

ANDREW DICKSON WHITE

RECORDS OF THE
SPANISH INQUISITION,
TRANSLATED FROM THE
ORIGINAL MANUSCRIPTS

Andrew Dickson White
Records of the Spanish
Inquisition, Translated from
the Original Manuscripts

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Содержание

PREFACE	4
HISTORICAL SKETCH OF THE INQUISITION	7
RECORDS OF THE SPANISH INQUISITION	13
TRIAL OF JUAN DURAN, FOR BLASPHEMY	45
AND WITCHCRAFT	
Конец ознакомительного фрагмента.	77

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PREFACE

THE manner in which the originals of the following work came into the hands of the translator may be described in a few words. These papers are a part of the Records of the Inquisition of Barcelona, and were obtained during the revolution which broke out at Cadiz in 1819.

The province of Catalonia, of which Barcelona is the capital, was one of the most forward and zealous to embrace the cause of freedom. Its inhabitants have, in all times, been distinguished for their daring and determined spirit, and their ardent love of liberty. The revolution moved with rapid strides from the Isle of Leon to the Ebro. On the twentyeighth of February, 1820, the governor of Tarragona received a summons to repair immediately to Madrid, and in a few days the insurrection burst out in the former place. On the fourteenth of March, two days after this, it exploded at Barcelona.

The first movement of the revolutionary party was to depose the Captain General of the province. This office was then held by Castañas, a royalist. His predecessor was General Villacampa, an officer of some distinction, who had been deprived of the captain-generalship, and banished to Mataró, a small town on the coast, for his attachment to liberal principles. Castañas was forced to resign, and Villacampa was conducted in triumph from his place of banishment to Barcelona, and reinstated in his dignity by the populace.

The government of the city being revolutionized, their next thoughts were directed to the Inquisition, the great engine of priestly oppression, and the object of dread and detestation to the friends of liberty, both political and religious. The vast and gloomy piles of this tribunal, which covered a spot of more than ten times the extent of the Massachusetts State Prison, had been too long the terror of the oppressed and restless Catalonians to escape distinguished notice on this occasion. The populace demanded, with loud cries, of the Captain General, that the Inquisitorial Palace should be thrown open. What answer was given by Villacampa to this demand, does not appear. A body of twenty thousand persons rushed to the Inquisition, stormed at the gates, and demanded admittance. Those within told them to wait a few minutes and the gates should be opened. This interval they improved to make their escape, and in a short time the populace, growing impatient, burst the gates and rushed in.

Every part of the premises was immediately filled. The

dungeons were broken open; the prisoners released, and the papers cast out at the windows. For several days these were thrown in great numbers about the streets of the city, and a small portion of them, after passing through various hands, came into the possession of a gentleman of this city, who at that period was travelling in Spain. These papers were forwarded to Boston in 1820.

It was thought that a publication of these documents would be received with much interest and satisfaction by the community, as nothing of the kind has ever before seen the light. There are indeed some authentic and well written compilations relating to this subject, as well as a few narratives given by persons who have been imprisoned in the dungeons of the Holy Office; but a copious and minute detail of the forms and proceedings observed in the trials and investigations of the Inquisitorial Tribunal, such as is afforded in the following pages, has never, till this moment, existed in print. Should the Holy Office again rear its head in Spain, perhaps the Fiscal and Calificadores might do the publisher and Translator of this work the honor to take some notice of their labors. It is to be hoped, however, that these most illustrious and apostolical Señores may not very soon have occasion to obtain for either of us any such notoriety.

Boston, June, 1828.

HISTORICAL SKETCH OF THE INQUISITION

THIS establishment had its origin in the endeavours of the Roman pontiffs for the suppression of heresy. In the year 1184, Pope Lucius II., alarmed at the appearance of the new religious sects in Dauphiny and Provence, called a great council at Verona, where a severe decree was issued against them, and the power of the secular princes called to aid in their discovery and punishment. In this decree we perceive the embryo of the Inquisition, although its proper foundation is commonly fixed some years later.¹

It was in France, in the year 1208, that it was first established, and took a distinct character under the direction of Pope Innocent III., who despatched legates into that country, with a power independent of the bishops, to persecute the heretics with the assistance of the secular arm. The unfortunate Albigenses, the objects of this persecution, were extirpated with fire and sword, and the death of thousands by massacres, tortures, and the funeral pile, signalized the commencement of the Inquisition.²

This was in the reign of Philip Augustus, during which the Inquisition appears not to have been in exercise beyond the limits

¹ Fleury, Hist. Ecclesiast.

² Sismondi, Litterature du Midi de l'Europe.

of Provence and Languedoc; but in 1255, at the request of Louis IX., it was established by the papal authority throughout the whole kingdom, with the exception of the territories of the Count of Poitiers and Toulouse.³ It did not however, obtain any permanent footing here, although the exact period of its discontinuance is not easy to ascertain. In 1560, the Cardinal of Lorraine made an effectual attempt to introduce it into France against the Protestants, which is the last time we find it mentioned in connexion with the history of that country.⁴

In 1224, it was established by Pope Honorius II. in all the States of Italy, except Venice and Naples. In 1289, it was established at Venice.⁵ It appears to have been in existence in the kingdom of Naples as early as 1269.⁶ There is no very frequent mention of it in the histories of that period, and we may conclude that it did not assume that sanguinary character in these countries, which marked its first existence on the other side of the Alps. It disappeared from all these parts, except the Papal States, before completing a long career.

It was in Spain that this terrible tribunal was destined to obtain the firmest footing, and exercise the bloodiest sway. Its establishment in this country may be dated at the year 1232, and it gradually made its way into all the principalities

³ Sismondi, *Hist. des Français*.

⁴ Fleury, *Hist. Ecclesiast.*

⁵ Daru, *Hist. de Venise*.

⁶ Giannone, *Storia di Napoli*.

of which this kingdom is composed, though not without a bloody resistance on the part of the inhabitants, who entertained the utmost horror of the Inquisition, and killed many of the Dominican Friars, who were its chief ministers, and the instruments of its establishment.⁷ In 1481, upon the union, under Ferdinand and Isabella, of the Kingdom of Castile and Arragon, the inquisitorial constitution was reformed and modified, with respect to its various limits of territorial jurisdiction, and also by the introduction of new and severe statutes and rules. This was called the *modern* Inquisition,⁸ and the pretext for its establishment was the persecution of the converted Jews, who were suspected of relapsing to their former faith. It afterwards took under its cognizance other heresies, and some civil offences. It is very clear that the people felt a decided aversion to it, which they manifested in violent tumults. Nevertheless force and terror overcame their resistance, and the domineering spirit of the Pope, the avarice of Ferdinand, and the fanaticism of the monks, succeeded in fastening the iron yoke of the Inquisition upon the necks of the Spaniards. It ran an uninterrupted career until abolished by Napoleon on the fourth of December, 1808.

The circumstances of its introduction into Portugal are too curious to be omitted. About the year 1540, there was in Spain, a monk of the name of Saavedra, who forged apostolic bulls, royal decrees, and bills of exchange, with so much accuracy,

⁷ Llorente, Hist. de la Inquisicion de Espana.

⁸ Mariana, Hist. de Espana. Llorente.

that they passed with every one for genuine. He succeeded so well as to pass himself off for a knight and commander of the military order of St Jago, the income of which, amounting to three thousand ducats, he received for the space of a year and a half. In a short time he acquired, by means of the royal deeds which he counterfeited, three hundred and sixty thousand ducats.

With a little prudence he might have remained undetected through life, but his successes tempted him to undertakings which led to his discovery. He fell in company with a Jesuit travelling to Portugal, with an apostolic brief for the foundation there of a college of that order. These two concerted measures for introducing the Inquisition as well as the Jesuits into Portugal. Saavedra forged letters from Charles V. to the King of Portugal, and a papal bull establishing the Inquisition in that country. This bull appointed Saavedra legate *a latere* for the purpose.

This daring and brazenfaced impostor then took upon him the character and costume of a Roman cardinal. He travelled with litters, silver dishes, and a train of attendants, levying money on his course by forging bonds. He sent his secretary to Lisbon with his bull and papers to prepare for his reception. The king despatched to the frontiers a distinguished nobleman to receive him, and he made his entry into Lisbon, where he spent three months, and was treated with the highest respect. He afterwards travelled through the kingdom, and completed the business for which he had made his visit. He was at last detected by the Inquisitor General of Spain and arrested. After a trial

by the Inquisition, he was sentenced to the galleys for ten years. The king added nine years more to the period. Almost all the establishments made by him in Portugal, were retained under the pretence that the Holy Office was necessary to persecute the Jews.

It has been the endeavour of the Spanish monarchs to extend it to every country under their dominion. The Emperor Charles V., whose zeal for the Inquisition has procured him the title of the Don Quixote of the Faith, established it in the Netherlands in 1522, and vast multitudes, who had embraced the Reformed religion, perished on its funeral piles. This bloody persecution was one of the means of exciting the revolt by which Holland was freed from the Spanish yoke.⁹ An attempt was also made by him to introduce it into Naples, but it encountered the most determined opposition. The Neapolitans rose in insurrection, massacred the Spaniards, and obliged the emperor to give over the project. About the time of its appearance in the Netherlands it was also established in the Spanish dominions in America. The first *autos de fe* were celebrated at Lima in 1639.¹⁰ The Portuguese carried it into their East Indian Colonies, fixing it at Goa in 1559.¹¹ In Brazil, however, it has never existed.

The modern history of the Inquisition must be familiar to every reader. Its abolition by Napoleon in 1808, its

⁹ Schiller, Abfall der Niederlande.

¹⁰ Llorente.

¹¹ Lafitau, Conquestes des Portugais.

reestablishment under Ferdinand VII. and its second overthrow by the Spanish people in 1820, are events too well known to need a recapitulation here.

RECORDS OF THE SPANISH INQUISITION

TRIAL OF PEDRO GINESTA, NATIVE OF THE VILLAGE OF ST QUINTI, IN THE DIOCESE OF ST FLOR, FOR EATING BACON ON A PROHIBITED DAY

IN the Royal Palace of the Inquisition of Barcelona, on the fourth day of September, one thousand six hundred and thirtyfive, present, the Inquisitor Dr Domingo Abbad y Huerta, officiating alone in his morning audience; having examined the information received against Pedro Ginesta, native of the village of St Quinti, diocese of St Flor, and Joan Mella, of the village of St Maurion, parish of Xauvinar, diocese of Clermont, in the kingdom of France, by occupation both braziers, the same being in custody of the Commissioner of Salas in the prison of Agna Villa,—ordered, that the abovementioned persons be transferred to the secret prison of this palace of the Inquisition,¹²

¹² As soon as the crime of suspicion of heresy was established in the preliminary accusation, the Inquisitors ordered the arrest of the delinquent. From that moment there were neither privileges nor shelter for him. Whatever might be his rank, he was seized in the midst of his family and friends, and no one dared to offer the least

and that their trial be instituted in form; also ordered, that the Commissioner aforesaid be instructed to attest *ad perpetuam* the evidence of the witnesses, ascertain the identity of the persons whom they depose against, and whether the said prisoners be the persons whom they charge with having eaten bacon on St Bartholomew's eve, notwithstanding the prohibition; also that the said prisoners, after the business of the deposition is despatched, be conveyed with care by the hands of the several Familiars, to the prison of this Inquisition.

For which purpose let the necessary measures be taken.

Before me—

Mattheo Magre, Sec'y.

resistance. From the instant he was in the hands of the Inquisition not an individual was allowed any communication with him, he was abandoned by all the world and deprived of every species of consolation. Wo to the compassionate mind that dared to show any sympathy for a victim of the Inquisition. The accused was plunged into a frightful dungeon till the Inquisitors saw fit to interrogate him. In the mean time the officers of the Inquisition proceeded to the dwelling of the accused, and drew up an inventory of all his goods, which were immediately seized. His creditors lost their debts; his wife and children were left in the most pitiable desertion; wives and daughters the most virtuous and accomplished, have many times been seen reduced to the horrible necessity of gaining a wretched existence by prostitution, occasioned by their destitute state and the contempt attached to them from being connected with a person apprehended by the Holy Office. After he had passed many days and even months in prison, the Inquisitors caused him to insinuate, by means of the jailor, that he demanded audience; for it was a constant practice of this Tribunal to contrive that the accused should be the person to demand. The prisoner, appearing before his judges for the first time, they questioned him as if they did not know him, and engaged him by the most crafty methods, to acknowledge his crime. *Llorente Hist. de la Inquisition.*

In the town of Tresp, bishopric of Urgel, on the twentyfifth day of August, one thousand six hundred and thirtyfive, in the morning, before the Licenciado Joan Torroella, Presbyter Commissary of the Holy Office of the Inquisition in the town of Salas,—appeared according to summons and swore formally to declare the truth, a man who asserted his name to be Joan Compte, a native and resident of the town of Talarn, in the abovementioned bishopric, of age as he stated, fiftyfive years or thereabout.

Questioned, if he knew or conjectured the cause of his being summoned to appear.

Answered, that he neither knew nor conjectured.

Questioned, if he knew or had heard that any person had spoken or done anything which was, or appeared to be, contrary to our holy Catholic Faith, and evangelical doctrine preached and taught by the holy Catholic Roman Church, or against the just and free exercise of the Holy Office.

Answered, that he knew nothing of the matters respecting which he was questioned, except that on the eve of St Bartholomew last, being in the town of Timian in the abovementioned bishopric of Urgel, he went to the tavern of Pitieu, and saw there a man, by occupation a brazier, with a grey beard, which person was well known to the deponent, he having seen and entertained him in the town of Calan, where he exercised his trade and had labored for the deponent. The

name of this person deponent did not know, never having heard it mentioned. At the same place was a young man whom the said brazier stated to be his journeyman. These two were sitting at table and eating soup, which, being despatched, deponent saw the said person empty an earthen dish of bacon and onions into a frying-pan, and the said brazier asked deponent if he would eat with him, to which he replied that it was the eve and fast of St Bartholomew, at which time it was forbidden by the church to eat such food. Notwithstanding this, the said brazier and his servant did, in the presence of the deponent, eat the said bacon and onions, a small portion of which was observed to remain in the dish. This remnant the said persons placed on a piece of bread and presented it in a plate to the hostess. This done, the brazier and his servant went away to the *plaza* of the town, and deponent remained in the tavern with the hostess abovementioned. This is the truth according to the oath of the witness, and being read in his presence, is declared by him to be correctly written. Witness declares that he does not make this statement out of malice to any one. Secrecy being enjoined upon him, he promised to observe it; and he being unable to write, I, the said Commissary, sign in his name.

Joan Torroella, Commissary.

In the town of Semiana, bishopric of Urgel, on the twentyeighth day of August, one thousand six hundred and thirtyfive, in the morning, before the Rev. Sr. Licentiate Joan

Torroella, Presbyter Commissary of the Holy Office in the town of Salas, appeared according to summons and swore formally to declare the truth, a woman calling herself Geronima Aymara, wife of Pedro Aymar y Piteu, husbandman, native and resident of the town of Semiana, of age, as she stated, forty years or thereabout.

Questioned, if she knew or conjectured the cause of her being summoned to appear.

Answered, that she supposed it to be in order to learn whether some persons had eaten flesh in her house on the eve of St Bartholomew the Apostle, respecting which she could state, that on the time specified, two persons had been at her house, of whose names she was ignorant, but remembered that one was an old man and the other a youth, both by occupation braziers; the said youth asked witness to cook for them a dish of salted bacon which sat upon a table. Witness demanded in reply why they wanted to eat bacon on that day. The young man repeated his demand to have the bacon cooked for they meant to eat it. Witness answered that she was unwilling, as it was at such a time. The young man again demanded to have the bacon cooked, and told her to put onions along with it in the pot. Whereupon witness proceeded to cook the bacon, adding one *dinero's* worth of onions, which she bought for that purpose. Having done this, she placed the victuals on the table before the said persons, and at this moment entered Juan Compte of the town of Talarn; as witness was baking on that day and was obliged to attend to her

oven, she did no more than set the victuals on the table before the said persons, and being asked by Juan Compte for something to eat, answered that he must wait till she returned from the oven, which he did, and upon her return she found the above two persons at table, one of whom ordered her to take away what remained of the meat, and witness saw that there was left a bit of the bacon and a few mouthfuls of the onions she had cooked, the bacon being thrust into a piece of bread. After this the two persons aforesaid left the house, having been seen to eat their meal by the abovementioned Joan Compte, who was present all the time. Furthermore witness stated, that she believes she heard her husband say, on the evening of the Wednesday before, that he heard the above persons declare they meant to eat that piece of bacon, which they had procured, the next day, which was St Bartholomew's, as aforesaid, and that her husband replied, they could not, as it was a fast. This is the truth according to the oath of the witness, and being read in her presence is declared by her to be correctly written. Witness further states that she does not make this declaration out of malice to any one. Secrecy being enjoined upon her, she promised to observe it; and she, not being able to write, I, the said Commissary, sign in her name.

The Licentiate

Joan Torroella, Commissary.

In the village of Sanserin, parish of Semiana, in the morning, before the abovementioned Licentiate Commissary

Joan Torroella, appeared according to summons and swore formally to declare the truth, a woman calling herself Isabel Ramoneda, wife of Pedro Ramoneda, husbandman, a resident of the said village of Sanserin, of age, as she stated, thirty years or thereabout.

Questioned, if she knew or conjectured the cause of her being summoned to appear.

Answered, that she supposed it to be for the purpose of ascertaining whether certain Gascons had eaten flesh in Semiana, on last St Bartholomew's eve, concerning which, she could state, that on Thursday last, which was St Bartholomew's day, there came to her house in the evening a Gascon, whom she believes to be named Pedro, an old man, and by trade a brazier. He had come, as he stated, from the town of Semiana; and standing at the door of the house of this witness, there passed by the servants of Francisco Rocabrana, apothecary of Semiana, when the said Gascon demanded of the lads whether they knew if the young man who had been apprehended at Semiana, was released, to which they replied, 'No,' and cried out 'Ha! Lutheran, eat meat on a fast day!' The lads having passed, he said to witness that he had been eating, and that he was sorry or not sorry, witness does not remember which of the two. No other person was present. This is the truth according to the oath of the witness, and being read in her presence is declared by her to be correctly recorded. Witness declares that she does not make this statement out of malice towards any one. Secrecy being enjoined upon her, she

promised to observe it. She being unable to write, I, the said Commissary, sign in her name.

The Licentiate

Joan Torroella, Commissary.

In the village of Sanserin, on the same morning, appeared according to summons and swore formally to declare the truth, a man calling himself Juan Monco, husbandman, native and resident of the village abovementioned, of age, as he stated, twenty years or thereabout.

Questioned, if he knew or conjectured the cause of his being summoned to appear.

Answered, that he supposed it to be for the purpose of learning whether certain Gascons had eaten flesh in the town of Semiana on the eve of St Bartholomew last, concerning which he could state, that on the evening of the said day of St Bartholomew, being near the house of Pedro Ramonera, where there was a Gascon, whose name was unknown to the witness, which Gascon was an old man, corpulent, and by trade a brazier, there passed by the servant of the apothecary Rocabruna, of Tremp, whose name is unknown to witness. This servant of Rocabruna was heard by the deponent to say to the said Gascon, 'Ha, Lutheran! eat flesh on a fast day!' And deponent heard the said Gascon reply, 'Yes, I have eaten,'—but does not know whether this was heard by the said servant of Rocabruna. This is the truth according to the oath of the deponent; and, being read in his presence, is declared

by him to be correctly recorded. Deponent further states that he does not make this declaration out of malice to any one. Secrecy being enjoined upon him, he promised to observe it; and being unable to write, I, the said Commissary, sign in his name.

The Licentiate,

Joan Torroella, Commissary.

In the town of Semiana, at the same time, before me the said Licentiate and Commissary, Joan Torroella, appeared according to summons and swore formally to declare the truth, a man calling himself Pedro Aymar y Piteu, native and resident of the above town of Semiana, of age, as he stated, fiftysix years or thereabout.

Questioned, if he knew or conjectured the cause of his being summoned to appear.

Answered, that he supposed it to be for the purpose of learning whether certain Gascons had eaten flesh in his house on the day of St Bartholomew last, concerning which he had been informed by his wife that the two Gascons referred to, had stopped at his house, and eaten meat on that day. He furthermore stated that the said Gascons, whose names he knew not, as he had never seen them before, being at supper at his house the evening previous, which was Wednesday, one of the said Gascons being an old, and the other a young man, both braziers,—the old man said to the wife of the deponent that he meant to have some meat the next day, which was St Bartholomew's, and wished her

to cook some salted bacon. Whereupon deponent replied, they could not, as it was a fast. The old man answered that they meant to eat notwithstanding, which induced the deponent to believe that he had a license to eat meat, or had some infirmity; on which account he made no more remonstrances, and on the evening of the same day, returning home from his work, his wife informed him that the Gascons had eaten meat, and that the old man had gone away, and the young man was taken and carried to prison. This is the truth according to the oath of the witness, and being read in his presence is declared by him to be correctly recorded. Witness further states, that he does not make this declaration out of malice to any one; and secrecy being enjoined upon him, he promised to observe it. From his inability to write, I, the said Commissary, sign in his name.

The Licentiate,

Joan Torroella, Commissary.

On the seventeenth day of September, one thousand six hundred and thirtyfive, at three o'clock in the afternoon, Pedro Ginesta, of Auvergne, bishopric of St Flor, was by order of the Inquisitors put in the secret prison of the Inquisition and intrusted to the care of P. Fontanella, Alcayde of the said prison, who examined the prisoner and allowed him nothing prohibited by his instructions. The articles found upon him, were, two shirts, a pair of breeches, a purse, one *dinero* and three *sueldos*, which have been given in charge to the Camara de Pablo.

FIRST AUDIENCE

In the Royal Palace of the Inquisition of Barcelona, on the eighteenth day of September, one thousand six hundred and thirtyfive, the Inquisitor, Doctor Domingo Abbad y Huerta being at his morning audience, ordered the prisoner to be brought from his cell; who, being produced, was sworn to declare the truth on the present as well as on all other occasions till the decision of his trial. He was also sworn to observe secrecy with respect to everything which he might see, hear, or learn, and everything which should befall him.

Questioned, what was his name, age, occupation, birthplace, residence, and the period of his arrestation by this Holy Office.

Answered, that his name was Pedro Ginesta, by occupation a brazier, native of the village of Orliach, bishopric of St Flor, in the kingdom of France, residing at Orcan, in Catalonia, having exercised the trade of a brazier in that country more than fourteen years, of age eighty years or thereabout, and that he was arrested by a Commissary of the Holy Office, yesterday, in the town of Salas.

Questioned, who was his father, grandfather, paternal and maternal, and wife; who were his uncles, brothers, and children;

what were their occupations, birthplaces, and residences. [*Here follows a long account of the prisoner's relatives, in answer to the particulars specified.*]

Questioned, what was the origin and descent of his ancestors and collateral relatives, and whether any one of them had been punished or put under penance by the Holy Office of the Inquisition.

Answered, that all his relatives were old Roman Catholic Christians,¹³ and that no one of them had ever been punished or sentenced by the Holy Office up to the present day.

Questioned, if he was a baptized and confirmed Catholic, and made it a practice to attend mass, go to confession, and receive the sacrament at such times as are prescribed by the Holy Catholic Mother Church; at what time he last attended mass, and

¹³ 'The least mixture of African, Indian, Moorish, or Jewish blood taints a whole generation. Nor does the knowledge of such a fact die away in the course of years, or become unnoticed from the obscurity and humbleness of the parties. Not a child in this populous city (Seville) is ignorant that a family, who, beyond the memory of man, have kept a confectioner's shop in a central part of the town, had one of their ancestors punished by the Inquisition for a relapse into Judaism. I well recollect how, when a boy, I often passed that way, scarcely venturing to cast a side glance on a pretty young woman, who constantly attended the shop, for fear, as I said to myself, of shaming her. A person free from tainted blood is defined by law, '*Christiano viejo, limpio de toda mala raza.*' *An old Christian, free from all bad race and stain.* The severity of this law, or rather of the public opinion enforcing it, shuts out its victims from every employment in church or state, and excludes them even from *fraternities*, or religious associations, which are otherwise open to persons of the lowest ranks. I verily believe that were St Peter a Spaniard, he would either deny admittance into heaven to a people of tainted blood, or send them to a retired corner, where they might not offend the eyes of the *old Christians.*' *Doblado's Letters from Spain.*

from whom he received the holy sacrament.

Answered, that he was a baptized and confirmed Christian, having by the grace of God been baptized in the church of Santanti, metropolitan of the suffragans of Caberna and other places, and that he knew himself to have been confirmed by a bishop named Panlaza in the city of Huerca in Arragon, or Poroteo, bishop of that kingdom, more than forty years since, in the cathedral; that he remembered the fact of the confirmation very well, being then of full age; that he hears mass every Sunday and holiday, except when he is travelling; that he confesses and communicates at every time fixed by the Holy Mother Church; that he has certificates to this effect; that he believes the last time he confessed was on Passion Week last, in the town of La Puente de Montania, to a priest of that church; that he does not remember the name of the person from whose hands he received the sacrament. The prisoner then made the sign of the cross, invoking the Father, Son, and Holy Ghost, and repeated the four prayers and general confession correctly in Latin, and stated that he knew nothing more of the christian doctrine.

Questioned, if he could write, or read, or had studied any science or faculty.

Answered, that he could neither write, nor read, nor had he studied any science or art.

Questioned, if he had ever left the kingdoms of Spain since his first arrival, or had any dealings with people of equivocal faith.

Answered, that he had exercised his trade of a brazier

for more than sixty years, in the kingdoms of Catalonia and Arragon, visiting at times his home in France, where there are no Lutherans, nor any persons of equivocal faith.

Questioned, what were the events of his life.

Answered, that he was born, as above stated, in the village of Orliach, and remained with his father till twenty years of age assisting him in his profession of a brazier; that he had passed his life in France, Arragon, and Catalonia, his father having brought him while a boy into this country, where he died, and left him, sixty years since, in the town of Erla, near Gea, in Arragon, working all this time in various places, where he became well known; that his wife had never been in Spain at any time.

Questioned, if he knew or conjectured the cause of his imprisonment.

Answered, falling on his knees, weeping, and beating his breast, that he had committed an offence against our Lord by eating bacon on the eve of St Bartholomew in the village of Semiana, and that it was true he had been told on the day previous, by the hostess of the house where it was done, that the next day was a fast, but not remembering this intimation, he had, while the hostess was gone out of the house to her oven, eaten of the same in company with a certain youth of fourteen or fifteen years of age, a native of the bishopric of Clermont in France, who had come to work with him two days before; and that while they were eating, the hostess returned and again reminded him that it was the fast of St Bartholomew, and they ought not to eat

it, upon which they immediately abstained from eating; that they were both arrested and brought on the road to Barcelona under guard of one man, the youth with his hands tied; that on arriving near a wood he escaped notwithstanding the exertions made by the guard, who raised the neighbourhood to search for him; and if in this he had offended our Lord, he begged for pardon and mercy.

The prisoner was then informed, that, in this Holy Office, it was not customary to apprehend any person without sufficient information that he had said, done, or witnessed the commission of something really or apparently offensive against God our Lord, or against his Holy Catholic faith and evangelical law, taught and preached by the Holy Mother Roman Church, or against the just and free exercise of the Holy Office; consequently he was to understand that he was imprisoned on account of some such information, and he was admonished on the part of God our Lord, and the glorious and blessed Virgin Mary, to recollect himself and confess his offences without concealing anything relating either to himself or any other person, and without uttering false testimony against any one; by doing all which, his trial should be dispatched with all brevity, and decided with that mercy which is shown by the Holy Office to all those who confess freely; otherwise, justice should be executed.

Answered, that he had nothing more to say, and the above being read to him, he declared it to be the truth according to the oath which he had sworn, and that he had nothing to

alter or diminish from what is therein contained, and with this admonition, to bethink himself well, and declare the truth, he was remanded to prison.

Dr Domingo Abbad y Huerta.

SECOND AUDIENCE

In the Royal Palace of the Inquisition of Barcelona, on the nineteenth day of September, one thousand six hundred and thirtyfive, the Inquisitor, Doctor Domingo Abbad y Huerta being at his morning audience, presiding upon affairs of justice, ordered the above Pedro Ginesta to be brought out of prison, which being done, and the prisoner present, he was

Questioned, if he remembered anything relating to his affair which he was bound to divulge, with all truth, to discharge his conscience.

Answered, that he had nothing more to say.

The prisoner was then admonished on the part of God our Lord, &c. [*The whole repeated as above.*]

Answered, that he had nothing more to say; and being admonished to bethink himself well, and declare the truth, he was remanded to prison.

Before me—

Miguel Rodriguez.

THIRD AUDIENCE

In the Royal Palace of the Inquisition of Barcelona, on the twentieth day of September, one thousand six hundred and thirtyfive, the Inquisitor, Dr Domingo Abbad y Huerta being at his morning audience, ordered the above Pedro Ginesta to be brought from his prison, which being done, and the prisoner present, he was

Questioned, if he remembered anything relating to his affair which he was bound to divulge, in all truth, and to discharge his conscience.

Answered, that he had nothing more to say.

The prisoner was then informed that in the audiences which had already been given, he had been admonished on the part of God our Lord, &c. [*The whole repeated as before.*]

Answered that he had nothing more to say.

The prisoner was then notified that the Promotor Fiscal¹⁴ of this Holy Office had an accusation to bring against him, before which he would do well to declare the whole truth, as he had already been admonished, in which case, he would experience more fully the mercy which the Holy Office ever extends to those who confess freely; otherwise the Fiscal would attend and

¹⁴ Attorney General.

proceed to the accusation.

Straightway appeared Doctor Francisco Gregorio, Promoter Fiscal of this Holy Office, and presented the accusation, signed by himself, against the said Pedro Ginesta, making oath that it was not done out of malice; which accusation was as follows:—

ACCUSATION

I, Doctor Francisco Gregorio, Fiscal of this Holy Office, appear before your Excellency, and accuse criminally, Pedro Ginesta, brazier, a native of the village of Orliach, bishopric of St Flor, in Ubernia, in the kingdom of France, resident in this principality, attached to the secret prison of the Inquisition, and now present,—stating that the said person, being a baptized and confirmed Christian, and enjoying the graces and benefits which such persons do and ought to enjoy, not having the fear of God before his eyes, but regardless of his own conscience and the justice administered by your Excellency, has committed offences against our Holy Faith, by saying and performing things which savour of the heretic Luther, in the manner following.

The said prisoner being in a certain part of the village of Semiana in the bishopric of Urgel on the fast of St Bartholomew last, in company with another certain person, did cause to be cooked a dish of bacon and onions; and, being reminded to take heed, for it was a fast, and such food was forbidden, replied by ordering the meat to be cooked,

and in fact when the said meat was cooked, did proceed to eat the same, in company with the other person mentioned, and notwithstanding he was informed by another person while eating, that it was St Bartholomew's day, and a fast, at which time it was not allowed to eat such food, the said prisoner continued to eat the remainder of the said bacon.

Furthermore, the said prisoner being of a nation infected with heresy, it is presumed that he has on many other occasions eaten flesh on forbidden days, after the manner of the sect of Luther, and committed many other offences against our Holy Faith, besides knowing that others have committed the same offences, and the said prisoner having been admonished by your Excellency to declare the truth, has not done it, but has perjured himself.

For which reasons I entreat your Excellency that full evidence being given to my accusation, or to such a part of the same as shall suffice for the ends of justice in the decision of the present case, your Excellency will declare my accusation proved, and the said Pedro Ginesta guilty of the above offences, imposing upon him the heaviest punishments fixed by statute upon the said offences, and ordering them to be executed upon his person and goods, as a penalty to himself and an example to others; and that the prisoner, if it be found necessary, be put to the torture, and that the same be repeated till he confess the whole truth both of himself and others.

And I formally swear that I do not bring this accusation out of malice, but solely to accomplish the ends of justice,

which I now request at your hands.

Dr Francisco Gregorio.

This accusation having been presented and read, the said Pedro Ginesta was formally sworn to declare the truth in answer to every interrogatory relating thereto. The accusation being read over, article by article, he answered as follows:—

To the head of the accusation, he answered that he was the same Pedro Ginesta whom the Fiscal accuses, but had never committed any offence against our Holy Catholic Faith, nor done, nor said anything which pertained to the sect of Luther or any other heresy.

To the first article he answered, confessing that he had eaten bacon and onions on the said eve of St Bartholomew, and that although it was true he had been reminded that it was a fast, he had forgotten it, and on being again told of it while at his meal he immediately left off eating; that the person who ate with him was a young man, son to Borbon Merchante; that he did not do the above act out of disrespect to the Church or its precepts, well knowing that it was forbidden to eat flesh on such days, which regulation he had observed throughout his life, and remained in the determination to observe, believing in all the doctrines taught by the holy Catholic Roman Church. Here the prisoner fell upon his knees and declared that he had offended through forgetfulness.

To the second article he answered, that he had never at any other time committed the same offence, nor had he concealed the

truth as to this point, either respecting himself or his companion, being an obedient son of the Church.

To the conclusion of the accusation, he answered that even if he were put to the torture, he could not declare anything further, and that he had offended, not from any bad intention, but through forgetfulness, occasioned by his great age.

The above is the truth according to the oath of the prisoner, and being read in his presence, is declared by him to be correctly recorded.

*The Inquisitor,
Dr Domingo Abbad y Huerta.*

Before me—

Miguel Rodriguez.

The Inquisitor then ordered him a copy of the accusation that he might, within three days, make arrangements for his trial and defence by conferring and agreeing with one of the lawyers who are counsel for those persons tried by the Holy Office, namely, Doctor Magrina, priest, and Micar Morato, giving the prisoner liberty to make choice of either. The prisoner made choice of Dr Magrina, on which the Inquisitor ordered him to be summoned. The audience then closed, and the prisoner being admonished was remanded to prison.

Before me—

Miguel Rodriguez.

AUDIENCE FOR COMMUNICATION OF THE ACCUSATION AND EVIDENCE

In the Royal Palace of the Inquisition of Barcelona, on the twentieth day of September, one thousand six hundred and thirtyfive, the Inquisitor, Dr Domingo Abbad y Huerta being at his morning audience, ordered the above Pedro Ginesta to be brought from prison, which being done, and the prisoner present, he was

Questioned, if he remembered anything which he was bound to declare, according to the oath he had sworn.

Answered, that he had nothing more to say.

The prisoner was then informed that Dr Francisco Magrina, whom he had selected for his counsel, was present, with whom he might confer, and make arrangements for his defence.

Dr Francisco Magrina was then sworn *in verbo sacerdotis*, to defend well and faithfully the said Pedro Ginesta, to inform him if his case was not on the side of justice, to do everything which a good advocate is bound to do, and to preserve secrecy throughout.

Then were produced and read, the several confessions of the said Pedro Ginesta, made from the eighteenth of this month to the present time, with the accusation, and the answers of the prisoner. These he examined, and conferred with the prisoner respecting his case, counselling him, as the best defence which

could be made, to confess the whole truth, and if he had been guilty of any offence, to beg for pardon; by which means, he might obtain mercy.

The said Pedro Ginesta replied that he had declared the whole truth as appeared by his confessions, that beyond this he denied everything contained in the accusation, and in consequence begged to be acquitted and set at liberty.

The Inquisitor then ordered a copy of the above to be given to the Promoter Fiscal of the Holy Office, who declared, that, confining himself to what he had stated in his accusation and to the matter contained in the confession of the prisoner, he requested that they might proceed to the proofs. The Inquisitor replied that the cause should be judged definitively, and the proofs on both sides received *salvo jure impertinentium et non admittendorum*, according to the style of the Holy Office, and the same was notified to both parties.

The Promotor Fiscal then declared that he reproduced the testimony which had been received and registered against the said Pedro Ginesta in this Holy Office, which testimony he desired might be examined and ratified in form; and also that all other necessary investigations might be made and the testimony published; whereupon the audience closed, and the prisoner being admonished to bethink himself well, and declare the truth, was remanded to prison.

Before me—

Miguel Rodriguez.

AUDIENCE FOR THE PUBLICATION OF THE TESTIMONY

In the Royal Palace of the Inquisition of Barcelona, on the sixth day of October, one thousand six hundred and thirtyfive, the Inquisitor, Dr Domingo Abbad y Huerta, being at his morning audience, ordered the above Pedro Ginesta to be brought from the secret prison, which being done, and the prisoner present, he was

Questioned, if he remembered anything which he was bound to declare according to the oath he had sworn.

Answered, that he had nothing more to say.

The prisoner was then informed that the Promotor Fiscal of the Holy Office had requested a publication of the testimony against him, before which it would be well for him to declare the whole truth, as this would cause him to experience more benignity and mercy.

Answered, that he had nothing to add to his former confessions; that it was true that he had eaten bacon on St Bartholomew's eve, but had done it through ignorance, not knowing it to be a fast; that he begged pardon for his offence, having all the rest of his life conducted in a different manner.

Straightway appeared the Promoter Fiscal and requested publication of the testimony against the said Pedro Ginesta according to the style of the Holy Office. The Inquisitor

ordered the publication to be made, concealing the names of the witnesses and other circumstances which might cause their persons to be known, according to the orders and style of the Holy Office, which was done in the manner following.

Publication of the testimony against Pedro Ginesta, native of the village of St Quinti, diocese of St Flor, in the kingdom of France.

A certain witness, sworn and qualified in the proper time and manner in the town of Tremp, bishopric of Urgel, on a certain day of the month of August, in the present year sixteen hundred and thirtyfive—declares, &c. [*Here follows the testimony of Joan Compte as given before.*]

Another witness sworn and qualified in the proper time and manner in the town of Semiana, &c. [*Here follows the testimony of Geronima Aymar.*]

Another witness &c. [*All the other testimony repeated.*]

The above testimony having been published, an oath was exacted from the prisoner to declare the truth in answer to the testimony aforesaid, article by article, and the same having been read to him *de verbo ad verbum*, he answered as follows;—

To the first article he replied that it was true he had eaten the bacon, but had done it through ignorance, having forgotten that it was St Bartholomew's eve, as he had already confessed, and that on being apprised of the same, he had left off eating.

To the second article he answered that the hostess might possibly have said what she states, but that he had no recollection

of it.

To the third article he answered that he repeated his former declaration that he was a Catholic Christian, and had he known it to be the fast of St Bartholomew, should not have eaten upon any account.

To the fourth article he answered by referring to the confession which he had already made, and declared that he did not remember having been warned by any one.

To the fifth article he answered by referring to his confession, and declared that beyond this he denied everything sworn to by the witness.

The above is the truth according to the oath of the prisoner, and the same having been read in his hearing is declared by him to be faithfully recorded,

Dr Domingo Abbad y Huerta.

Before me—

Damian Fonolleda, Sec'y.

The Inquisitor then ordered the prisoner to be furnished with a copy of the above publication, that he might, with the assistance of his counsel, make arrangements for his defence, whereupon the prisoner was admonished, and remanded to prison.

AUDIENCE TO COMMUNICATE THE PUBLICATION

In the Royal Palace of the Inquisition of Barcelona, on the ninth day of October, one thousand six hundred and thirtyfive, the Inquisitor, Dr Domingo Abbad y Huerta being at his morning audience, ordered the above Pedro Ginesta to be brought from prison, which being done, and the prisoner present, he was

Questioned, if he remembered anything which he was bound to declare in discharge of his conscience, according to the oath he had sworn.

Answered, that he had nothing more to say.

The prisoner was then informed that Doctor Francisco Magrina, his counsel, was present, with whom he might communicate and take measures for his defence. The publication of the testimony against the prisoner, with his answers to the same, were then read to the said Dr Francisco Magrina, who proceeded to confer with the prisoner about his defence. Having done this he received from the hands of the prisoner a sheet of paper, upon which he drew up articles of defence which were then read to the prisoner and he declared that he made a formal presentation of the same. Here follows the defence.

DEFENCE

‘Although Pedro Ginesta, a native of France, and by trade a brazier, has no necessity for any defence against the charges brought against him by the Promotor Fiscal of this Holy Office, as may be clearly seen from the testimony; nevertheless, for greater security, and with an express declaration that his impeachment of the testimony of the witnesses against him, is not occasioned by a desire to injure them, but solely to defend himself, he states the following.

‘1st. He confesses that he has committed an offence, but denies that he ought to receive any ordinary or extraordinary punishment for the same, which is the truth, because,

‘2d. Although it be the fact that he ate meat on St Bartholomew’s eve last, yet it is not the fact that he did it through malice, or from the intention to transgress the ordinances of the Church; which declaration is the truth.

‘3d. The said Pedro Ginesta has, in consequence of his occupation, spent his life in travelling from one place to another, attending mass where he happened to be on Sundays and holidays, not being able to give more attention to the duties of religion; and in consequence has been ignorant of the fast days, by not hearing them announced; which is the truth.

‘4th. For this reason, and being ignorant that a fast was prescribed on St Bartholomew’s day, he declares he should not

have eaten, had he known the same; which is the truth.

‘5th. Although it be true he was informed that he ought not to eat flesh at that time, as it was St Bartholomew’s eve, yet those present suffered him to eat, notwithstanding, and made no remonstrances; which is the truth.

‘6th. The said Pedro Ginesta, besides being a person of simple understanding, is very aged, being more than eighty years old, at which time the memory is apt to fail, as old age is a *species infirmitatis*; which is the truth.

‘7th. The said Pedro Ginesta did not offend through malice, but solely from ignorance, *quod de jure excusari solet, et verum*.

‘8th. The said Pedro Ginesta, although a Frenchman by birth, is a good Christian, and, as such, has always punctually adhered to every obligation by which a good Christian is bound; which is the truth.

‘9th. On the above accounts, the said Pedro Ginesta ought to be acquitted by your Excellency, and released from the prison in which he is at present confined, experiencing mercy at your hands; *vel alias*,

‘10th. *Ponit quod omnia et singulos jure vero, super quibus jus diei et justitiam ministrari postulat, et verum*.

F. Magrinya.

‘11th. The said Pedro Ginesta offers the above in his defence, and concludes by asking for mercy.

F. Magrinya.’

This being presented to the Inquisitor, was by him ordered to be put on file. It was likewise ordered that the same be notified to the Promoter Fiscal of this Holy Office; whereupon the audience closed, and the prisoner was remanded to prison.

Before me—

Miguel Rodriguez.

SENTENCE

In the Royal Palace of the Inquisition of Barcelona, on the sixteenth day of October, one thousand six hundred and thirtyfive, at the morning audience, present, the Inquisitor, Dr Domingo Abbad y Huerta presiding on his own part, and on the part of the Ordinary of the bishopric of Urgel, and Dr Augustin Fernandez Lopez, Vicar General of the bishopric of Barcelona. Having examined a trial carried on in this Holy Office, against Pedro Ginesta, a Frenchman by birth, native of St Quinti or Orliach, bishopric of St Flor, in Ubernia, a resident in Catalonia, in the district of Pallas, arrested in the town of Tremp, and now in the secret prison of this Holy Office, ordered, that in virtue of this act, the said prisoner be reprehended, and admonished, and forthwith released from prison.

Before me—

Miguel Rodriguez, Sec'y.

In the same audience, the said Pedro Ginesta was ordered to be brought from prison, which being done, and he present, the Inquisitor, Abbad y Huerta reprehended and admonished him, in conformity to the above sentence. The prisoner received the correction with humility, and promised amendment; which I, the Secretary, hereby certify.

Miguel Rodriguez.

Straightway, in the same audience, the prisoner was sworn to declare the truth; and he was

Questioned, &c.

Answered, that he had nothing more to say, either with respect to himself or others, in discharge of his conscience, nor anything relating to what had been said or done in the prison of this Holy Office against the honor, dignity, or secrets of the same or its ministers, or with respect to the custody of the prisoners therein contained; that he had not witnessed any communication carried on among them, or knew that any one had spoken to another; that he has no communication from them to carry to any one, and that the Alcajde and Steward have faithfully discharged their duties.

He was then commanded, by virtue of the oath he had sworn, and under penalty of complete excommunication, to observe perfect secrecy with respect to everything which had befallen him relating to his trial, and with respect to all which he had seen, heard, or learned in any manner while in prison, and not to reveal

the same to any person, under any shape whatever; all which he promised to observe, and being unable to write, I, the Inquisitor, Abbad y Huerta, sign in his name; whereupon he was dismissed.

Dr Domingo Abbad y Huerta.

Before me—

Miguel Rodriguez.

On the 19th day of the same month, the Secretary Rodriguez dispatched a letter to the Commissary of Salas in the name of the Tribunal, ordering him to restore to the prisoner, on account of his poverty, the instruments of his trade and his other property. The letter was sent by the prisoner.

Rodriguez.

TRIAL OF JUAN DURAN, FOR BLASPHEMY AND WITCHCRAFT

I, the Fiscal of this Holy Office, state that from information received, it is made manifest that Juan Duran, blacksmith, a native of Manresa, and a resident of Villaredonda, in the bishopric of Barcelona, has committed offences against our holy faith; on which account, I purpose to bring a formal accusation against him. For which reasons I request your Excellency to order the said person to be arrested and confined in the secret prison of this Inquisition, for the purpose of accomplishing fully the ends of justice.

Dr Francisco Gregorio.

In the Royal Palace of the Inquisition of Barcelona, on the tenth day of December, one thousand, six hundred and thirtytwo, the Inquisitors, Dr Bernardo Luis Cotoner and Dr Domingo Abbad y Huerta, being at their evening audience,—having examined the testification against Juan Duran, blacksmith, a resident of Villaredonda in the bishopric of Barcelona; ordered that the above person be arrested and confined in the secret prison of this Inquisition, and that his trial be instituted in form.

Before me—

Miguel Rodriguez.

TO FRANCISCO COLL, COMMISSARY.

On the receipt of this, you will proceed to take prisoner, on the part of this Holy Office, Juan Duran, blacksmith, a resident of this town, for some days past, and formerly of Villaredonda. He is a tall, thin faced, person; pale, with a chestnut beard, and meanly dressed; having secured him, you will dispatch him, under good attendance, to this Holy Office, by the hands of the Familiars, in such a manner that he cannot escape, taking measures in all the places through which he may pass, to let it be known he is apprehended by this Inquisition.

Also, if occasion should offer, you will sieze so much of the prisoner's property, if it be found in that town, as shall amount to eight ducats, for the expense of his maintenance, which you will transmit by those who have him in custody.

This letter is to be returned, with a statement of all that may be done agreeably to the above orders, with respect to which we trust in the guidance of our Lord.

Barcelona, December 14th. 1632.

The prisoner being taken, you will inspect his person and his lodgings, in order to secure a book, about the size of the hand, in which, it is confidently believed, there are certain prayers and superstitious matters. This book you will despatch to us.

*Dr Bernardo Luis Cotoner,
Dr Domingo Abbad y Huerta.*

By order of this Holy Office—

Miguel Rodriguez, Sec'y.

TO THE MOST ILLUSTRIOUS INQUISITORS OF THE PRINCIPALITY OF CATALONIA

I received the orders of your Excellencies and put them in execution. I learned that Juan Duran had left this town of Villaredonda a month since, and that he labored at times in repairing the bridge of Armentera, in the archbishopric of Tarragona, whither I sent after him and had him siezed by a Familiar of that place. I have examined him, and found his book and papers which, you will receive along with this. No more cash was found upon him than three *reales*, which I also transmit by the Familiar who has him in custody. This is all which could be obtained of his property. The prisoner I despatch to your Excellencies according to order, and remain at the service of your Excellencies, to whom may our Lord grant many happy years.

Villaredonda, Dec. 24th, 1632.

*Francisco Coll, Rector of Villaredonda,
and Commissary of the Holy Office.*

In the town of Valles Campo, in the archbishopric of Tarragona, on Saturday, the twentyseventh day of November, one thousand six hundred and thirty two, at evening, appeared, without summons, before Dr Pablo Pasqual Marquez, Presbyter Commissary of the Holy Office, and swore to declare the truth, a person calling himself Pedro Oriola, apothecary, resident of the town of Valles, of age, as he stated, fortyfour years, or thereabout; which person, in discharge of his conscience, declared and denounced the following.

That about fifteen days since, there visited at his house, Juan Bafforell, and one Marcal, a gardener, inhabitants of the said town; and that among other things they told him they had heard a certain person (whose name and birth place the deponent is ignorant of, but knows him by sight, and that he is a blacksmith, working with Pablo Llaurador of this town, and came hither in company with a Frenchman, who officiated as a physician, and a short time since had been imprisoned by the Holy Office), say, that he possessed a book, which, if it were thrown into a fire, along with a crucifix, would remain unhurt, while the crucifix would be consumed.

The above is the truth, according to the oath of the deponent, and being read in his hearing, is declared by him to be correctly recorded. Deponent further states that he does not make this declaration out of malice to any one, but solely to discharge his conscience, and declares that he will keep the whole secret.

Signed,

Pero Orrola.

Before me—

Geronymo Joan Rossellon,

Presbyter Notary of the Holy Office.

In the town of Valles, on Sunday, the twentyeighth day of the said month and year, in the evening, before the said Commissary, appeared, according to summons, and made oath to declare the truth, Juan Bafforell, a native and inhabitant of the town of Valles, of age, as he stated, fortyeight years or thereabout.

Questioned, if he knew or conjectured the cause of his being summoned to appear.

Answered, that he neither knew nor conjectured.

Questioned, if he knew, or had heard that any person had said or done anything, which was, or appeared to be contrary to the Holy Catholic Faith and Evangelical Law preached and taught by the Holy Mother Catholic Roman Church, or against the proper and free jurisdiction of the Holy Office.

Answered, that he knew nothing of the matter, but the following. About fifteen days since, he was at the house of Mosen Pedro Oriola, apothecary, in company with the said Oriola, Bernardo Serda, innkeeper, and Salvador Marcal, gardener, and in the course of the conversation the said Marcal observed that a certain man, whom the deponent knew by sight, but not his name, or where he belongs, a blacksmith, working with Pablo

Llaurador, of this town, had said, in his presence, in the tavern of the abovementioned Bernardo Serda, that he possessed a book or books of such quality and power, that if the said book or books were thrown into a fire along with an image of Christ crucified, the Christ would be burnt, and not the book. Further the deponent knoweth not.

The above is the truth according to the oath of the deponent; and being read in his presence, is declared by him to be correctly recorded. Deponent further states that he has not made this declaration out of malice, but solely to unburthen his conscience; and, moreover, promises secrecy; being unable to write, I, the said Commissary sign in his name.

Dr Pablo Pasqual Marquez, Commissary.

Before me—

*Geronymo Joan Rossellon,
Presbyter Notary of the Holy Office.*

In the town of Valles, on Tuesday the thirtieth of the same month and year, before the said Commissary, appeared according to summons, and swore formally to declare the truth, a person calling himself Bernardo Serda, innkeeper, a native and inhabitant of the said town of Valles, of age, as he stated, twentyfour years or thereabout.

Questioned, if he knew or conjectured the cause of his being summoned to appear.

Answered, that he supposed it to be for the purpose of ascertaining the substance of what he had stated on several occasions; in relation to which, the facts were, that about fifteen or thirty days since on returning to his house, he was informed by his wife and another woman belonging to Vique, who lodged at his house, and who went about the country curing diseases, that they had heard a certain stranger, (a blacksmith, working with Pablo Llaurador, but whose name or birthplace they did not know although they knew him by sight), declare, that he was a doctor who cured all disorders, that he was the God of the land, and that he had a book, which, being put into the fire along with a crucifix, would remain unhurt, while the crucifix would be consumed. The above was heard by the women, but not by the deponent. The said person also stated that he was circumcised as Jesus Christ was, which being heard of by the deponent he was greatly shocked, and declared that had it been uttered in his hearing, he would have cudgelled him out of doors.

The above is the truth according to the oath of the deponent, and being read to him he declares it to be correctly recorded. He further states that he does not make this declaration out of malice, and promises to observe secrecy. Not being able to write, I, the said Commissary, sign in his name.

Dr Pablo Pasqual Marquez, Commissary.

Before me—

Geronymo Joan Rossellon, Presbyter Not'y.

In the town of Valles, on Thursday, the second day of December, one thousand six hundred and thirtytwo, in the afternoon, before the said Commissary, appeared according to summons, and swore formally to declare the truth, a person calling himself Pablo Llaurador, blacksmith, an inhabitant of the town of Valles, of age, as he stated, fiftyfive years or thereabout.

Questioned, if he knew or conjectured the cause of his being summoned to appear.

Answered, that he supposed it to be for the purpose of investigating the following matter. There was a person living with him who assisted him in his trade. This person called himself Juan Duran, and said he was a native of Manresa. The said person declared a few days before the feast of All Saints, in the presence of the deponent, Pablo Vicens, and others whose names were forgotten, that he had a book containing a prayer of such efficacy, that, if it were put into a fire along with a crucifix, this last would be consumed before the book, which words being uttered with much earnestness by him, deponent and the others reprehended him, and advised him to abstain from such speeches, as they were scandalous, and should they come to the knowledge of the Inquisition, would bring some punishment upon him. The above person repeated his assertions several times, but at length desisted and appeared somewhat alarmed at the rebukes they gave him, turning pale. At other times this person had declared to the deponent that he was very skilful in curing disorders, and

that the Holy Virgin del Rosario, had twice appeared to him, giving him power to cure all diseases, and bestowed upon him her benediction, all which deponent laughed at, and ascribed to the speaker's want of understanding; but on hearing the assertion respecting the book, he became offended, and dismissed him from his house. Whither he went on his departure deponent did not know, only that he stated his intention soon to return. The book abovementioned he had shown to the deponent many times. It was a small thing, about the size of the hand, but thick, and was read by the possessor in great secrecy, as if he were at prayer. These, and other things, it was said, were known to Jayme Carbonell, a young man, son to the widow Carbonell, who keeps an inn. The person in question was a tall, thin, pale faced man, with a chestnut beard, and meanly dressed.

The above is the truth according to the oath of the deponent; and being read in his presence, is declared by him to be correctly recorded. He further states that he does not make this declaration out of malice, and promises to observe secrecy. Not being able to write, I, the said Commissary, sign in his name.

Dr Pablo Pasqual Marquez, Commissary.

Before me—

Geronymo Juan Rossellon, Presbyter Not'y.

In the town of Valles, on the same day, month, and year, before the said commissary, appeared according to summons,

and swore formally to declare the truth, a person calling herself Esperanza Serdana, wife of Bernardo Serdana, innkeeper, an inhabitant of the town of Valles, of age, as she stated, thirty years or thereabout.

Questioned, if she knew or conjectured the cause of her being summoned to appear.

Answered, that she neither knew or conjectured.

Questioned, if she knew or had heard that any person had said or done any thing which was, or appeared to be, contrary to the Holy Catholic Faith and Evangelical Doctrine taught and preached by the Holy Mother Roman Catholic Church, or against the proper and free jurisdiction of the Holy Office.

Answered, that all she knew relating to such matter was the following. About six weeks since, while she was waiting upon the guests in her tavern, and had just gone out of the kitchen into the room where the guests were, she observed them crossing themselves and expressing great wonder, crying 'Jesu!' 'Jesu!' Upon which she demanded what was the matter, and they told her, (she could not tell which of them, as there were so many present) that a man, then in the room, whose name she did not know, but only that he was a blacksmith and one she had never seen before, had said he had a book, which, thrown into a flaming fire along with a crucifix, would be preserved rather than this last, which expressions being heard by the deponent, she did not fail to express her astonishment, by crying 'Jesu!' and then went out of the room. The persons present also told her that the above

person had said he was circumcised and had shed his blood as well as Jesus Christ our Lord.

The above is the truth, according to the oath of the deponent, and being read in her presence, is declared by her to be correctly recorded. She further states that she does not make this declaration out of malice, and promises secrecy. Being unable to write, I, the said Commissary, sign in her name.

Dr Pablo Pasqual Marquez, Commissary.

Before me—

Geronymo Juan Rossellon, Presbyter Not'y.

In the town of Valles, on Saturday, the fourth day of December, one thousand six hundred and thirtytwo, in the afternoon, before the said Commissary, appeared according to summons, and swore to declare the truth, a person calling himself Pablo Vicens, peasant, a native and inhabitant of the said town, of age, as he stated, thirty years or thereabout.

Questioned, if he knew or conjectured the cause of his being summoned to appear.

Answered, that he supposed it to be for the purpose of making inquiry about the following matter. About fifteen days before the feast of All Saints, he was informed by Bernardo Serda, innkeeper, an inhabitant of this town, that a man working with Pablo Llaurador, blacksmith of this town, had said before his wife and the guests in the inn, that he had in a certain book, a

prayer of such efficacy that, were the book thrown into a blazing fire, along with a crucifix, the book would be preserved and the crucifix burnt; at which the deponent was much shocked, and went home. About six or eight days after this, the deponent went to the house of Pablo Llaurador, and found there the man abovementioned, whom he believes they called Juan Duran. Deponent spoke to this person, asking him what he meant by making such a speech as the above, and advised him to take care what he said, lest he got punished for it. The said Juan Duran answered, that he had made the above assertion, and would repeat it, which he did. The deponent told him he had been informed by Bernardo Serda of his speech about the book, and other assertions of his; namely, that the Holy Virgin del Rosario had appeared twice to him, and declared that he possessed the power to cure all diseases, giving him her benediction; for all which the deponent reprehended him in such a manner, that they had nearly come to blows, he having seized a blacksmith's sledge for the purpose of throwing at the deponent, but desisted, as every one present exclaimed against him. Deponent was presently called away, and left the house, and a day or two after, on inquiring for the said person, of Pablo Llaurador, was informed that he had left him the same day. Deponent thinks he has since seen him at Villaredonda, where he believes he may be found at present.

The above is the truth, according to the oath of the deponent; and being read in his presence, is declared by him to be correctly recorded. He further states that he has not made this declaration

out of malice, and promises secrecy. Not being able to write, I, the said Commissary sign in his name.

Dr Pablo Pasqual Marquez, Commissary.

Before me—

Geronymo Rossellon, Presbyter Not'y.

In the town of Valles, on Sunday, the fifth of December, one thousand six hundred and thirtytwo, before the said Commissary appeared and swore to declare the truth, a person calling himself Jayme Carbonell, native and inhabitant of the town of Valles, of age, as he stated, sixteen years or thereabout.

Questioned, if he knew or conjectured the cause of his being summoned to appear.

Answered, that he neither knew nor conjectured.

Questioned, if he knew or had heard that any person had said or done anything which was, or appeared to be contrary to the Holy Catholic Faith and Evangelical Doctrine taught and professed by our Holy Mother Roman church, or against the proper and free jurisdiction of the Holy Office.

Answered, that all he knew respecting this matter, was the following. About six weeks since, he met at his home, a man whom they called Juan, (his other name he did not know) and being in conversation with him, alone, by the fireside, the said person told him he had a book worth fifty ducats; that he knew how to cure all diseases simply by looking at the book, and that by the help of it he could even restore a dead person to life; that

if people knew his great powers he should get to be very rich, and that he had been circumcised with wounds and blood like Jesus Christ; at all which the deponent laughed, and said to himself, 'No doubt this man is crazy.' The person referred to, worked at a blacksmith's trade with Pablo Llaurador, and slept at the tavern of the deponent's mother, while he was in town.

The deponent was then informed that besides what had already been related, this tribunal had received intimation that the said Juan had stated he had a book, which, being cast into a fire along with a crucifix, would remain unhurt, while the crucifix would be consumed; and that the Holy Virgin del Rosario had twice appeared to him, giving him her benediction and granting him the power to cure all diseases. He was admonished to bethink himself, and declare the whole truth.

Answered, that he never heard him utter such a thing, and knew of nothing more which the above person had said.

This is the truth according to the oath of the deponent, and being read in his presence, is declared by him to be correctly recorded. He further states that he does not make this declaration out of malice, and promises secrecy.

Signed— Jaume Carbonell Fadri.

Before me—

Geronymo Juan Rossellon, Presbyter Not'y.

RATIFICATION OF THE PRECEDING TESTIMONY

In the town of Valles Campo, archbishopric of Tarragona, on Friday, the twentyfirst day of January, one thousand six hundred and thirtythree, in the afternoon, before Dr Pablo Pasqual Marquez, Presbyter Commissary of the Holy Office, in the said town of Valles, appeared Pedro Oriola, apothecary, an inhabitant of the said town, of age, as he stated, forty years or thereabout, and swore to declare the truth, in presence of the honest and religious persons, the Reverend Jaume Busquers and Pablo Fonolleda, Presbyter Beneficiaries in the parochial church of the said town; which persons swore to observe secrecy.

Questioned, if he remembered having gone before any justice, and given his deposition against any person concerning religious matters.

Answered, that he remembered having deposed before the said Dr Pablo Pasqual Marquez, Commissary of the Holy Office, against a certain stranger, accompanied by a French doctor who had been imprisoned by the Holy Office. The substance of this deposition he repeated, and requested it to be read.

He was then informed that the Promotor Fiscal of the Holy Office presented him as a witness in an action which he had commenced against the above person, whose name it was ascertained was Juan Duran. He was ordered to give attention

while his deposition was read, and if he found anything to alter or add, to do it in such a manner as to declare the whole truth, for his present declaration might be of service to the said Juan Duran. The deposition was then read *de verbo ad verbum*, which the said Pedro Oriola having heard and understood, he declared it to be his testimony, and that it was correctly recorded; that he had nothing to add or amend, but was willing to repeat the whole anew. He was again, under oath, enjoined secrecy, which he promised. The whole I sign for him.

Pedro Oriola, Apothecary.

Before me—

*Geronymo Juan Rossellon, Presbyter Notary
of the Holy Office.*

[Here follows, in the original, the ratification in the same manner of all the other testimony.]

In the town of Valles, on the day, month, and year above specified, before the said Commissary, appeared, according to summons, and swore formally to declare the truth, a person calling himself Juan Llaurador, blacksmith, an inhabitant of the said town, of age, as he stated, twentyone years, or thereabout.

Questioned, if he knew or conjectured the cause of his being summoned to appear.

Answered, that he neither knew nor conjectured.

Questioned, if he knew or had heard that any person had said

ought which was, or appeared to be contrary to our holy Catholic Faith, and Evangelical Doctrine professed and taught by the holy Mother Roman Catholic Church, or against the proper and free jurisdiction of the Holy Office.

Answered, that on a certain day, shortly before the feast of All Saints, Pablo Vicens came to his house, where his father, Pablo Llaurador, himself, and an apprentice were at work, with another person, whose name deponent did not know, but noticed that he spoke hardly a word. These persons being together, the said Pablo Vicens observed that he was astonished and grieved that there existed a man who could say he had a book, which, being thrown into a fire with an image of Christ, the book would be saved, and the Christ burnt. Upon which he was answered by the person abovementioned, who called himself Juan Duran, and was a native of the city of Manresa, that he was the man whom he meant, but that his assertion was only that the Christ would be consumed before the prayer contained in the book, if the Christ were not consecrated. At this they all reprimanded him, and declared that a simple representation of Christ crucified was more powerful than his book or prayer. The said Juan Duran, being thus contradicted and reproved by every one, was silent, and left the place. The deponent also heard the said Juan Duran say, in conversation, that he knew more than the doctors; that the Virgin, Our Lady del Rosario had appeared to him and given him her benediction, and that by her assistance he could cure better than the doctors, and do anything better than other persons. The

deponent also heard Jayme Carbonell say, that Juan Duran had declared, in his presence, that he was next to God. He has also heard Juan Duran read or recite out of a little book, as large as the hand, at which all the family laughed. The said book the deponent has seen.

The above is the truth, according to the oath of the deponent, and being read in his presence, is declared by him to be faithfully recorded. He further states that he does not make this declaration out of malice, and promises secrecy. Being unable to write, I, the said Commissary, sign in his name.

Dr Pablo Pasqual Marquez, Commissary.

Before me—

*Geronymo Juan Rossellon, Presbyter Not'y
of the Holy Office.*

CALIFICACION.¹⁵

A certain person, native of this principality, has stated, in conversation, two or three times, that he possessed a book containing a prayer of such efficacy, that if the book were thrown into a fire along with a crucifix, this last would be consumed

¹⁵ Calificacion or *qualification*, a judgment pronounced upon the character and tendency of any actions or speeches denounced before the Inquisition. This was done by officers holding a special commission for that purpose called *Calificadores*.

before the book; which assertion being repeated by him with great earnestness, he was reprov'd for it, and told among other things, that if the Inquisition knew it, he would be punished, which silenced him after some time. The abovemention'd book he exhibit'd several times.

2d. The same person declar'd on another occasion, that he was very skilful in curing disorders; that the Holy Virgin del Rosario had appear'd to him and empower'd him to heal diseases, and given him her benediction.

3d. The same person on another occasion declar'd that he had a book which he would not sell for fifty ducats, as by merely looking at it he could cure any disease, and even restore a dead person to life; that if people knew his great powers, he should grow very rich; and that he was circumcis'd with wounds and blood like Jesus Christ.

In the Royal Palace of the Inquisition of Barcelona, on the tenth day of December, one thousand six hundred and thirtytwo, being present at the afternoon audience, the Inquisitors, Dr Bernardo Luis Cotoner, Dr Domingo Abbad y Huerta, Father Vincente Navarro, Father Martin Perez and Geronymo Vidal, Jesuits and Calificadores of this Holy Office,—and having examin'd the above propositions, declar'd, unanimously, that the

1st, is a superstitious compact with the devil, and the comparison of the book to the figure of Christ a blasphemy; the 2d, vain and superstitious; and the

3d, is a superstitious imposture; and the assertion of being circumcised, one which creates suspicions of enmity to our Holy Faith.

Vicente Navarro, Jesuit.

Martin Perez, Jesuit and Lecturer

in Theology.

Geronymo Vidal, Jesuit.

Before me—

Miguel Rodriguez.

FIRST AUDIENCE

In the Royal Palace of the Inquisition of Barcelona, on the tenth day of January, one thousand six hundred and thirtythree, the Inquisitor, Dr Bernardo Luis Cotoner, being at his morning audience, ordered to be brought from the secret prison, a certain person, who, on his appearance, was formally sworn to declare the truth in this audience and all others, till the conclusion of his trial, and to keep secret whatever he might see or hear, and everything which should befall him, concerning his trial.

Questioned, what was his name, birthplace, age, occupation, and the date of his imprisonment.

Answered, that his name was Juan Duran, a native of the city

of Manresa, in the bishopric of Vique, of age, thirtyone years, or thereabout, by trade a blacksmith and farrier, and that on the day of the Innocents, he was arrested, and put in the prison of the Holy Office.

Questioned, who was his father, and wife; who were his grandfathers and uncles, paternal and maternal; his brothers and children; what were their birthplaces, residences, occupations, &c.

Answered, [*Here follows a long account, in reply to the above queries.*]

Questioned, of what lineage and stock were his ancestors, and collateral relatives; and if they, or any one of them, or himself, had ever been imprisoned, put under penance, absolved, or condemned by the Holy Office of the Inquisition.

Answered, that they were all old Christians of pure blood, and that he had never heard or understood that any one of them had been imprisoned, put under penance, absolved, or condemned by the Holy Office of the Inquisition; that he had never been imprisoned by the Holy Office till the present occasion.

Questioned, if he was a baptized and confirmed Christian, and made it a practice to attend mass, go to confession, and communicate, at the times fixed by the Holy Mother Church.

Answered, that he was a Christian, and was baptized, according as he had heard from his parents, in the cathedral church of Manresa, but did not know the name of the bishop who confirmed him; that he made it a practice to hear mass,

confess, and commune, at the times prescribed by the holy Mother Church, and that his last confession was in the town of Valles Campo de Tarragona, in the month of October last, on the day of Our Lady del Rosario of the fleet of Don John of Austria, which confession was made to a Carmelite friar, of the convent of that city, whose name he did not know; that he received the holy sacrament from the hands of the same Friar; that he had also confessed and received the sacrament during the Lent of the last year, in the church of Igualada, before a priest belonging there, whose name he did not know; and that he had a certificate to this effect in his possession, when he was taken to prison.

Here he crossed himself, repeated the Paternoster, Ave Maria, and Credo in Latin, the Salve Regina, the ten commandments, the seven deadly sins, and the general confession in Catalan, all correctly, and declared he knew nothing more of the christian doctrine.

Questioned, if he could write or read, or had ever studied any science or faculty.

Answered, that he could read, but badly, having taught himself. That he had never studied any art, and could not write.

Questioned, if he had ever been out of the kingdom of Arragon, and with what persons.

Answered, that he had once visited the kingdom of Granada, but not in company with any person; and that he had never had communication with people of suspicious faith.

Questioned, what were the events of his life.

Answered, that he was born in the city of Manresa, as aforesaid, and brought up in the house of his father, till the age of sixteen years, when he was sent to the town of Igualada, to Maestre Ando, a blacksmith and farrier, with whom he staid four months, learning his trade; that he afterwards resided in several places in Catalonia, and then visited Arragon and Granada, as above stated, made no long stay, but returned hither about two years ago; that lately he had been dwelling in the village of Pont de Armenteria, Campo de Tarragona, where he was seized by the Holy Office and brought to prison.

Questioned, if he knew or conjectured the cause of his being arrested and confined in the prison of the Holy Office.

Answered, that he knew not, nor could conjecture, unless it was for this; he had often cured persons of fevers and other disorders, with rosemary water, flor vitæ, rue, &c., which art he had learned from God and the holy Mary our Lady, from whom he had received a particular gift for this purpose.

Questioned, in what manner, and at what time he had received this gift.

Answered, that he had received it at two years of age, having been born with a mole on his neck and two others on the left hip; that he had been sick in his youth for ten years or more with great lameness, and had entreated God and the Virgin to restore him to health, and grant him the power to cure others, that he might in this way earn his living.

Questioned, what reason he had for believing that God and

our Lady had given him the above power.

Answered, that he was led to believe it from the good success which had accompanied his attempts to perform the abovementioned cures, which had been effected in the case of many persons whose names he did not remember, and from whom he had never received any pay but what they gave him out of charity; that if on the above account any testimony had been given against him, he supposed this to be the cause of his imprisonment by the Holy Office, although he was not conscious of ever having committed any offence against our Lord, nor knew any other reason for his being imprisoned.

The prisoner was then informed that in this Holy Office it was not customary to imprison any person without sufficient information that he had committed, or seen committed, some act which was, or appeared to be contrary to our holy Catholic Faith and Evangelical doctrine, which is taught and professed by the Holy Mother Roman Catholic Church, or against the proper and free jurisdiction of the Holy Office; for which reason he was to understand that it was in consequence of some such information that he had been apprehended, and on this account he was exhorted on the part of God our Lord and his glorious and blessed mother, the Virgin Mary, to bethink himself well, and confess the whole truth. Whereupon he was remanded to prison.

SECOND AUDIENCE

In the Royal Palace of the Inquisition of Barcelona, on the eleventh day of January, one thousand six hundred and thirtythree, the Inquisitor, Dr Bernardo Luis Cotoner being at his morning audience, ordered the above Juan Duran to be brought out of prison; which being done, and the prisoner present, he was

Questioned, if he remembered anything relating to his affair, which he was bound to state according to his conscience.

Answered, that he had nothing more to say.

The prisoner was then informed, that he had been already in a former audience exhorted in the name of our Lord, and his glorious and blessed mother, the Virgin Mary, to bethink himself well, and unburthen his conscience by declaring the whole truth respecting all which he had done, said, seen, or heard, offensive against God, or contrary in reality or appearance to his Holy Catholic Faith and Evangelical Doctrine, taught and professed by the Holy Mother Roman Catholic Church, or against the proper and free jurisdiction of the Holy Office, without testifying anything false. By following this direction, he would demean himself like a true Catholic Christian, and would have his trial despatched with all possible brevity and mercy; but if not, justice should be executed upon him.

Answered, that he had nothing more to say. He was then admonished and remanded to prison.

Before me—

Miguel Rodriguez.

THIRD AUDIENCE

In the Royal Palace of the Inquisition of Barcelona, on the twelfth day of January, one thousand six hundred and thirtythree, the Inquisitors, Dr Bernardo Luis Cotoner, and Dr Domingo Abbad y Huerta, being at their morning audience, ordered the aforesaid Juan Duran, to be brought out of prison; which being done, and the prisoner present, he was

Questioned, if he remembered anything relating to his affair, which he was bound by his conscience to declare.

Answered, that he had nothing more to say.

The prisoner was then informed, &c. [*The whole repeated as above.*]

Answered, that he had nothing more to say.

He was then informed that the Promoter Fiscal of this Holy Office had an accusation to bring against him, before which he would do well to declare the whole truth, and unburthen his conscience, otherwise the Promoter Fiscal would appear and proceed to his trial.

Answered, that he had nothing more to say.

Straightway appeared Dr Francisco Gregorio, Promotor

Fiscal of this Holy Office, and declared that he presented an accusation, signed with his name, against the said Juan Duran, taking an oath that he did not present the same through malice. The accusation was as follows:—

ACCUSATION

I, Dr Francisco Gregorio, Fiscal of this Holy Office, appear before your Excellencies, and accuse criminally, Juan Duran, blacksmith, a native of the city of Manresa, attached to the secret prison of this Inquisition, and now present; inasmuch as the said person, being a baptized and confirmed Christian, and in the enjoyment of all the rights and immunities which such persons do and ought to enjoy, not having the fear of God before his eyes, but disregarding his own conscience and the justice administered by your Excellencies, has committed offences against our Holy Catholic Faith, by uttering superstitious and blasphemous speeches, and compacting with the devil, in the manner following.

1. A few days before the feast of All Saints last, in a certain part of the town of Valles, in presence of certain persons, the said Duran declared, two or three times, that he possessed a book containing a prayer, of such efficacy, that if it were thrown into a fire along with a crucifix, the book would be preserved, and the crucifix consumed.

2d. In the same place and on the same occasion, the persons

abovementioned hearing the said Duran repeat with much earnestness the above assertion, reproved him, and advised him to give over saying such things, as they were scandalous, and, if known to the Inquisition, would bring some punishment upon him; whereupon he again repeated it, and declared that he had said it and would say it again, thus remaining in his obstinacy and error.

3d. About three months since, in the town of Valles, the said prisoner being in conversation with a certain person, told him that he knew how to cure all disorders; that he had a book worth fifty ducats, as by merely looking at it he could cure any disease, and even restore the dead to life; and, moreover, that if people knew his great gifts he should become very rich.

4th. The said Duran declared, in the same place, at the same time, and to the same person, that he, the said Duran, had been circumcised with blood and wounds, like Jesus Christ, from which it is presumed that he has turned Jew.

5th. In consequence of the abovementioned cures, he has been in the habit of uttering forbidden and diabolical invocations, especially that of St Cyprian, which he has had in a small book, about his person; and it is believed that the cures he has performed have been executed by his diabolical arts and the league he has made with the devil.

6th. He has boasted, on many occasions, before certain persons, that God and the Holy Virgin had given him his power of curing; that the Virgin del Rosario had twice appeared to

him, granted him the faculty of healing, and given him her benediction; all which assertions he has made to cover his villanies.

7th. From the above it is to be presumed that the said prisoner has uttered many other superstitious and blasphemous speeches, and done many other things by the help of the devil, with whom he holds a particular intimacy; also that he is knowing to the commission by others of many such crimes, the whole of which he has maliciously concealed, and though advised by your Excellencies to declare the truth, has not done it, but has committed perjury.

For which reasons, I entreat that your Excellencies will receive my relation for true, or such part thereof as shall suffice for the ends of justice in a definitive sentence, and declare the accusation fully proved, and the said Juan Duran guilty of the commission of the said crimes, imposing upon him the heaviest punishments denounced against such offences, and executing them upon his person and goods for a penalty to himself, and an example to others; and also that he be put to the torture if this be found necessary, and that the torture be repeated till he confess the whole truth both of himself and others. And I formally swear that I do not bring this accusation out of malice, but solely to accomplish the ends of justice.

Dr Francisco Gregorio.

The above accusation having been presented and read, the said Juan Duran was formally sworn to declare the truth, and

answer to the same, article by article, which he did in the manner following.

To the head of the accusation, he answered that he was the same Juan Duran whom the Fiscal accused, but that he had committed no offence against the Holy Catholic Faith, nor been guilty of any blasphemies or superstitions beyond what he had confessed.

To the first article he answered, that he confessed what was contained therein; that he uttered the words specified, in the town of Valles at the inn of La Cerdaña, and that the book referred to was the one found upon him, with the invocation of St Cyprian and which was now exhibited; but that he had made the assertion abovementioned from mere ignorance and simplicity, not believing it himself; which confession he made with tears and begging for pardon.

To the second article, he answered, that it was true, but that he did not remember repeating the assertion after he had been reproved for it.

To the third article, he answered that it was true, and that the book alluded to was the one now exhibited; but that he never believed that he could raise the dead to life by the help of it.

To the fourth article, he answered that it was true, but that he was not circumcised, nor was he a Jew.

To the fifth article, he answered that he had used the invocation of St Cyprian on several occasions in cures, without knowing that it was forbidden, but did it from pure ignorance.

He denied that he had any league with the devil.

To the sixth article, he answered that it was true, and that he had made some such boasts, on the following account; about fifteen years since, he was sick of lethargy, when our Lady del Rosario appeared to him, clothed in white, at the sight of which he was cured. The Virgin, however, did not tell him that he should possess the power to cure all diseases, and whether she gave him her benediction or not, he could not tell.

To the seventh article, he answered that he had never said or done any of the things charged upon him, save those confessed above, nor knew of any such which had been done by others.

To the conclusion of the accusation he answered that he had stated the whole truth; and even if he were put to the torture, could say nothing more. He ended by begging to have mercy shown him. The above being read in his presence is declared by him to be correctly recorded, and as he cannot write, I, the Inquisitor sign this.

Dr Bernardo Luis Cotoner.

Before me—

Miguel Rodriguez.

The above Inquisitors then ordered the said Juan Duran to be furnished with a copy of the accusation, that he might within three days make arrangements for his defence, with the help of one of the advocates for the prisoners of the Holy Office. The prisoner made choice of Father Geronymo Vidal, Jesuit,

for this purpose, who was forthwith ordered to be summoned; whereupon the audience closed, and the prisoner, having been admonished, was remanded to prison.

Miguel Rodriguez.

AUDIENCE TO COMMUNICATE THE ACCUSATION AND EVIDENCE

In the Royal Palace of the Inquisition of Barcelona, on the twelfth day of January, one thousand six hundred and thirtythree, the Inquisitor, Dr Domingo Abbad y Huerta being at his morning audience, ordered the aforesaid Juan Duran to be brought out of prison, which being done, and the prisoner present, he was

Questioned, if he recollected anything relating to his affair which he was bound to divulge, agreeably to his conscience.

Answered, that he had nothing more to say.

He was then informed that Father Geronymo Vidal, whom he had chosen for his advocate, was present, that he might communicate with him and prepare for his defence. The said Father Vidal then swore *in verbo sacerdotis*

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