and, from as far as you can remember, the Life that you have led, what Company you have kept, what Buſineſs you have follow'd, what Countries you have travell'd in, and what Languages you can ſpeak.

Mart. My Lord, I have been a Traveller this many Years, and have made ſeveral trading Voyages; ſometimes in one Country, and ſometimes in another, and can't remember how long I have lived in every Place, but I will tell you as well as I can.

Inq. It is very well, *Iſaac*, tell the Truth. [*After I had told him to the beſt of my Knowledge, he ſaid.*] It is very well, *Iſaac*, you have been a great Traveller, you have been wild in your Time.

Mart. Yes, my Lord, too wild; for if I had ſtaid at home, as I ought to have done, I ſhould not be in this Miſery as I am.

Inq. In your Religion do you believe in the *Virgin Mary*, the Mother of God, and in the Saints? Don't you worſhip 'm?

Mart. My Lord, we believe that the *Virgin Mary* is the Mother of *Jeſus Chriſt* carnally, and believe ſhe and the Saints are happy; but we don't worſhip them.

Inq. What! Don't you worſhip the Mother of God, and the Saints that are always praying for us?

Mart. No, My Lord, we worſhip only one God, in three Perſon, and nothing elſe.

Inq. [*He ſpeaks to the Secretary.*] It is Pity that he has been brought up in Hereſy, he talks pretty well. [*Then he makes a long Diſcourſe to me, repreſenting to me*] what a Pity it is that *England* has left the true Faith, and has embraced Hereſy; that formerly it produced a great many Saints; but now

it

it produced nothing but Schisms and Heresies; that our Bishops and Clergymen were a strange sort of People to marry as they did: [*And thus he run on a long while; to which I answer'd*] that I believed that *England* produced as many good Men as ever it did; [*but he bid me hold my Tongue, and told me*] I knew nothing of those Affairs; bid me think of all what I had done or said during my Life at *Malaga*, that I should have Time to think of it, and to think upon what he had told me; bid me go to my Dungeon, and he would send for me another Time. [*To which I said.*]

Mart. My Lord, I hope that your Lordship will consider that I have a Family, and I beg that your Lordship will dispatch me as soon as possible.

Inq. I will do all that I can to dispatch you; go and think upon what you have done or said: I hope your Case is not very bad, and can be remedy'd if you think on what I have said to you.

IT was a long Audience, for it lasted about an Hour and an half.

WHEN I came to my Dungeon, I reflected on what had happen'd to me during my living at *Malaga*, and on what my Lord had said to me. I found by his Discourse that he was very well inform'd what Countryman I was, what Family I had, what their Names were, what Religion I was of, where a had travell'd, and what Languages I could speak. As the Goal-keeper came Mornings and Nights to light my Lamp, I desired him to tell me what he thought of my Case, and how I must behave myself at Audience? I made as much a Friend of him as I could, in order to learn some-

thing of the Ways practised in the Inquisition; but they are sworn to keep them secret, so that I could not learn much of him. He told me that I was there for the Good of my Soul; that the Lords of the Inquisition were very merciful; that I must not be afraid; that there was no Body put to Death there, nor no Harm done to any Body; that the Lords of the Inquisition demanded only a true Confession; that he believed my Case was but a small Matter, that I could remedy easily; and advised me, as a Friend, not to contradict them, but let them say what they pleased, for they were holy just Men.

I THANK'D him for his Advice, but found that my Lord and he were both Lyars, in telling me that I had no Occasion to fear, and that there was no Harm done to any Body there; for I knew that in the holy Office of the Inquisition (as they call it) they torture People, they wip them, they send them to the Gallies, and they burn 'em alive, without any Body's daring to find Fault, though it should happen to their own Relations, upon Pain of being put there themselves, if the Inquisition should hear of it; for they pretend to be as infallible as the Pope in their way of Justice, and that whatever they do is just; and the King himself has nothing to do with them; for they are above him, and he is subject to the Inquisition.

A WEEK after I was called to Audience, and coming into the Room, my Lord begun thus:

Inq. Well *Isaac*, how do you? Do you remember what you have done or said whilst you lived at *Malaga?* Have you reflected on what I said to you?

Mart. Yes, my Lord, but I can' remember every Thing that has happen'd in four Years Time.

Inq.

Inq. Well, let us hear what you have remembered.

Mart. My Lord, during my living at *Malaga*, I was attack'd, and insulted several times about my Religion. I hope your Lordship allows that an honest Man ought to defend his Religion.

Inq. Yes, *Isaac*, he may defend it.

Mart. My Lord, it is what I have done, and the same Liberty have the *Spaniards* in my Country: For if a Bishop should attack them in Matters of Religion, they have the Liberty to defend themselves.

Inq. How long have you been marry'd? Was your Wife a Widow or a Maid when you marry'd her?

Mart. My Lord, she was a Widow, and had two Children; and I have been marry'd about seven Years with her, [*which he knew as well as I, but was always sifting me, and hardly ever looked in my Face.*]

Inq. What Quarrels have you had with People? Do you remember their Names? If you do, name them.

Mart. I named four or five that I had Words with.

Inq. You think that those People are your Enemies; tell me what Reason you have to think so?

Mart. My Lord, at my first Arrival at *Malaga*, three *Irishmen* went to the Bishop's Court to acquaint them that I was a *Jew*; they hardly knew my Name, nor what Religion I was of. Your Lordship has heard of it, I suppose: All the Time that I lived at *Malaga*, they, upon divers Occasions, shew'd themselves my Enemies. My Friends oftentimes told me, that they spoke ill of me behind my Back; sometimes saying, that I was a *Jew*, and sometimes that I was a *Heretic*, and that they

would play me a Trick one Day; that I ſhould not carry much Money along with me if I left the Place; and I find, my Lord, that they have accompliſh'd their Deſign.

Inq. Have you had no Words obout Religion? Have you not blaſphemed againſt our Holy Faith?

Mart. No, my Lord, I am a better bred Man than that. My Religion does not permit ſuch Things. It is true that I have had high Words about Religion when I have been attack'd, but not to blaſpheme your Religion.

Inq. Well, but what is the Reaſon that you have ſo many Enemies, can you tell?

Mart. I know no other Reaſon, my Lord, but that I am an *Engliſh* Proteſtant, and had better Buſineſs than they had, which cauſed them to envy me ever ſince I have lived at *Malaga*. [*He ſpeaks to the Secretary, and tells him, that there is ſome Likelihood in what I ſaid, but it could be remedy'd.*]

Inq. Well, but *Iſaac*, have you no Inclination to be a good Chriſtian, and to be in the right Way of Salvation; you are a Man of Age and Reaſon, and have a Family; it is Time to think of your Soul.

Mart. My Lord, I hope God will ſave me in the Religion that I have been brought up in, I have no Inclination to change my Religion. Jeſus Chriſt allows of no Perſecution. I hope, my Lord, there is none here.

Inq. No, *Iſaac*, it is all voluntary, I would have you think on it for the Good of your Soul, and of your Family. Don't you believe in the holy Father the Pope, that he is infallible, and that he can abſolve People from their Sins?

Mart. No, my Lord, I believe that he is no more that another Biſhop, and can abſolve no more than another Clergyman can do.

Inq.

Inq. Don't you believe in Purgatory?

Mart. No, my Lord, I believe in no ſuch Thing.

Inq. What don't you believe that there is a Place call'd Purgatory, where the Souls of thoſe that die are retain'd to be purify'd before they can go to Heaven?

Mart. No, my Lord, I believe that the Blood of Chriſt is ſufficient to cleanſe us from our Iniquities.

Inq. Poor Man! You have been brought up in Hereſy and Ignorance from your youthful Days. I am ſorry for you, you will find yourſelf miſtaken when it is too late; you have Time to conſider on it, and I would adviſe you to do it for your own Good. Can you think of any thing elſe that you have done that they have ſent you here for?

Mart. No, my Lord, I have had ſome few Words with People, but I believe it is inconſiſtent with this Affair.

Inq. What Words had you with the *Spaniards* at *Malaga?*

Mart. My Lord, at firſt ſeveral deſired me to ſpeak the Lingua for them, to help them to ſell their Goods to Ships that came to load there, and I did; but there came ſo many, that I could not do Buſineſs for myſelf, ſo that I deſired them to excuſe me, and take ſome Body elſe; but they ſtill importuned me ſo, that I was obliged to tell them, that I would trouble my Head no more about their Buſineſs, and that I had Buſineſs enough of my own to mind: At which they would oftentimes fall into a Paſſion, and generally reflect on my Religion, which I could not bear at all times; ſo that we ſometimes quarrell'd very much.

Inq. Very well, *Iſaac*; have you any thing elſe to ſay relating to your Affair?

Mart. My Lord, I don't know what to ſay?

Inq.

Inq. Well, go to your Dungeon, and think on what you have done; for it will be a great Help to your Releasement. I will do you what Service I can; but you must do what you can to serve yourself, and think on what I have said to you,

I WAS call'd to Audience three different times more about the same Subject; and he still admonishing me to change my Religion, gave me to understand, though he did not speak it downright, that it was the only Way to get out of my Troubles, which made me very uneasy in my Mind, seeing what he aim'd at.

YOU must know that the Secretary wrote in Short-hand what I answer'd to his Demands,

A Visit of one of the Lord's Inquisitors, DON PETRO LEONOR.

DON *Fernando*, the Head Goal-keeper, one Morning told me that I must get my Dungeon very clean, put every thing under the Bed, and dress myself as well as I could; gave me some Anniseed to throw in the Fire, when I should hear him come again with one of the Lord's of the Inquisition, who was to come to see me. Sometime after he came, and I threw the Anniseed in the Fire to take away the Stink of the Dungeon. His Lordship's Name was *Don Petro Leonor*; he was the second Inquisitor, and thus he begun to speak to me, as if he had never heard talk of me.

Inq. How do you? What is your Name?

Mart. My Lord, my Name is *Isaac Martin.*

Inq. Well! Is the Goal-keeper civil to you; Do you want for any Thing? Have you your Allowance?

Mart.

Mart. My Lord, The Goal-keeper is very civil, and I believe that he allows me what is allow'd; but if I had more I could eat it. [*He ſpoke to the Goal-keeper, and ask'd him if he gave me my Allowance? The Goal-keeper anſwer'd he did.*]

Inq. Well, then you have enough, [*ſaid he to me.*]

Mart. My Lord, it is not that which troubles me; it is my being detain'd here; I can live upon the Allowance, though it is ſhort.

Inq. Well, can I ſerve you in any Thing; The Secretary ſhall write it down. What have you to ſay? Tell me.

Mart. My Lord, I have nothing to ſay but what I have ſaid. [*You muſt know that there is always a Secretary with them, who carries Pen, Ink, and Paper.*]

Inq. Hark ye, you have been brought up in Hereſy; it is a Pity: You were all good People, and good Chriſtians in *England*, till *Henry* VIII. came; and that was your firſt Loſs: Then came Queen *Elizabeth*, and ſhe was a very wicked Woman; that every Body knows; and here of late you have had one that you call King *William*; he had no Religion, what he aim'd at was to get the Crown; and ſo you have been led away. [*And thus he run on a long while.*]

Mart. My Lord, I believe that King *William* lived and dy'd as a good Proteſtant Chriſtian, and he received the Sacrament from one of our Biſhops a little before he dy'd.

Inq. I am very well aſſur'd that he had no Religion, for I read it in a *French* Book; And as for your Biſhops and Clergymen, they are a ſtrange ſort of Men to marry and live ſuch lives as they do.

Mart.

Mart. My Lord, I believe they live very well.

Inq. Hold your Tongue, you know no better; you are here for the Good of your Soul. Now is a very good Time for you to renounce that Heresy which you have been brought up in, and to become a good Christian, as your Fore-fathers were. You have Time to think of it, there is nothing to disturb you. Do you say your Prayers sometimes?

Mart. Yes, my Lord, I say my Prayers.

Inq. Very well, you must pray to God to enlighten you in the true Faith of the Church of *Rome*, without which no Man can be saved. It has been said, that you are a *Jew*, but I don't believe it, though you look something like one; but it does not go by Looks always. It may be some of your Relations formerly were *Jews*.

Mart. My Lord, I never heard that any of my Relations were *Jews*; as for my Looks at present, I believe they are like a *Jew*'s or a *Turk*'s. [*Durst I to have spoken, I had told him, that he look'd like one; for his Lordship had a tallow wainscotted Look.*]

Inq. Well, think what I have said to you for the Good of your Soul, and don't be harden'd in your Opinion, but believe what I say is for your Good. You *Englishmen* mind eating and drinking, and your Pleasures, more than Religion. [*And so he went away, and glad was I to be rid of his Visit.*]

Some Days after, Don *Fernando* told me I must go to the Audience. Coming into the Room, my Lord begun to speak to me thus:

Inq. Well, *Isaac*, have you any thing now to tell me relating to your Affair?

Mart.

Mart. No, my Lord, unless I tell you the same thing over-again, and I believe it will not signify any thing.

Inq. What, then you have nothing else to say, *Isaac?*

Mart. No, my Lord, I have nothing to say. [*He rings a Bell to call the Goal-keeper, and bids him call another Secretary, which came with some Writings in his Hand, makes me sign what I had said in my Examination, and orders the Secretary to read aloud the Papers that he had in his Hand, which were my Accusations. After that he spoke to me thus:*]

Inq. Well, what have you to say for yourself? You have heard what you are accused of?

Mart. My Lord, there are some Accusations that are true, and some are false.

Inq. Can you answer to them all?

Mart. Yes, my Lord, one after another.

Inq. So you shall. But you must take your Oath that you will answer true to the best of your Remembrance.

Mart. My Lord, I will. [*After he had given me my Oath as before, he said.*]

Inq. Do you think that you know any of those People that have sent their Accusations against you?

Mart. My Lord, I know a great many, if not all. I wish your Lordship would send for them, that I may see them Face to Face.

Inq. There is no such thing practised here; don't be hasty, answer just, and declare the Truth.

Mart. So I will, my Lord.

First Accusation. "That at your first coming to "*Malaga*, you went and scolded at the Scool-master "for teaching your Children the Christian Doctrine; "telling him that you would teach them your Reli-

" gion, and that you ſent them to School to learn to
" read and to write, and not Religion."

Mart. My Lord, I will confeſs the Truth. I hope your Lordſhip requires nothing elſe. I did go to the School-maſter, and told him that I ſent my Children to learn to read and write, and not to learn Prayers; that I would have them brought up in my Religion, and would teach them how to pray; but I did not ſcold at him. I believe, my Lord, I have Liberty to bring up my Children in my own Faith, without being call'd to an Account for it.

Inq. No, ſince you live in a Chriſtian Country, you muſt let your Children be brought up in the Chriſtian Faith. [*Bid me hold my Tongue, and bid the Secretary write down what I had ſaid, and that I was guilty in ſo doing.*]

Second Accuſ. " That at divers Times it was re-
" mark'd, that I did not pull my Hat off, nor pay
" any Homage to Images, but turn'd my Back to
" them."

Mart. My Lord, in my Religion we pay no Reſpect to graven Images. I profeſs myſelf to be a Proteſtant, and it is againſt my Conſcience to bow to any, and I am not obliged by Articles of Peace ſo to do. I believe your Lordſhip knows what the Word Proteſtant means.

Inq. You live in a Country where People do ſo, and it gives ill Examples if you don't do as the reſt: Whether you believe it is proper or no ſo to do, you muſt do it.

Mart. My Lord, conſider that I am an *Engliſh* Proteſtant, and that I have not the Liberty of Conſcience if I am obliged ſo to do. [*He bids the Secretary write down what I had ſaid.*]

Third Accuſ. " You have ſaid, walking in a Room
" with an *Engliſh* Captain, a Heretic like yourſelf,
" that Purgatory was but an Invention of the Church

" of

" of *Rome* to get Money; for there was one that " could ſpeak the Language that heard you ſay ſo."

Mart. My Lord, I can't remember every thing that I have ſaid during four Years Time, it may be that I have ſaid ſuch a thing, but if I did, it was not to a *Roman* Catholic. If there was one in the Room that heard me ſay ſo, he muſt be an *Iriſhman*, who was not very welcome there: For they come more to ſpy than for any thing elſe.

Inq. Do you think that you know his Name?

Mart. Yes, my Lord, I believe his Name is *R. M.*

Inq. But how came you to ſay ſuch Things in theſe Countries?

Mart. My Lord, my Religion admits of no Purgatory, as I told you before, and being in my own Houſe, among People of my own Religion, not minding that *Iriſhman*, I believe I did ſay ſo.

Inq. Are you not ſorry for having ſaid ſo?

Mart. My Lord, if I have ſaid amiſs, I beg your Lordſhip's Pardon.

Inq. To be ſure you ought not to ſpeak in theſe Countries. [*Write down, Secretary, that the Heretic begs Pardon to the third Accuſation.*]

Fourth Accuſ. " That, going along with a Per- " ſon he pull'd his Hat off to a Crucifix, and you " ask'd him for what Reaſon he pull'd off his Hat? " He told you to the Crucifix, and you anſwer'd " him, we have no ſuch thing in our Country, and " went away without pulling off your Hat."

Mart. My Lord, I remember the Time very well, it is very true. I never pull off my Hat to a Crucifix, unleſs they are carry'd in Proceſſion, and then I uſed to pull it off; but not in Reſpect to the Image, but to cauſe no Scandal.

Inq. Don't you find yourſelf in a Fault for ſo doing? For if every Body ſhould do ſo, the Chriſtian Religion would fall, and come to nothing.

Mart. My Lord, if I was a *Roman*, or, if by Articles of Peace between my King, and the King of *Spain*, there were ſuch Things mention'd, that *Engliſh* Proteſtants were obliged to pay Homage to all the Crucifixes, Images, and Saints, I ſhould reckon myſelf guilty; but there is no ſuch Thing, I reckon myſelf no ways guilty, and deſire your Lordſhip to try me by the Articles of Peace, that I may know whether I am guilty or not.

Fifth Accuſ. "That you have ſpoken ſeveral Times againſt the Church of *Rome*, diſputing of Religion, and had been admoniſh'd ſeveral Times to embrace our holy Faith, without which no Man can be ſaved; but you never would give Ear to it.

Mart. My Lord, at my firſt Arrival in the *Inquiſition*, you granted me that a Man might defend his Religion; it is what I have done. As for being admoniſh'd to change it, it has happen'd very often, but I have no Inclination to change.

Inq. Could not you defend your Religion, without ſpeaking againſt the Church of *Rome*.

Mart. My Lord, I can't tell how to do that; for in diſputing, as People ſpoke againſt my Religion, I ſpoke againſt theirs, and gave Proof of Scripture of what I ſaid.

Inq. Hold your Tongue with your Scripture; there are other Things beſides Scripture that you muſt believe, that are reveal'd to the Church. You are in the wrong: You muſt take Care what you ſay in theſe Countries. It was for the Good of your Soul that you were admoniſh'd; and I would have you conſider of it at preſent, for your own Good.

Sixth Accuſ. "That being aboard an *Engliſh* "Ship, with your Wife, and others in Company, a "certain Perſon of the Female Sex was admoniſh-"ing your Wife to be a good Chriſtian, and to "change her Religion; and you bid her hold her

"Tongue

" Tongue and mind her own Religion, and not " trouble herſelf to make Converts; and you ſcolded " at her very much. It was on a *Friday*, and you " eat Meat, do you remember that, *Iſaac?*"

Mart. Yes, my Lord, we were very merry, drinking of *Florence* and Punch; and that Woman was always talking of Religion to my Wife, though ſhe hardly knew what ſhe ſaid, or at beſt but little of the Matter. I deſired her to be quiet, and told her we did not come aboard to talk of Religion, but to be merry; which ſhe continuing to talk of, made us all very uneaſy; ſo that I bid her hold her Tongue, and mind her own Religion, and ſo we quarrell'd. As for eating Meat on a *Friday*, I generally do, and ſo did ſhe, tho' ſhe is a *Roman Catholic*.

Inq. You are in the wrong; that Woman gave good Advice to your Wife, and might have converted her, if it had not been for you; but I ſuppoſe that you don't care that ſhe ſhould be a Chriſtian: You will have her remain as ſhe is.

Mart. My Lord, I hope ſhe is a Chriſtian already, and has no mind to change her Religion.

Inq. If it was not for you, your Family would be all good Chriſtians; but you hinder them. [*Write down Secretary what the Heretic ſays.*]

Seventh Accuſ. " That being in Company with " ſome *Engliſh* Heretic Captains at a Church, there " were ſome People kneeling, and praying to the " Image of the Virgin *Mary*; and the Captains ask'd " you if they pray'd to the Image; to which you " anſwer'd, yes; that they were brought up in that " Way of Worſhipping from their Infancy, and " that they knew no better, being brought up in " Ignorance."

Mart. My Lord, I have been divers Times walking with Captains, I don't remember this particular Time. It may be that ſome Body heard me ſay ſo; but

but I am ſure I ſpoke *Engliſh*, and it muſt be an *Iriſh* Man that heard me ſay ſo.

Inq. You think that no Body underſtands what you ſay, but you are miſtaken; and People, hearing you talk ſo, may believe that they are brought up in Ignorance.

Mart. My Lord, I did not ſay it deſignedly to make them believe ſo; neither did I know that any Body underſtood me but thoſe Captains, that are of the ſame Religion as I am: If I have ſaid amiſs, I beg your Lordſhip's Pardon; it was through Ignorance, not knowing that ſuch things might not be ſaid in theſe Countries.

Inq. You have more Malice than Ignorance, as you ſay. You know too much of what you ſhould not know; and you won't know what you ſhould know. Do you beg Pardon of this holy Tribunal, for having ſaid ſo?

Mart. Yes, my Lord, if I have ſaid amiſs. [*He ſays to the Secretary, ſhaking his Head, Write down what the Heretic ſays; I wiſh begging Pardon may do.*]

Eighth Accuſ. "That being walking with ſeveral "Merchants, the holy Hoſt paſt by; they all pull'd "off their Hats, and ſome kneel'd down; but you "did not ſo much as pull your Hat off, which cauſed "a great Scandal, inſomuch that ſome People had a "mind to ſtab you, for ſeeing you ſo irreverend in "a Chriſtian Country."

Mart. My Lord, it is falſe; I have lived ſeveral years in *Roman* Countries, and know that by Articles of Peace I am obliged to have my Hat off; and during my living at *Malaga*, I always took care, to cauſe no Scandal; but for bowing or kneeling, I did not, nor am I obliged to it, for it is againſt our Religion. As for People ſtabbing me, I have run thoſe Hazards many a Time upon the Account of my Religion.

Inq.

Inq. But these People would not accuse you, if it was not true.

Mart. My Lord, they accuse me of being a *Jew*; must that be true? I wish your Lordship would let me see my Accusers: For whilst I am here they may accuse me of Murder, and I must answer to a Thing that I know nothing of. I don't understand this Way of Justice; let the Secretary write what you please.

Inq. Don't you be in a Passion, *Isaac*.

Mart. My Lord, it is very hard to be accused of Things that one knows nothing of. In other Courts one sees his Accusers: I don't understand this Way of Justice, my Lord. It signifies nothing to me to make any Defence; let your Secretary write what you please.

Inq. I believe you don't understand this Justice; but you deny the Accusation, don't you?

Mart. Yes, my Lord, I do; for it is false.

Ninth Accus. "You have been threaten'd divers "times with the Pope's Authority in these Coun- "tries; and you have said, that you did not value "him, and that he had no Authority over you."

Mart. My Lord, it is true, I have said so.

Inq. How came you to say so? Don't you value the holy Father, who is God on Earth?

Mart. My Lord, talking with some People, who were very troublesome, about Religion, they have threaten'd me with the Pope's Authority; and being an *English* Protestant, I thought that he had nothing to do with me.

Inq. What! then you value no Body.

Mart. I beg your Lordship's Pardon, I value all Mankind, as being Fellow-Creatures; I value the Pope as Bishop of *Rome*, but not for what Authority he has over me; for I believe he has none.

Inq. You're mistaken, *Isaac*. Who is the Head of your Church?

Mart.

Mart My Lord, I ſee to my ſorrow that I was miſtaken; Chriſt Jeſus is the Head of our Church.

Inq. What! then you allow no Head upon Earth?

Mart. No, my Lord.

Inq. Hold your Tongue; you are an Unbeliever. He is God upon Earth.

Tenth Accuſ. "That being walking with ſome "Captains of Ships, there was a Proceſſion going "by, and you bid them to retire, and not mind it."

Mart. My Lord, Proceſſions are very frequent at *Malaga*: I have oftentimes been in Company with Captains that never were in *Roman* Countries, and they, not knowing that People went there for Devotion, would laugh, and ſome would not pull their Hats off; ſo that I often bid them retire, to cauſe no Scandal: I hope there was no Harm in that, my Lord.

Inq. Have you no Regard for our Proceſſions?

Mart. My Lord, living in a *Roman* Country, that I might cauſe no Scandal, I uſed to pull off my Hat, but not in Reſpect to the Images that were there.

Eleventh Accuſ. "That the Proceſſion went by, "and all the People kneel'd down, and worſhip'd, "and you ſtood with your Hat on, and took no "Notice of it, which cauſed a great Scandal."

Mart. My Lord, I remember nothing of the Accuſation; but I believe it is falſe; and if I did not pull my Hat off, it was becauſe the Hoſt was not there. But for kneeling or bowing as I told your Lordſhip before, I never do. Your Lordſhip tries me as if I was a *Roman*, I am a Proteſtant; I gave a ſmall Account of my Religion to your Lordſhip at my firſt Coming; if I was a *Roman* I ſhould be guilty.

Inq.

Inq. Well, but though you have the Liberty to live in these Christian Countries, you have not the Liberty to do what you please.

Mart. My Lord, I hope that *English* Protestants have Liberty of Conscience in these Countries, by Articles of Peace, or else they would not live here. The *Spaniards* are not molested in *England* upon the Account of their Religion.

Inq. You ought to conform yourself to the Country that you live in.

Twelfth Accus. "That being in your House, an "*English* Captain speaking to you, ask'd you, if you "was a *Jew*, and you fell a laughing, and said, "that you did not value what such scandalous People "said; that you was ready to give an Account of "what Religion you was."

Mart. It is true, my Lord, I little value what such scandalous People said, and was always ready to give an Account of my Faith, but little thought I should be sent here to be examin'd whether I was a *Jew* or no; there are Clergymen enough at *Malaga*. [*It is computed, that there are fifteen hundred of one Sort or other, and* Malaga *is no bigger than two of our Parishes.*]

Inq. This is the propereſt Place to be examin'd in; and it is no laughing Matter in this Country to bear the Name of a *Jew*.

Mart. My Lord, before I came to *Malaga*, I had lived in several Parts of *Spain* and *Portugal*. I knew that *Jews* are not allow'd to live in those Countries, and are burnt if they do not change their Religion, if taken up by the *Inquisition*. Had I been a *Jew*, I should not have come here to live, with a Wife and four Children, to run those Hazards. I believe your Lordship knows very well that I am no *Jew*.

Inq. Your Name is *Isaac*, and your Son's Name is *Abraham*, and you say that you are not a *Jew!*

Mart. Those Names signify nothing, my Lord: I thank God, I am a good Christian, and hope to die in the same Faith.

Thirteenth Accus. "That you never gave any "thing to those that beg for theSouls that are inPur-"gatory,but huffed them,sending them tothe Devil."

Mart. My Lord, it is true; but he does not mention the Reason why I did say so.

Inq. Well, let us hear; but speak the Truth; how was it?

Mart. My Lord, the Person that comes to beg, knows me very well to be a Protestant; he comes generally every Night at my Door. I often desir'd him to excuse me; that I gave no Alms for the Souls that are in Purgatory; but the more I excused myself, the more he insisted; insomuch that he call'd me Heretic Dog, telling me that I was damn'd, and should go to the Devil. I refrain'd, as much as I could, speaking to him; but at last gave him as good as he brought. I allow myself, that I was to blame, in putting myself in a Passion with such a Man; but one is not Master of one's self at all Times; and though I live in a *Roman* Country, I don't think that I am obliged to take all the Abuses that I have recieved upon the Account of my Religion. I have sometimes given Alms to People that asked me in a civil Way, but not to pray for Souls departed.

Inq. What! then you don't believe there is a Purgatory?

Mart. No, my Lord, I don't believe there is any such Thing.

Inq. Have you declar'd the Truth?

Mart. Yes, my Lord.

Inq. Well, hold your Tongue, say no more.

Fourteenth

Fourteenth Accusation. " That People, being in " Company have heard you say, that you fear'd no " Justice; and they ask'd you if you did not fear " the *Inquisition*? and you answer'd No; that you " was no *Jew*, nor *Roman Catholic*, but an *English* " Protestant, and the *Inquisition* had nothing to do " with you."

Mart. My Lord, I have oftentimes said so.

Inq. What! are you under no Laws, because you are an *English* Man?

Mart. My Lord, an honest Man fears no Justice. I know that, let me live where I will, I am subject to the civil Laws of the Country; but I did not believe the ecclesiastical Law had any Power over *English* Protestants.

Inq. You think, that because you are an *English* Protestant, you may say or do what you please. This is a Country where People must take a great deal of Care what they say.

Mart. My Lord, I lived such a Life at *Malaga*, that I fear'd no Justice; if I have said amiss, I beg your Lordship's Pardon.

Inq. Do you beg Pardon of the holy Office for what you have said?

Mart. My Lord, if I have said amiss, I beg Pardon.

Inq. Secretary, write down that the Heretic begs Pardon to that Accusation; I wish it may do.

Fifteenth Accusation. " That you have had *Jews* " in your House, without giving Notice to the Com- " missioner of the *Inquisition*, that they might be " taken up, and prosecuted according to the Laws " of the Country; how durst you do such Things? " Do you remember any such Thing?"

Mart. Yes, my Lord, I do very well.

Inq. Let us hear what you have to say for yourself?

Mart. My Lord, there came a Ship bound for *Leghorn*, that had a Passenger that came to my House. He spoke very good *Spanish*, and I believe, by his Looks, he was a *Jew*. He stay'd with his Captain about two Hours at my House. I never saw him before, nor since. He might be a Christian for what I knew; but being bound for *Leghorn*, and speaking good *Spanish*, I thought he was a *Jew*. That is all that I know of the Man: God knows what Religion he was of.

Inq. Do you know the Person that has sent his Accusation against you?

Mart. Yes, my Lord, his Name is *A. H.* a Man of a sorry Character.

Sixteenth Accus. That it is confirm'd by several People, that the said Heretic *Isaac Martin*, during his living at *Malaga*, has at divers Times shewn himself very much disaffected against the holy Faith of the Church of *Rome*, and has hindered some People from embracing it; and had it not been for the sake of your Family, he had been murdered long ago; and we recommend him to your holy Office as a dangerous and pernicious Man against the holy Faith of the Church of *Rome*; and a great many report that he is a *Jew*. We desire your holy Tribunal will examine him with a great deal of Strictness, according to the Custom of your holy Office, and give him such Chastisement as your Lordships shall think fit, as well in Body as in Chattels.

Inq. Well, what have you to say for yourself? See what a Character People give you! Sure you are a very wicked Man!

Mart. My Lord, I suppose these are very good Christians that give me this Character; God knows best what to do with them: There is none of them that can say I have wrong'd any Body at *Malaga*. I have always professed myself to be a Protestant,

and

and for that Reason, and no other I have been brought here. I hope God will enable me to go through these Afflictions. I am very well assur'd that your Lordship knows I am no *Jew*: As for what Character they give me, God knows best whether I deserve it or no. I have answered to your Examination the Truth, to the best of my Remembrance; and I believe your Lordship knows it to be so, and knows that those People who inform'd against me are but People of a very indifferent Character, who have always envied me ever since I liv'd at *Malaga*.

Inq. Most of your Accusers are your Countrymen: Sure they would not speak against you if it was not so!

Mart. My Lord, those whom you reckon my Countrymen, are the worst Enemies I have. I deny 'em for my Countrymen: They are *Irish*. It is true that *Ireland* belongs to the Crown of *England*; but these People have deserted from our Army, and are Enemies to my Religion, King, and Country, and the worst that an *English* Protestant can have abroad. I wonder, my Lord, that there is never a Merchant, or a Man of any Repute, that has declared any thing against me.

Inq. Hold your Tongue: Do you think that I will believe all you say? To be sure you have been a very wicked Man, by what is here mentioned; and you deny a great many Things, and are so malicious, that you give what Turn you please to Things. I have heard of you four Years ago: You are a sly Man; but we have Tortures to make People speak the Truth, if they don't.

Mart. My Lord, you may do what you please with me: I can't help myself: Your Lordship knows that I have declared the Truth.

Inq.

Inq. You shall have a Lawyer to defend your Cause; but I believe it is very bad. [*The Lawyer is called in: My Lord tells him that I am a strong Heretic; that he has examined me; that I deny a great many Things of which I am accused, He bids him write to* Malaga, *to know what they say of me; tells him that my Case is very bad, but might be remedied, but I would not.*]

Inq. Go, you are guilty: You may repent of what you have said, if you don't take care. Sign these Papers, which are what you confess. [*The Lawyer said Yea and Nay to what my Lord said, and never spoke a Word to me, nor I to him; so I went away to my Dungeon.*]

Don Fernando had oftentimes told me, that if I would go to Audience I might, if I desir'd it. Finding that I was a Fortnight without being call'd, I told him that I desir'd Audience; which was granted me two or three Days afterwards. Coming into the Room, my Lord begun thus:

Inq. Well, *Isaac*, what have you to say in your Defence? You have demanded Audience.

Mart. My Lord, I have nothing to say but what I have said already. I come to beg the Favour of your Lordship to dispatch me. I believe you have done examining me. I remember that they desired your Lordship to chastise me both in Body and Wealth: I believe that my Body has been chastised enough, in suffering what I have suffered; to be lock'd up in a dark Dungeon by myself, where I am worse than a Dog. As for what Wealth God has given me, your Lordship is welcome to it. If I am such a bad Man as People report, fetter me, and send me, with my Family, aboard any Ship; let her be bound where she will, God will provide for us.

Inq.

Inq. Hold, hold, *Isaac*; Things are not done so soon as you think for: You have broken the Articles of Peace, by your own Confession.

Mart. My Lord, I am very sorry if I have. I desire your Lordship would shew them to me, that I may know in what I am guilty.

Inq. I have them: You shall see them another Time. There is a great deal to be said in your Affair. Have you any thing else to say.

Mart. No, my Lord, I desire to be tried by them. You was pleased to tell me, that you would quickly dispatch me.

Inq. Go, go to your Dungeon, and think upon what you have done.

WHEN I came to my Dungeon, I was resolved to ask for no more Audience, and wondred that a Man who sits upon a Throne betwixt two Crucifixes, attributing to himself Holiness and Infallibility, should tell me so many Lies; and found that there was no Way of Redemption, but by praying to God to give me Strength, and deliver me from their Hands.

SOME Days after *Don Joseph Equarez*, the third Inquisitor, came with a Secretary to my Dungeon, and thus he begun:

Inq. How do you do, *Isaac?* Have you any thing to say in your Defence? Can I serve you in any thing? Tell me.

Mart. My Lord, I have nothing to say, but what I have said already. I think it is very hard to be kept here so long.

Inq. Hark ye, you think, you *English* Men, that we aim at your Wealth; but you are mistaken, there is no such Thing. You have confessed that you did not pull off your Hat at our Images. You ought to do it, living in these Christian Countries, whether you believe in them or no; for it shews ill Examples if you don't.

Mart.

Mart. My Lord, we Proteſtants never do ſuch Things; it is againſt our Religion and our Conſcience ſo to do.

Inq. You muſt all do it in this Country, and it is a Thing that ought to be done. See if I can ſerve you in any Thing.

Mart. If your Lordſhip would be pleaſed to get me out of this Miſery, I ſhould be very much oblig'd to you.

Inq There is a Time for all Things: You have been brought up in Hereſy: You are here for the Good of your Soul; you muſt enlighten yourſelf in the true Faith: I will do you all the Service I can. Have you any thing elſe to ſay?

Mart. My Lord, I hope to be ſaved in the Faith that I am in.

Inq. Well, think upon what I have ſaid to you. Farewel.

Deſcription of the Inquiſition *of* GRANADA.

THE *Inquiſition* is like a Palace till you open the Doors of the Dungeons, and then it looks very diſmal. It is built much in the ſame Manner as a Convent, with Galleries all round it. There are Dungeons on the Ground Floor, up one Pair of Stairs, and up two Pair of Stairs, all in the ſame Nature. They are about fifteen Foot long, and ten in Breadth; two Doors to each Dungeon, well bolted, and well lock'd; Light enough to ſee to read, in ſome Parts where the Light gives. There are three Lords Inquiſitors, but there is but one that examines at an Audience. They have their Apartments in the *Inquiſition.* There are five Secretaries, and two Goal-Keepers, which receive Salary from the King. The King names the Inquiſitors, and the Pope confirms them. *Don Baltazar*, the Under Goal-

Goal-Keeper, told me there were about a hundred Dungeons, and each Person is in one by himself. The Prisoners are let out but one at a Time, to fetch their Allowance, or to throw out their Dirt, which is twice a Week each, and then they are lock'd up. Every Prisoner is allow'd Five-pence Half-penny a Day, *English* Coin, for all Necessaries. The Goal-Keeper comes and asks you twice a Week what you will have to eat or to drink, as far as it would go. I was allowed between four and five Pound of Bread a Week; two Pound and a Quarter of Meat, which I used to make six Boilings of, and on a *Friday* boil'd some Bread with a little Oil and Greens together for my Dinner. I was best provided with Wine; for I had about six Pints of our Measure *per* Week. Greens I had Plenty of to put in my Pot. I had at at Breakfast a Piece of Bread as big as a Couple of Eggs, a Glass of Wine and a Glass of Water mix'd together, and at Supper the same; but at Dinner I had always my six Ounces of Meat (except *Fridays*) and a great deal of Greens boil'd along with it; so that my Belly was pretty full at Dinner. The first Day my Meat was sweet, but the second it smelt, and the third it stunk, and was green in Summer-time; but I used to eat it, having nothing else. At first I thought it very hard to be reduced to such an Allowance, having lived in Plenty; but some time after, I was used to it; but grew very lean, though, I thank God, I enjoyed my Health almost all the Time I was there.

THE Prisoners are allowed Earthen Plates and Pipkins, and an Earthen Stove to light Fire, Pitchers to hold Water in, three Baskets to put their Bread and Necessaries in, a Wooden Spoon, a Broom, and a Bason to do what one has Occasion in. There are no Shelves nor Tables allow'd, nor any thing to sit upon but some Boards that are fasten'd in the Wall,

which your Bed is upon. You are allowed no Knife nor Fork; so that they are obliged to part their Meat with their Teeth and Fingers, as well as they can. I had heard many Years before I was taken up, that they gave Meat without Bones to the Prisoners that were in the *Inquisition*; but to my Sorrow, when I came there, I found the contrary; for sometimes out of six Ounces, I believe I had but three or four of Meat. The Prisoners are not allow'd Books, Pen, Ink, nor Paper; and if they are there never so many Years, they can never hear from their Family, or Relations. They are not allowed to hear Sermons, or Mass, nor to take the Sacrament; and if they pray, it must be so softly that no Body can hear them, upon pain of being chastised.

I was one Day singing to myself very softly, thinking no Body heard me, the sixth Psalm, which was very *a propos* for the Condition I was in; but *Don Fernando* came and threaten'd me, and bid me hold my Tongue. I asked his Pardon, and I found out afterwards that they walk'd softly to hear if the Prisoners made any Noise, or spoke to one another. They are so secret in their Ways, that several Friends and Relations may be in the same *Inquisitions*, and not know of it.

THERE are several *Inquisition* in *Spain*; but the chief is at *Madrid*; and by what I could learn by *Don Fernando*, they all give an Account, in some measure of what they do, to the *Inquisition* of *Madrid*. I asked *Don Fernando* another Time whether they put People of Quality in the *Inquisition*? He told me that the King was subject to it, and that the *Inquisition* was above him, and that there was a Bishop in a little while ago. I asked him for what? He told me that he had committed some Errors in the holy Faith. I was allowed a Lawyer to defend my Cause, but he was not allowed to speak to me, nor I to him.

THE

THE *Holy Tribunal*, as they call it, is almost as large as our House of Parliament where the Lords sit, very finely adorn'd with Pictures. There is also a fine Altar; the Throne is garnished with red Velvet. There are three fine arm'd Chairs, where the Inquisitors sit; behind them there is a large Crucifix, embroider'd with Gold; at the Right Hand of it is the triple Crown, and the Cross Keys under it; and at the Left Hand a naked Sword, and the King's Arms under it, all finely embroider'd upon red Velvet, with Gold and Silver. The Table is also cover'd with red Velvet, with a Crucifix upon it, about two Foot high, of Gold or Silver gilded; the Secretary sits at the End of the Table, and the Prisoner fronting the two Crucifixes and my Lord. There is a large Standish, and some silver Bells upon the Table, to call the Secretaries or the Goal-Keepers, for there must no Voices be heard.

THE *Holy Office*, as they call it, seems to have been invented to keep the People in Ignorance, and in Fear, which they do so effectually, that no Body durst keep a Bible or a Testament in their House. I knew a Gentleman, a Roman Catholic, who liv'd at *Malaga*, that had sent his Son into *England* for Education, who coming over again, brought one of our Common-Prayer Books translated into *Spanish*. An *Irish* Priest hearing of it, went to his House, and threatened to put him in the *Inquisition* for keeping such a Book; took it away from him and burnt it. I could rehearse a great many such Things, which I know to have happened. I have travell'd many Hundred of Miles in *Spain* and *Portugal*, but never could see a Bible or a Testament printed in *Spanish* or *Portuguese*; for the Printers durst not print them.

Mr Martin *here gives us ſeveral Particulars concerning the Officers of the Inquiſition; but all thoſe People, as well as their Manner of Proceeding, having been deſcribed, we ſhall avoid Repetitions. Our Author proceeds thus:*

After I had been there about thirteen Weeks, I was called to Audience again, which rejoiced me very much, thinking that now I ſhould know my Doom. When I came into the Room, my Lord begun thus:

Inq. Well, *Iſaac*, have you thought of any thing elſe in your Affair, beſides what you have already declared?

Mart. No, my Lord, I have nothing elſe to ſay, unleſs I repeat what I have ſaid already: I believe it will ſignify nothing.

Inq. Here are ſeveral more Accuſations come againſt you, that you muſt anſwer to.

Mart. It is very well, my Lord, I will anſwer to them as well as I can. [*He reads them over, and I believe there was as many again as before: Some I have ſet down here that I remember.*]

Inq. Well, *Iſaac*, what have you to ſay now?

Mart. My Lord, this is the ſame Thing over again, only the Accuſations are ſomething altered and miſplaced. I can quickly anſwer to them; and as for thoſe that are added to them, are almoſt all falſe, and the Devil has invented them.

Inq. Hold, *Iſaac*, you talk ſtrangely.

Mart. My Lord, I ſpeak the Truth: Your Lordſhip was pleaſed to tell me, at my firſt Coming, that you would diſpatch me very ſoon: I have been here above three Months, and am no likelier to get out than the firſt Day.

Inq.

Inq. Hold, hold; do you think that Juſtice is done here as in your Country, at random, and I don't know how? Here Things are well examined, and Juſtice is done as it ought to be done. Remember that you are upon your Oath, and anſwer to theſe Articles.

Mart. Muſt I anſwer to them that I have anſwered already?

Inq. Yes, you muſt, and take care what you ſay.

Mart. It is very well, my Lord. [*I quickly ran over them, and then he began with the freſh ones.*]

Seventeenth Accuſ. "That I hindred my Family "from being brought up in the Chriſtian Faith; and "that if it was not for me, they would be all *Ro-* "*mans*, and it is againſt the Laws of the Country "to hinder them."

Mart. My Lord, it is falſe that my Family had any Inclination to be *Romans*; neither can any Laws oblige them to be ſo, or hinder me from bringing them up in my Religion. Your Lordſhip, five Weeks ago told me that you would ſhew me the Articles of Peace, and that I had broke them; pray let me ſee them, my Lord.

Inq. You ſhall ſee them another Time. Anſwer to theſe Articles.

Mart. My Lord, all my Family are as I am. I could never perceive that they had a Mind to change their Religion.

Inq. What! do you deny this Accuſation?

Mart. Yes, my Lord, I do: It is all falſe.

Eighteenth Accuſ. "That I uſed to ſhut my Win- "dow Shutters when the Proceſſion went by, to "hinder my Children from kneeling down, and "uſed to beat them if they ſhew'd any Inclination "to be *Roman Catholics*.

Mart.

Mart. My Lord, it is true that I have ſhut my Shutters ſeveral Times; for ſometimes I had Captains of Ships in my Houſe that would not pull their Hats off when they ſaw them. As for my Children, they went to the Window generally to laugh, and I oftentimes bid them not to ſhew themſelves when they went by, that no Scandal might be given: And if I had beat them, as it is ſaid, I believe that I have the Liberty to do it if I pleaſe.

Inq. No, you have not in ſome Caſes. How old are your Children?

Mart. One is fifteen the other is eight, and the other is five Years of Age.

Inq. They are of Age to be brought up in the Chriſtian Faith.

Mart. I hope they are my Lord; but as for the two youngeſt, they can be brought up to any Religion.

Inq. Your Daughter and your Son *Abraham* are of Age, and you are but their Father-in-Law: They may be brought up in the Chriſtian Faith. You have nothing to do with them.

Mart. My Lord, I hope that they are Chriſtians, and I look upon them as if they were my own Children.

Inq. So that you would have 'em brought up in your Religion?

Mart. Yes, my Lord.

Nineteenth Accuſ. "That my Daughter being of "Age, had often ſaid in the Neighbourhood that "ſhe would be a *Roman Catholic*, but ſhe was afraid "that I ſhould beat her if I knew of it, and that I "had oftentimes beat her upon that Account."

Mart. My Lord, I have nothing to anſwer to ſuch Lies: It is as falſe as the Devil is falſe.

Inq. What! have you nothing to ſay, *Iſaac*, to this Article?

Mart.

Mart. No, my Lord, I never knew my Daughter inclinable to be a *Roman*, and I never did beat her upon that Account; it is all false, and you may order your Secretary to write down what you please.

Twentieth Accus. That in *Lent*, and other Fast-Days, I caused my Family to eat Meat, and forbid them to keep any Fast-Days that were appointed by the Church of *Rome*, and beat them if they did.

Mart. My Lord, those are poor Accusations, and they are all false. I thank God, my Table afforded Flesh and Fish all the Year round: I never troubled my Head to see what the Servants used to eat, and as for my Wife and Children, we eat Meat all the Year without Scruple of Conscience; your Lordship knows that.

Inq. You *English* mind nothing but eating and drinking, and living at your Ease, without doing any Penance.

Mart. My Lord, I beg your Pardon; we have Souls to be saved as well as other Nations. We are born in a plentiful Country, and I believe we live as well as any Nation, and serve God as well.

Inq. Your Country was a good Country formerly; it produced a great many Saints, but now it produces no such Thing.

Mart. My Lord, I believe there are no Saints now; but I am persuaded it produces as many good Men as ever it did.

Inq. Hold your Tongue: You are all lost Men: You are all fallen from the holy Church; and there is no Salvation for you, if you don't come into it again.

Twenty First Accus. "That my Children had "often been at Mass, and at Prayers in the Neighbour-"hood, and would do it every Day, if I would let "them, but I beat them, and hinder'd them from "being

" being Christians, and was the Occasion of losing " their Souls."

Mart. My Lord, I never knew my Children go to Mass nor Prayers in the Neighbourhood, nor ever beat them upon that Account. I hope God will save their Souls in the Religion they are brought up in, though the Church of *Rome* condemns them; and the Accusation is false.

Inq. Why! you deny every Thing almost.

Mart. I deny nothing but what is false, my Lord.

Inq. Well, but you have forgot, *Isaac*.

Mart. No, my Lord, I have nothing else to think of; and I do think that these are very insignificant Articles to alledge against me, if they were as they say; but they are false, and I believe they are scandalous People that have invented them.

Inq. Hold your Tongue; how durst you speak so?

Mart. It is very well my Lord: Let your Secretary write down any thing; what you please; it is all false.

Twenty Second Accus. " That living at *Lisbon*, I " had several Disputes about Religion; that I hid " myself for fear of being taken by the *Inquisition*, " as being a *Jew*."

Inq. Come answer, what have you to say to this Article? It is of Consequence.

Mart. My Lord, let your Secretary write down what you please: I have nothing to answer to such scandalous Reports. God knows, that I am no *Jew*, and your Lordship knows it very well. The Devil has invented this to frighten me; but God, that knows every Thing, will revenge my Cause.

Inq. Well, but *Isaac*, you see what they write against you, and all your Family's Names are ancient and of the *Mosaical* Law.

Mart.

Mart. My Lord, you have oftentimes reflected upon my Name being *Isaac*, and my Son's Name being *Abraham*; but you don't talk of a Child that I buried at *Malaga*, whose Name was *Peter*, and one that I have, whose Name is *Bernard*; they are Saints Names.

Inq. Those are all Christian Names.

Mart. And so are the others, my Lord: We don't mind whether we give our Children Names out of the Old or New Testament. Besides, my Lord, neither *Abraham*, nor *Isaac*, nor *Jacob* were *Jews*.

Inq. Yes, they were *Jews*: Sure you are mistaken.

Mart. I beg your Lordship's Pardon, I am not mistaken.

Inq. What were they then? let us hear?

Mart. My Lord, they were *Hebrews*; they lived under the Law of Nature, as God inspired and spoke to them, but were dead many hundred Years before God had given his Law to *Moses*.

Inq. Hold your Tongue; methinks you understand something of the *Mosaical* Law.

Mart. My Lord, I thank God, I understand some of the Old and some of the New Law, but not so much as I should. We have always the Old and the New Testament in our Families, and we read in them to instruct us in our Religion.

Inq. Hold your Tongue; you give a wrong Sense to Scripture. Your knowing so much has brought you here. You had better know less, and believe the true Faith.

Mart. My Lord, I hope to be saved in what I believe; and if at *Lisbon* I was disputing of Religion, it was not defending the Laws of *Moses*: For several *Jews* were burnt whilst I was there. Therefore,

my Lord, it proves that the Accusation is false, and that I would not run such Hazards.

Twenty Third Accus. "That I bred Schisms "among the People, persuading them to turn He- "retics, and to leave the Church of *Rome*, out of "which no Man can be saved."

Mart. I wish your Lordship, or any Body else, would tell me whom I persuaded to change their Religion. You may acccuse me of any thing: Hell cannot invent greater Lies. I cannot think, my Lord, who could have sent such Accusations against me. When I talked of Religion, it was generally with Clergymen, and not with common People; for I knew that they are not allow'd to talk of Religion, and they are not capable of it, and know but little of the Matter.

Inq. They know enough; it is believing that saves us; and you won't believe, but deny almost every Article. Hold your Tongue.

Twenty Fourth Accus. "That my Name being "*Isaac*, and my Son's Name *Abraham*, I must be "a *Jew*, or related to *Jews*."

Mart. My Lord, I have sufficiently answer'd upon this Matter; this is nothing but Repetitions. The *Roman* Catholics, which are in *Holland* and *Flanders*, don't much mind whether their Children have Names out of the Old or New Testament. And I know a Man at *Malaga*, who is a *Flanderkin*, and a *Roman* Catholic, whose Name is *Jacob*. As for my Parents, I never knew any of them *Jews*; let your Secretary write what you please.

Twenty Fifth Accus. "That I had offer'd to "dispose of my House, and retire for Fear of "being taken up by the Inquisition."

Mart. My Lord, it is true, that I offered to dispose of my House; but not for Fear of the Inquisition;

ſition; for I never thought that they had any Thing to do with *Engliſh* Proteſtants. If I had been afraid of it, I would not have come to live in the Country. I had Opportunities enough to go aboard of *Engliſh* Ships, and retire, if I had been afraid.

Inq. What! then you thought the Inquiſition had nothing to do with *Engliſh* Proteſtants? You are miſtaken.

Mart. My Lord, I ſee I am to my Sorrow.

Inq. What did you deſign to do, after that you had diſpoſed of your Houſe?

Mart. My Lord, to go to my own Country, for I was tired of living abroad, eſpecially at *Malaga*; where I could have no reſt, but was daily affronted upon the Account of my Religion.

Inq. You have a Tongue that you made uſe of to defend yourſelf.

Mart. My Lord, I could not always bear their Inſolences; but I find they have accompliſhed their Deſign.

Inq. Well, hold your Tongue, you may help yourſelf ſtill, if you will.

Twenty Sixth Accuſ. "That you was always "making Game of the Religion of the Church "of *Rome*."

Inq. Well, what have you to ſay to that?

Mart. My Lord, I don't deny, that being in Company with ſome *Roman* Catholics, as they made Game of my Religion, I made Game of theirs; but it was joking, and not in a prophane Way.

Inq. Religion ought not to be mocked.

Mart. It is very true, my Lord; but I never ſcandalized them, as they did me, upon the Account of my Religion.

Inq. So, you ſay, that when they made Game of your Religion, you made Game of theirs; is not that what you ſay?

Mart. Yes, My Lord.

Inq. Well, hold your Tongue; you are a ſly Man, you give what Turn you pleaſe to Things, and deny almoſt every thing: You will repent of this, if you don't take care; we have Ways to make People confeſs when they won't. Sign theſe Papers, which are the Articles you have confeſs'd and what you deny. But I won't believe you. I have heard of you a long while ago, and know now that you are a cunning pernicious Man againſt the holy Catholic Faith.

Mart. My Lord, I find that all my Defences ſignify nothing. You have oftentimes bid me defend my Cauſe, and when I would have defended it, you have often bid me hold my Tongue, for you won't believe what I ſay. I have declared the Truth to the beſt of my Knowledge; do with me what you pleaſe. I hope God will deliver me from the Miſery I am in. He knows that I have confeſs'd the Truth, and your Lordſhip knows it very well too.

Inq. Hold your Tongue and ſay no more. [*In comes the Lawyer, and ſits down. My Lord ſpeaks.*]

Inq. Well, Signior Lawyer, I have examined this Heretic again; he anſwers much as he did before; but denies almoſt all the new Articles. I hope you writ to *Malaga*, that there might be an exact Account taken of his Life and Converſation during the Time he lived there.

Law. Yes, my Lord, I did.

Inq. He has been brought up in Hereſy, I believe we ſhall make nothing of him; he follows the Steps of *Luther* and *Calvin*, who are burning in Hell-Fire, with abundance of their Followers.

Mart. I hope not, my Lord.

Inq. Hold your Tongue, they are; and every Body that don't believe in the holy Church of *Rome*.

Are

Are not you sorry for what you have said, during your living at *Malaga?*

Mart. My Lord, in what I have said amiss, I am sorry for it. Pray tell me, my Lord, if the People that have accused me, are all upon their Oath.

Inq. Most of them are; they would not say a Thing that is not.

Mart. My Lord, it is very well; God is just, and he will be even with them.

Inq. Well, hold your Tongue; you beg Pardon of this holy Tribunal, for what you are guilty of, and desire to be used with that Mercy and Clemency as is accustom'd in this holy Office. Is not that what you mean?

Mart. Yes, my Lord, what you please. [*He shakes his Head, and says, I wish that may do; get you gone to your Dungeon.*]

By that Time I had been there four Months, I had had fifteen Audiences; some lasted half an Hour, some an Hour, and some above two Hours, full of Repetitions. Sometimes he used to speak very smoothly to me, and sometimes very roughly, threatning oftentimes to punish me; and always giving me to understand, in a crafty jesuitical Way of speaking, that if I would change my Religion, I might easily get out of my Troubles. It made me very uneasy to see what he aimed at; but, I thank God, it had no Effect upon me; though I must confess, that the Flesh being weak, and he frightening me, sometimes I was in Suspence whether I should change my Religion or no; but I still pray'd to God to give me Strength to overcome all my Troubles, and to go through those Pains wherewith I was threatened, without renouncing the Protestant Religion, which in his great Mercy he had enlightened me withal.

On

ON *Whitsun-Eve* I was shaved against my Will; for you must be shaved three Times a Year, whether you will or no, but no oftner. *Don Fernando* gave me a Piece of Franckincense to put in the Fire; bid me clean my Dungeon, and dress myself very clean, to receive a Visit from the Lords of the Inquisition, who came a little while after. There were two of them and a Secretary. The head Lord, who had examined me, spoke to me thus:

Inq. Well, *Isaac*, how do you? You look very well in Health, can I serve you in any Thing, tell me?

Mart. MyLord, I am thank God, well in Health; but very much troubled in Mind, to be detained here so long from my Family. Your Lordship has done examining me; I beg you would dispatch me out of this Misery that I am in.

Inq. I will do you all the Service I can; but you must do what you can to serve yourself.

Mart. My Lord, I don't know what to do; I would do any Thing to get out of this Misery; I am almost in Despair. Your Lordship told me that I should have a Lawyer to defend my Cause.

Inq. So you have had one, *Isaac*, did you not see him?

Mart. My Lord, there was a Man that you call'd a Lawyer; but he never spoke to me nor I to him. If your Lawyers are so quiet in this Country, they are the quietest that are in the World; for he hardly said any thing but Yea and Nay, to what your Lordship said.

Inq. Hold, *Isaac*, the Lawyers are not allow'd to speak here. He has writ to *Malaga* for you, and has done what should be done in your Case. You don't understand this Way of Justice.

Mart.

Mart. It is very true, I don't understand it at all. [*The Secretary and the Goal-Keeper were forced to go out of the Dungeon to laugh; and the two Lords smiled to hear me talk as I did; and I scarce knew how to keep my Countenance, to think what a Lawyer I had to defend my Cause, who was not allow'd to speak to me, nor I to him.*]

Inq. Isaac, you know what Day it is Tomorrow. I would have you think of enlightening yourself in the holy Faith; this is a proper Time, and I believe it would facilitate your getting your Liberty.

Mart. My Lord, if I had no Light of Divinity or Religion before I came here, I could get none where I am; for I am lock'd up without seeing any Body to speak to, neither have I any Books to read to instruct me; I hardly have any Day-light to eat what little Victuals are allow'd me.

Second Inq. If you will, you shall have a Jesuit to enlighten you.

Mart. You may send one if you please, but I believe it will signify nothing.

First Inq. No, it must come from himself; it signifies nothing to send him any Body.

Mart. My Lord, I hope you allow that the holy Scriptures are perfect.

Inq. Yes, I do, *Isaac*.

Mart. My Lord, I believe in them, and believe they are sufficient to save my Soul.

Inq. There are other Things that you must believe, besides Scripture, that are revealed to the holy Church.

Mart. My Lord, I have been brought here for defending my Religion; if your Lordship would give me Leave to speak, I could by Scripture prove to you, that it is sufficient to believe in it; but I durst not.

Inq.

Inq. Well *Isaac*, hold your Tongue; it is no Matter. You must pray to God to enlighten you in the Holy Faith.

Mart. So I do, my Lord, and hope he will deliver me out of my Troubles.

Inq. It is for your Good that we admonish you. It is Time for you to take Care of your Soul. It is a Pity that such a Man as you hath been brought up in Heresy. We would have you consider upon it, for your own Good, and it would be a great Help to get out of your Troubles.

Mart. I thank your Lordship for your Advice. I gave you at first a short Account of my Religion. I hope that God will save me in the Belief I am in. I beg your Lordship's Pardon, I cannot change.

Second Inq. You must forget what you know, and believe what we say; and that is your only Way to get out of your Troubles.

Mart. I beg your Lordship's Pardon; I am too old to forget what I know.

Inq. Well, think upon what we have said to you, it is for your own Good.

Mart. It is very well, my Lord.

Inq. Farewell.

AND so the Door was shut; and I was as likely to get out as the first Day, which made me very uneasy in my Mind.

ABOUT a Fortnight after, *Don Fernando* and *Don Baltazar*, the two Goal-keepers, came and told me, that I must remove, and go to another Dungeon. I begged of them to let me remain where I was, but it signify'd nothing; for they told me, the Lords had given them Orders. When I came to my new Dungeon, I thought myself better than before, for I had more Light, and could hear

hear ſome Dogs bark, and Cocks crow, which was a great Satisfaction to me, and I did not hear thoſe bitter Groans and Cries of Priſoners as I uſed to do ſometimes. What they did to them God knows, but I believe they gave them the Torture; for it is frequent in that holy Place, as they call it. Women with ſucking Children I could often hear cry and lament. But I had not been there above three or four Days, but I wiſh'd myſelf in my old Dungeon; for I was ſo tormented with Bugs, that I could not ſleep at Nights; ſo that I ſlept in the Day, as well as I could. I complained to *Don Fernando*, but he told me, he could not help me, and that I muſt have Patience. Some Time after, *Don Baltazar* came, and bid me empty a Baſon of the Priſoners, which I refuſed, and we had high Words about it; but *Don Fernando* came, and told me, that I muſt do it, and that if the King was there he ſhould do it. I made no Reſiſtance, for I found it was in vain, and that it was to plague me, that they had moved my Dungeon. But I ſaid, I would make my Complaint to my Lords, when I ſhould ſee them; but I was immediately ſent for, and my Lord reprimanded me, for refuſing to do ſuch a Thing at the firſt Bidding. I told his Lordſhip, that I did not know he had given ſuch Orders, begged his Pardon, and ſaid if he pleaſed I would empty them for all the Priſoners. He ſaid there was no Occaſion for that, and bid me be gone; but emptying of Baſons did not laſt long, for when I had empty'd my own, I uſed to ask the Goal-keeper, whether he had no Baſons for me to empty; who, finding that I was ſo forward, would let me empty no more.

SOME Time after, *Don Fernando* ſpy'd a little Hole that the Mice had made in the Wall, and the Light came through. He went and acquainted my Lord with it, who came in a great Paſſion, call'd me all to naught, and told me that I had made that Hole, that I was a Rogue by Profeſſion, and that I ſhould pay for all my Doings. I begg'd his Lordſhip's Pardon, and told him, that he might call me what he pleaſed; and that he knew very well, that I could not make ſuch a Hole, for I had nothing to make it with.

ONE Day I met *Don Joſeph Equarez*, the third Inquiſitor, at the Turn where they give their Allowance. He asked me how I did, as they always do. I told him, that I was in Health, thank God, but was very much ſurprized to be detained ſo long in Priſon from my Family; that the Law of Chriſt was a Law of Compaſſion, and merciful, and that it was very hard to be ſerved as I was: I had no ſooner ſpoke theſe Words, but he fell in a Rage, bidding me hold my Tongue, and mind where I was, and not talk of Religion, and that if ever he heard me talk ſo again, he knew what to do with me; that there was nothing practiſed but the Religion of Chriſt and Mercifulneſs in the *Inquiſition*; and how durſt I complain againſt it. I humbly begg'd his Pardon, telling him, that if I had ſaid amiſs, it was for Want of knowing better, and that I was ſorry for it. I then went to my Dungeon, glad I got off ſo, for he was in a terterrible Paſſion, and I was very much afraid of him.

I ASKED *Don Fernando* ſome time after, what made him fall into ſuch a Paſſion? He told me he had Reaſon, and that I muſt never contradict them in what they ſay, nor talk of Religion; for they knew what they did, and were infallible.

ONE

ONE Day, *Don Fernando* ſoftly unawares opened the Door, and found me in Tears, which happened very often at thoſe Times, deploring my hard Fate, and praying to God to deliver me from thoſe Enemies of the Church I was brought up in, and ſend me and my Family into my native Country. He ask'd me what was the Matter? I told him, that I had been a praying to God, to deliver me from the Miſery I was in. He told me, I did not pray to the right God, pity'd my Condition, and went away.

AFTER I had been there twenty-ſix Weeks, *Don Baltazar* came to me, and bid me dreſs myſelf quickly. I was no ſooner out of my Dungeon, but he ty'd a Handkerchief about my Eyes. I ask'd him, what that was for? He told me it muſt be ſo; and as he was leading me along by the Hand, I remembered what the old Inquiſitor had told me, that there were Torments to make People confeſs the Truth, and how often he had threaten'd me, and thought it was now going to be put in Execution, which terrify'd me very much; but I ſtill truſted that God would give me Strength, to withſtand their Torments.

COMING to a Place where there are Gags, that they gag the Priſoners with when they torture them, to prevent their making a Noiſe, I heard a Voice that bid me ſtop and pull off my Clothes.

As I was pulling them off, I heard another ſay, keep your Coat and Waiſtcoat on, put down your Breeches, and pull out your Member; which accordingly I did, and they took hold of it, and it was twice examined by ſeveral Examiners; for I could hear ſeveral Voices, but could ſee no Body. They concluded I was not circumciſed, bid me put my Breeches up and be gone. *Don Baltazar* led me back to my Dungeon, and glad I was to

get

get off so; for I confess I was very much afraid of being tortured, nor did I like such Audiences.

WHEN I came to my Dungeon, I asked *Don Baltazar* if that was their Way of dispatching of People; that they might, at my first coming, have seen whether I was circumcised, without staying twenty-six Weeks. He fell a laughing, told me my Case went on very briskly and so shut the Door.

ABOUT a Month after, one Sunday Morning *Don Fernando* told me, that I must get myself ready; for I must go out of Goal, and return to my Family. Perceiving that he smiled, I thought he jested, and desired him not to jeer me in my Afflictions; but speaking seriously to me, he told me that the Barber would come presently, and that I must appear before the Lords, and a great many Gentlemen.

I CANNOT express the Joy I was in to hear such News. I fell a trembling and weeping for Joy; so that for a while I could not put on my Clothes; but recovering a little, I dress'd myself, and gave God hearty Thanks that it had pleased him to hear my Prayers.

SOME Time after being shaved, they came for me, but made me go bare-headed. *Don Baltazar* bid me not be afraid; for they would do me no Harm. I was very joyful, and told him, I was afraid of nothing, so I could but get out of the Place where I was; for had they given me my Choice, to go to the Gallies, or to stay in that dismal Solitude, I would have chosen the Gallies, where I might have seen and spoken with a Fellow-Creature.

WHEN I came into the Audience Room, I found it full of People, dress'd in ceremonial Robes, some with white Wands, and others with Halberts. Two Men immediately seized me, and made me kneel down before *Don Joseph Equarez*. At the same Time a Rope was put about my Neck, which

surprized

surprized me very much. *Don Joseph Equarez*, as I was kneeling down before him, spoke these Words to me:

"YOUR Cause has been seen and examined; go "along with those Gentlemen: You soon shall be "released."

THEY were about forty that led me through the Streets, and then to a Church. They placed me at the great Altar, fronting the Pulpit, where a Priest or a Jesuit came with a great many Writings in his Hand, containing my Accusations, which he read to the People; but little or nothing of the Defence I had made; but that I deny'd almost every thing, and that the holy Inquisition had done what she could in admonishing me to embrace the holy Faith of the Church of *Rome*, without which no Man can be saved; but I was such a pernicious Heretic, that I would not hearken to the Salvation of my Soul, and that the holy Tribunal had found me a great Enemy to the holy Faith. Then he declares, *That for these Crimes of which he stands convicted, the Lords of the holy Office have ordered him to be banish'd out of our Christian Dominions, upon Pain of two hundred Lashes, and five Years Gallies, if ever he returns into any of our Christian Parts; and have given Orders, that he shall receive two hundred Lashes, thro' the common Streets of this City.*

AFTER he had done reading to the People what he pleased, for there were a great many Lies in what he read, I was remanded back to my Dungeon.

AT Night, when *Don Baltazar* came to light my Lamp, I asked him, whether I must receive the two hundred Lashes that the Priest had spoke of? He told me, that the Lords were very merciful, and he believed that I might escape them, if I would change my Religion. I told him, that since I had endur'd so much, their Lordships might do what they pleased,

I would

I would not change. Then he told me, that I might change, and when I was at Liberty, I might live in my own Religion.

THE next Morning, about Ten of the Clock, I was brought down Stairs, and as I was there, in came the Executioner with some Ropes and a Whip. He bid me take off my Coat, Waistcoat, Wig, and Cravat. As I was taking off my Shirt, he bid me let it alone, he would manage that. He slipp'd my Body thro' the Collar, and ty'd it about my Waist. Then took a Rope and ty'd my Hands together, put another about my Neck, and led me out of the Inquisition, where there were numerous Crouds of People, waiting to see an *English* Heretic. I was no sooner out, but a Priest read my Sentence at the Door, as followeth:

"ORDERS are given from the Lords of the holy "Office of the Inquisition, to give unto *Isaac Martin* "two hundred Lashes, through the public Streets. "He being of the Religion of the Church of *England*, "a Protestant, a Heretic, irreverend to the Host, "and to the Image of the Virgin *Mary*, and so let it "be executed."

KNOWING what was to be done to me, I was not so frightened as when they blind-folded me. The Sentence being read, the Executioner mounted me upon an Ass, and led me in the Streets; the People huzzaing, and crying out, *An English Heretic! Look at the English Heretic, who is no Christian!* and pelting me. The Cryer of the City walked before me, repeating aloud the Sentence that was read at the Door of the Inquisition, the Executioner whipping me as I went along, and a great many People on Horseback, in ceremonial Robes, with Wands and Halberts, following of us.

As

As we passed along by the Market-Place, the People's pelting incommoded me very much, I thought I should be knocked off the Ass. I spoke aloud, and asked them, what Country I was in? They cry'd out, a Christian Country. To which I reply'd, those Ways are practised in *Barbary*, and not among Christians. I am a Christian as well as you are; if I have deserved to be chastised, I am in the Justice's Hands, let him do it, and not you.

A GREAT many People of the better Sort said, that I was in the right, and the pelting ceased in a great Measure; and a great many would hinder others from throwing at me, and bid me have Patience. I thank'd them very kindly, and told them, Thank God I have Patience. They were surprised to hear me talk *Spanish*, and pitied me very much. I shall ever thank God for giving me so much Patience as I had; for I was not at all concern'd, so great was my Joy, to find that God had graciously delivered me out of their barbarous and cruel Hands.

THE Show being over, which lasted about three Quarters of an Hour, I was brought back to the *Inquisition*. *Don Fernando* received me, and seemed to pity my Condition. I asked him, if that was the Mercy they practised there; and told him, that I was very well satisfied, and that for the Sake of my Religion, I was ready to receive a Thousand Lashes. My Cloaths being put on, I mounted up Stairs, and he lock'd me up in my Dungeon, where I gave God Thanks, that he had given me Strength to go thro' so many severe Trials; and prayed that he would vouchsafe to deliver me from my Enemies, and send me to my native Country.

SOME time after, *Don Baltazar* opened the close Door, and asked me, how I did? I told him that I was pretty well; but desired him to speak to the Lords, to let me have a Surgeon to bleed me; for th

the Weather being pretty hot; I was afraid that my Back would putrify, being very much ſwell'd and bruiſed; for they did not whip me with a Cat of Nine Tails, but with a Scourge made of Leather Thongs, three Fingers broad, and about the Thickneſs of the Sole of a Shoe, which draws no Blood, but bruiſes, and makes your Back ſwell very much. *Don Baltazar* told me, that he would do what he could to ſerve me. At Night he came, and told me, that the Lords would allow no Surgeons to bleed me. Then I deſired him to get me ſome Brandy to waſh my Back; which he accordingly did.

FOR ſeveral Nights, I could not lie upon my Back, for the Pain that I endured, my Body being very much bruiſed, by the pelting of the People. But my greateſt Pain was, that they did not baniſh me out of their Country, but ſtill detained me.

A FORTNIGHT after, *Don Fernando* bid me get my Things ready, that the Carrier would come for me, and that I muſt appear before the Lords, before I went. I quickly was ready, and felt no Pain, hearing thoſe Words. Some Hours after he came for me, and when I came before the Lords, they ſpoke to me thus:

Inq. Well, *Iſaac*, how do you do?

Mart. My Lord, I am very well, thank God, conſidering what has paſs'd, which your Lordſhip knows.

Inq. It is your Tongue that is the Occaſion; you might avoid it if you would.

Mart. My Lord, I am very well ſatisfied to have ſuffer'd what I have. I came here with a great deal of Sorrow; but I go with a great deal of Joy.

Inq. Have you heard any Priſoners talk one to another, ſince you have been here, in the Night, or at any other Time.

Mart.

Mart. No, my Lord, but there is an old Man in the next Dungeon to me, that speaks, and talks to himself in the Night, and sings sometimes; but I believe he has lost his Senses.

Inq. That old Man signifies nothing. You are going to *Malaga*, where you shall remain in Goal, till you can get a-board of an Heretick Ship; and you are never to return into these Christian Kingdoms. Do you remember what was read at Church, the other Day?

Mart. My Lord, I remember it very well; and if your Lordship had not banished me, I should not have lived in a Country where I had been so us'd; I am very well satisfied my Lord.

Inq. You must before you go, take an Oath, that you shall keep the Secret, and not reveal to any Body what has happened to you in your Case, nor what you have seen or heard, during the Time you have been here, and take Care what you say, that we hear nothing of it.

Mart. My Lord, it is very well, I will take care. [*I took my Oath.*]

Inq. What Money you have brought here shall be return'd to you, and when you come to *Malaga*, your Effects shall be returned to you.

I THANK'D his Lordship very kindly; and so Thanks be to God we parted.

WHEN I came down Stairs, into an Office, a Priest gave me the Money my Friend had given me, and begun to tell me, that it was a Pity such a Man as I was blind, and led away in Heresy; that I was certainly damned, without Remission, if I remained as I was; and so he run on. When I had got my Money, I made him a short Compliment; told him, that I was not blind, and that I was a Christian as well as he, but did not damn any Body; that I was forbid to talk about Religion, or else I

would give him an Anſwer: So I made him a low Bow, and went away with the Carrier, with a great Deal of Joy.

THREE Days after we arrived at *Malaga*, where I was put in a common Goal, amongſt the Malefactors, with a Pair of Fetters on. The Secretary of the *Inquiſition*, who was a Prieſt, came to ſee me, and asked me how I did? To which I replied, I was well; but thought it very hard to be uſed as I had been, and then to be put amongſt the Malefafactors. I deſir'd him to let me ſpeak with the Commiſſioner that had taken me up, but he ſtop'd my Mouth preſently, telling me, that I could not ſpeak with the Commiſſioner, that the holy *Inquiſition* had been very merciful to me, and that if he heard any Complaints, I ſhould be ſent back again. I humbly begg'd his Pardon, and deſired him to let me go aboard of ſome *Engliſh* Ship, that I might be gone out of the Country.

TO which he anſwered, To be ſure you muſt go. You are not a fit Man to live in this Chriſtian Kingdom, I will diſpatch you as ſoon as poſſible; and ſo went away.

MY Wife, whom I had not heard of ſince I was taken up, came to ſee me. I deſired her to go to ſome *French* Merchants, who were my Friends, and had great Intereſt with the Clergy, to ſpeak in my Behalf, that I might go aboard of ſome Ship; which accordingly they did; ſo that the Secretary came, and bid us pay what was owning to the Goal Keeper, and then conducted me to the Water-Side, forbidding me, upon Pain of going back to the *Inquiſition*, to ſet my Foot on Shore, or enter aboard any Ship, unleſs an Heretick one; for I was a dangerous Man in the holy Faith, and that he would have Spies to look over me. I made him a Compliment, and told him, I would obſerve what he ſaid, and deſired him

him to return my Effects to my Wife. He told me, he would ſee what could be done.

I WENT aboard of an *Engliſh* Ship, but had not been there above five or ſix Hours, but the Rupture happened between *England* and *Spain*, and the Ship that I was in, was taken, with many others that were there at Anchor, waiting for the Vintage, upon the Account of the Fleet under the Command of Sir *George Bing*, who deſtroy'd the *Spaniſh* Fleet near *Sicily*. I was carried with the Ship's Company, almoſt naked, to the Shore into a Priſon, where I was put into the Stocks all that Day. One of the Mates of the Ship, who had received a Wound on Board, by one of the *Spaniards*, was carried to the Hoſpital, where he died of his Wounds.

THE ſame Secretary of the *Inquiſition*, who had taken me out of Goal, and ſent me on Board came to ſee me. He told me not to trouble myſelf, nor to be afraid; that I ſhould not remain as Priſoner of War; that my Caſe was independent of what had happened between the two Crowns; that I ſhould not ſtay in *Spain* upon any Account; that I was baniſh'd by the *Inquiſition*, which is above the King, and was not a fit Perſon to live in a Chriſtian Country. He ſpoke to the Priſoners, that were *Roman* Catholicks, forbidding them to have any Converſation with me, for I was a ſtrong Heretic, and a dangerous Man. I was very glad to hear him talk as he did; for before, I was very much afraid I ſhould be ſent back to *Granada*, or on board ſome of their Gallies. I told him, there were ſome *Hamburgh* Ships in the Road, and if he pleaſed, I would go on board one of them. He told me that he would ſoon diſpatch me, and accordingly he came two Days after, making a ſad Complaint, that the *Engliſh* were very bad People to uſe their Fleet as they had done. Then he led

me to the Water-side, forbidding me, as before, to go on Board of any Ship, but a Heretic one; which accordingly I observed, and was very glad to get off so.

THE Ship I went aboard of, was a *Hamburgher*, where I staid about six Weeks in the Road, expecting that the Clergy would return my Effects to my Wife. But they still put her off, and at last began to threaten her; telling her, that I came off very well, and that the Inquisition had been very merciful to me, and bid her not be so troublesome. I ask'd Advice of my Friends that used to come on board to see me; and tho' they were *Roman* Catholics, they said very severe things against the Inquisition, and told me as Friends, that I might thank God I was so well delivered from their Hands; that in the same Inquisition they burnt a *French* Protestant alive, who would not change his Religion; and I have since seen and spoke with a Man, who was at *Granada* at that same Time, an saw him executed.

MY Friends advised me not to let my Wife ask the Clergy for any thing, for fear of some other Misfortune. As they had threatened to take away one of my Children, which my Wife was forced to send to *England* whilst I was in the Inquisition, I desired her to come on Board with the rest, for fear of the worst. They did return some small Matter, and so we came away. And they gave out, that they returned us every thing.

WHILST I was in the Inquisition, the Clergy were very busy about my Family, to make them change their Religion. They sent from the Church for my Children, and finding that my Wife had sent one of them to *England*, they gave her a severe Check, asking her, how she durst send one of her Children away without their Knowledge? and told her that I had changed, or would change my Religion; which was all the Talk at that Time at *Malaga*,

laga, as well among the Proteſtants as *Roman* Catholics. They told my Wife, that if ſhe would change her Religion, ſhe ſhould have the Effects returned to her, and I ſhould be ſet at Liberty; but ſhe remembering what I had oftentimes told her, that I would ſuffer Death before I would change, deſired them to excuſe her, and that when ſhe ſhould ſee me ſhe would reſolve them, but not before. Then they attaked the Children, and they ſaid, they would do as their Mother did.

SOME Time before I got out, there was a great Noiſe ſpread, that my Picture was to be burnt upon the Market-place at *Malaga*, and that my Body was alſo to be burnt at *Granada*; which frightened my Wife very much. But ſome good People aſſured her of the contrary, and told her what would happen to me, and that ſhe ſhould ſee me in a few Days, which happen'd accordingly, after I had been eight Months in their Hands. God grant that theſe happy Kingdoms may never feel the Diſmal Effects of Popiſh Government, and arbitrary Power.

SEVERAL worthy Biſhops and Clergymen having adviſed me to publiſh this Narrative, the Experience I have had of their Charity and Liberality, obliged me to follow their Advice. And as I am illiterate, I hope the Reader will have the Goodneſs to excuſe the Faults, as to the Method and Style, and to accept the following Certificates for a Concluſion.

THE Gentlemen who gave me the firſt Certificate, were moſt of them upon the Spot when my Misfortune happened to me. But the Reader will excuſe me, if, according to their Deſire, I avoid putting their Names in Print; which might probably involve them, if they ſhould remain there, in as troubleſome an Affair as I have already had with the Inquiſition.

"WE

"WE the under-written, certify by these Pre-
"sents, To all whom it shall, or may concern,
"that Mr *Isaac Martin* has lived amongst us during
"the Space of four Years in the *British* Factory of
"*Malaga*, in the Kingdom of *Andalusia* in *Spain*;
"during which Time, he and his Family have lived
"in good Reputte and Credit as a true *British* Subject,
"well-affected to the Protestant Religion, his King
"and Country; having to our Knowledge defended
"the same at divers Times, when attacked, against
"the *Spanish* and *Irish* Priests and Inhabitants that
"dwell there, which are very pernicious and disaf-
"fected People, against this present happy Govern-
"ment, which caused them all to ruin the said
"Mr *Isaac Martin*, by having him taken up, and
"put into the Inquisition; which they effected, by
"breaking down the Door at Nine of the Clock at
"Night, being about fifteen or sixteen Priests and
"Familiars in Arms, who seized him, and turned his
"Wife and Children out of Doors, plundered and
"ransacked his House of every Thing, put two pair
"of Fetters on him, mounted him on a Mule, and so
"sent him to *Granada* in the Inquisition, where he
"remained eight Months in a Dungeon, and suffer'd
"very much, untill it pleased God to bring him out,
"at the Instances of his most gracious Majesty King
"GEORGE. The Truth of which is hereby at-
"tested and signed at *London*, the twenty-first Day
"of *January*, in the Year of our Lord, 1719-20."

"BEING assured, by the Right Honourable
"Mr Secretary *Craggs*, that Mr *Isaac Martin*
"was put into the Inquisition in *Spain*, where he
"suffered great Cruelies, and was set at Liberty
"by the King's Interposition; and having seen a
"Certificate, signed by several other Persons of
"good

" good Credit, atteſting the Loſs he thereby ſuſtained,
" upon the Account of his Religion. We do think
" him a great Object of Charity, and as ſuch re-
" commend him to the Compaſſion of thoſe to
" whom he may apply for Relief.

W. Cant.
W. Ebor.
Joh. London.
Jonat. Wincheſt.
W. Ely.
Jo. Wigorn.
C. Norwich.
W. Sarum.
Tho. Ciceſtrenſis.
Fr. Roffen.
J. Aſaph.
Edm. Lincoln.
Hu. Briſtol.
Benj. Bangor.
Joh. Peterbor.

FINIS.

IN a ſhort Time will be publiſhed, *The Cruelties of the* Jeſuits *at* Thorn; being a Sequel to the *Hiſtory of the Inquiſition*, which will contain the Manner of their Executions; wherein particularly will be repreſented that remarkable Piece of Barbarity committed on the Proteſtants at *Thorn* in *Poland*; where the chief Magiſtrates were murthered in the Dead of the Night, by Torch-lights, in the Preſence of the *Jeſuits*. The whole is computed to contain Eight Sheets; however if it exceeds that Number, it ſhall be delivered compleat, with Copper-Plates, to embelliſh the Work, at the Price of 1 *s.* 6 *d.*

Prieſt, that like Devils laugh at Human Pains:
And Souls ne'er reckon, ſo they count their Gains,
LEE.

N. B. The incloſed Hiſtory contains one whole Sheet more than was propoſed, which with Chearfulneſs is added to the Work, without the leaſt Expence to the Subſcribers, in Order to render it acceptable.