

1: The Top 10 Questions Everyone Has About the Inquisition | HuffPost

The "Spanish Inquisition" may be defined broadly, operating in Spain and in all Spanish colonies and territories, which included the Canary Islands, the Spanish Netherlands, the Kingdom of Naples, and all Spanish possessions in North, Central, and South America. According to modern estimates, around 3,000 were prosecuted for various offenses during the three centuries of duration of the Spanish Inquisition, out of which between 300 and 500 were executed.

A later pope, Pope Gregory IX established the Inquisition, in 1231, to combat the heresy of the Albigenses, a religious sect in France. By 1252, the Inquisition was in full gear throughout Central and Western Europe; although it was never instituted in England or Scandinavia. Initially a tribunal would open at a location and an edict of grace would be published calling upon those who are conscious of heresy to confess; after a period of grace, the tribunal officers could make accusations. Those accused of heresy were sentenced at an auto de fe, Act of Faith. Clergyman would sit at the proceedings and would deliver the punishments. Punishments included confinement to dungeons, physical abuse and torture. Those who reconciled with the church were still punished and many had their property confiscated, as well as were banished from public life. Those who never confessed were burned at the stake without strangulation; those who did confess were strangled first. During the 16th and 17th centuries, attendance at auto de fe reached as high as the attendance at bullfights. In the beginning, the Inquisition dealt only with Christian heretics and did not interfere with the affairs of Jews. In 1492, the first mass burning of Jews on the stake took place in France. In 1492 the Inquisition started in Spain and ultimately surpassed the medieval Inquisition, in both scope and intensity. Conversos Secret Jews and New Christians were targeted because of their close relations to the Jewish community, many of whom were Jews in all but their name. In Tomas de Torquemada became the inquisitor-general for most of Spain, he set tribunals in many cities. First, they arrested Conversos and notable figures in Seville; in Seville more than 200 Conversos were burned at the stake and 500 repented. Tribunals were also opened in Aragon, Catalonia and Valencia. An Inquisition Tribunal was set up in Ciudad Real, where Conversos were condemned, and it was moved to Toledo in 1501. Between 1501 and 1509, 25 auto de fes were held in Toledo, people were burned at the stake and others were imprisoned. The Inquisition finally made its way to Barcelona, where it was resisted at first because of the important place of Spanish Conversos in the economy and society. More than 13,000 Conversos were put on trial during the first 12 years of the Spanish Inquisition. Hoping to eliminate ties between the Jewish community and Conversos, the Jews of Spain were expelled in 1492. The next phase of the Inquisition began in Portugal in 1536. Thousands of Jews came to Portugal after the expulsion. A Spanish style Inquisition was constituted and tribunals were set up in Lisbon and other cities. The Inquisition never stopped in Spain and continued until the late 18th century. By the second half of the 18th century, the Inquisition abated, due to the spread of enlightened ideas and lack of resources. The last auto de fe in Portugal took place on October 27, 1820. Not until 1808, during the brief reign of Joseph Bonaparte, was the Inquisition abolished in Spain. An estimated 31,000 heretics were burned at the stake, 17,000 were burned in effigy and 300,000 made reconciliations in the Spanish Inquisition. In Portugal, about 40,000 cases were tried, although only 1,000 were burned, the rest made penance. Many Jews and Conversos fled from Portugal and Spain to the New World seeking greater security and economic opportunities. Branches of the Portugese Inquisition were set up in Goa and Brazil. By the late 18th century, most of these were dissolved.

2: Inquisition - HISTORY

Spanish Inquisition, (), judicial institution ostensibly established to combat heresy in Spain. In practice, the Spanish Inquisition served to consolidate power in the monarchy of the newly unified Spanish kingdom, but it achieved that end through infamously brutal methods.

These documents are a goldmine for modern historians who have plunged greedily into them. Thus far, the fruits of that research have made one thing abundantly clear – the myth of the Spanish Inquisition has nothing at all to do with the real thing. The scene is a plain-looking room with a door to the left. Our two weapons are fear and surprise. Our three weapons are fear, surprise, and ruthless efficiency. In these sketches three scarlet-clad, inept inquisitors torture their victims with such instruments as pillows and comfy chairs. The whole thing is funny because the audience knows full well that the Spanish Inquisition was neither inept nor comfortable, but ruthless, intolerant, and deadly. The rack, the iron maiden, the bonfires on which the Catholic Church dumped its enemies by the millions: These are all familiar icons of the Spanish Inquisition set firmly into our culture. This image of the Spanish Inquisition is a useful one for those who have little love for the Catholic Church. Anyone wishing to beat the Church about the head and shoulders will not tarry long before grabbing two favorite clubs: Now on to the other club. In order to understand the Spanish Inquisition, which began in the late 15th century, we must look briefly at its predecessor, the medieval Inquisition. For medieval people, religion was not something one just did at church. It was their science, their philosophy, their politics, their identity, and their hope for salvation. It was not a personal preference but an abiding and universal truth. Heresy, then, struck at the heart of that truth. It doomed the heretic, endangered those near him, and tore apart the fabric of community. Medieval Europeans were not alone in this view. It was shared by numerous cultures around the world. The modern practice of universal religious toleration is itself quite new and uniquely Western. Secular and ecclesiastical leaders in medieval Europe approached heresy in different ways. Roman law equated heresy with treason. Because kingship was God-given, thus making heresy an inherent challenge to royal authority. Heretics divided people, causing unrest and rebellion. No Christian doubted that God would punish a community that allowed heresy to take root and spread. Kings and commoners, therefore, had good reason to find and destroy heretics wherever they found them – and they did so with gusto. One of the most enduring myths of the Inquisition is that it was a tool of oppression imposed on unwilling Europeans by a power-hungry Church. Nothing could be more wrong. In truth, the Inquisition brought order, justice, and compassion to combat rampant secular and popular persecutions of heretics. When the people of a village rounded up a suspected heretic and brought him before the local lord, how was he to be judged? And how were witnesses to be heard and examined? Rather than relying on secular courts, local lords, or just mobs, bishops were to see to it that accused heretics in their dioceses were examined by knowledgeable churchmen using Roman laws of evidence. In other words, they were to "inquire" – thus, the term "inquisition. From the perspective of the Church, however, heretics were lost sheep that had strayed from the flock. As shepherds, the pope and bishops had a duty to bring those sheep back into the fold, just as the Good Shepherd had commanded them. So, while medieval secular leaders were trying to safeguard their kingdoms, the Church was trying to save souls. The Inquisition provided a means for heretics to escape death and return to the community. Most people accused of heresy by the medieval Inquisition were either acquitted or their sentence suspended. Those found guilty of grave error were allowed to confess their sin, do penance, and be restored to the Body of Christ. The underlying assumption of the Inquisition was that, like lost sheep, heretics had simply strayed. If, however, an inquisitor determined that a particular sheep had purposely departed out of hostility to the flock, there was nothing more that could be done. Unrepentant or obstinate heretics were excommunicated and given over to the secular authorities. Despite popular myth, the Church did not burn heretics. It was the secular authorities that held heresy to be a capital offense. The simple fact is that the medieval Inquisition saved uncounted thousands of innocent and even not-so-innocent people who would otherwise have been roasted by secular lords or mob rule. As the power of medieval popes grew, so too did the extent and sophistication of the Inquisition. The introduction of the Franciscans and Dominicans in the early

13th century provided the papacy with a corps of dedicated religious willing to devote their lives to the salvation of the world. Because their order had been created to debate with heretics and preach the Catholic faith, the Dominicans became especially active in the Inquisition. Following the most progressive law codes of the day, the Church in the 13th century formed inquisitorial tribunals answerable to Rome rather than local bishops. To ensure fairness and uniformity, manuals were written for inquisitorial officials. Bernard Gui, best known today as the fanatical and evil inquisitor in *The Name of the Rose*, wrote a particularly influential manual. There is no reason to believe that Gui was anything like his fictional portrayal. By the 14th century, the Inquisition represented the best legal practices available. Inquisition officials were university-trained specialists in law and theology. The power of kings rose dramatically in the late Middle Ages. Secular rulers strongly supported the Inquisition because they saw it as an efficient way to ensure the religious health of their kingdoms. If anything, kings faulted the Inquisition for being too lenient on heretics. As in other areas of ecclesiastical control, secular authorities in the late Middle Ages began to take over the Inquisition, removing it from papal oversight. In France, for example, royal officials assisted by legal scholars at the University of Paris assumed control of the French Inquisition. Kings justified this on the belief that they knew better than the faraway pope how best to deal with heresy in their own kingdoms. From the perspective of secular authorities, heretics were traitors to God and king and therefore deserved death. These dynamics would help to form the Spanish Inquisition – but there were others as well. Spain was in many ways quite different from the rest of Europe. Conquered by Muslim jihad in the eighth century, the Iberian peninsula had been a place of near constant warfare. The ability of Muslims, Christians, and Jews to live together, called *convivencia* by the Spanish, was a rarity in the Middle Ages. Indeed, Spain was the most diverse and tolerant place in medieval Europe. England expelled all of its Jews in 1290. France did the same in 1306. Yet in Spain Jews thrived at every level of society. But it was perhaps inevitable that the waves of anti-Semitism that swept across medieval Europe would eventually find their way into Spain. Envy, greed, and gullibility led to rising tensions between Christians and Jews in the 14th century. During the summer of 1391, urban mobs in Barcelona and other towns poured into Jewish quarters, rounded up Jews, and gave them a choice of baptism or death. He decreed that any Jews who accepted baptism to avoid death could return to their religion. But most of these new converts, or *conversos*, decided to remain Catholic. There were many reasons for this. Some believed that apostasy made them unfit to be Jewish. Others worried that returning to Judaism would leave them vulnerable to future attacks. Still others saw their baptism as a way to avoid the increasing number of restrictions and taxes imposed on Jews. As time passed, the *conversos* settled into their new religion, becoming just as pious as other Catholics. Their children were baptized at birth and raised as Catholics. But they remained in a cultural netherworld. Although Christian, most *conversos* still spoke, dressed, and ate like Jews. Many continued to live in Jewish quarters so as to be near family members. The presence of *conversos* had the effect of Christianizing Spanish Judaism. This in turn led to a steady stream of voluntary conversions to Catholicism. In 1412 a debate was held in Tortosa between Christian and Jewish leaders. The debate brought about a wave of new voluntary conversions. In Aragon alone, 3,000 Jews received baptism. All of this caused a good deal of tension between those who remained Jewish and those who became Catholic. Spanish rabbis after had considered *conversos* to be Jews, since they had been forced into baptism. Yet by 1450, rabbis repeatedly stressed that *conversos* were indeed true Christians, since they had voluntarily left Judaism. By the mid-15th century, a whole new *converso* culture was flowering in Spain – Jewish in ethnicity and culture, but Catholic in religion. *Conversos*, whether new converts themselves or the descendants of converts, took enormous pride in that culture. Some even asserted that they were better than the "Old Christians," since as Jews they were related by blood to Christ Himself. When the *converso* bishop of Burgos, Alonso de Cartagena, prayed the Hail Mary, he would say with pride, "Holy Mary, Mother of God and my blood relative, pray for us sinners! They resented the arrogance of the *conversos* and envied their successes. Several tracts were written demonstrating that virtually every noble bloodline in Spain had been infiltrated by *conversos*. Anti-Semitic conspiracy theories abounded.

3: Spanish inquisition | Define Spanish inquisition at www.enganchecubano.com

The Spanish Inquisition was founded in by Ferdinand and Isabella to maintain Catholic orthodoxy in their kingdoms and was under the direct control of the Spanish monarchy. It was not definitively abolished until , during the reign of Isabella II.

Here are the Top I know what the word "Inquisition" means, even use the word myself sometimes, but my history is shaky. What does it refer to? It was a means used by the Church to enforce orthodoxy. Inquisitors would go out into troublesome regions, question people intensively, conduct tribunals and mete out punishments, sometimes harsh ones, like burning at the stake. Depending on the time and place, the targets were heretics, Jews, Muslims, Protestants, rationalists and sometimes people who held superstitious beliefs. And although Jews were sometimes the focus of that first Inquisition, as they primarily were in Spain, the more urgent targets were Christian heretics in the south of France and northern Italy. How many people were burned at the stake? No one really knows. The inquisitors were excellent record-keepers -- at times truly superb. But a lot of the records have been lost. An estimate that has wide credibility among historians is that about 2 percent of those who came before Inquisition tribunals were burned at the stake, which would mean several tens of thousands of people. The rest suffered lesser punishments. Over what period of time are we talking about? The official start is usually given as A. At the outset, the main focus was on Jews and "judaizers" -- Christian converts of Jewish ancestry who were accused of secretly adhering to Judaism. Does it survive in any form? I sometimes hear about theologians today getting into trouble. It was turned into the Holy Office, which in the s became the Congregation for the Doctrine of the Faith. It occupies the palazzo built for the Inquisition in the middle of the 16th century. Does the Inquisition explain why Spain in some ways took longer to modernize than France or England? The "yes" answer will point to the wholesale expulsion from Spain in of many thousands of Jews -- people who were often highly educated professionals. And it will point to the attempted suppression, over centuries, of intellectual inquiry of all kinds. The same kind of suppression occurred in Italy. The problem is figuring out how effective the suppression really was, not to mention disentangling the influence of the Inquisition from other factors. No one argues that the Inquisition was a force for enlightenment. Did Torquemada himself have Jewish ancestry? Historians have looked into this pretty carefully. The consensus seems to be that Tomas de Torquemada, who directed the Spanish Inquisition in its earliest and bloodiest years, did not have Jewish ancestry, but other members of his extended family probably did. Over the centuries there was considerable mixing among Christians, Muslims and Jews, especially in the higher ranks. When I think "Inquisition," I think "torture" -- is that real or is it a myth? Torture was an integral part of the inquisitorial process, mainly to extract confessions -- just as it was part of the systems used by secular courts of the time. Modern historians explain that the Church tried to regulate torture, establishing clear guidelines for its use. Medieval inquisitors, limited to one session of torture per person, sometimes conducted a second or third or fourth, arguing that it was just a "continuance" of the first. Vice President Dick Cheney called waterboarding "a dunk in the water. The inquisitors believed that waterboarding was torture. How does the Index of Forbidden Books fit into the picture? The impulse to criticize still has some life. A decade ago Josef Ratzinger expressed concern over the "subtle seductions" of Harry Potter. The Inquisition was based on intolerance and moral certainty. It tried to enforce a particular view, often with violent means. It persists for generation after generation. That requires organizational tools that were being newly developed in the Middle Ages. How do you create and manage a bureaucracy? How do you collect information and organize it in a way so that you can find what you need? How do you discover what people are doing and thinking? We take the ability to do all these things for granted. When you look at the Inquisition, you see these capabilities coming into existence. You see the world becoming modern.

4: The Inquisition | Catholic Answers

The Spanish Inquisition, still active and extremely efficient at keeping Protestants out of Spain, was for Protestant writers merely the latest version of this persecution. Mix liberally with the Black Legend, and you have everything you need to produce tract after tract about the hideous and cruel Spanish Inquisition.

Soon I found myself jumping from one site to another learning more and more about this joint venture between the ultra-conservative government of 15th Century Spain and many of the higher-ups and rank-and-file Christian warriors within the Roman Catholic Church at the time. I found it fascinating, gruesome, and most upsetting, still relevant to the world today. These opponents were called the conversos, former Jews and Muslims who had been forced to convert to Christianity but had nevertheless managed to rise through the Spanish political and business ranks. Threatened by their growing power, the King and Queen concocted a plan to purge these competitors from their positions in government and business. To that end, the royal couple took steps to create an Inquisition, the purpose of which would be to identify false converts fake conversos within the Spanish Empire. Initially, the Pope rejected the request. Although the papal bull stated that the Inquisition was to be a religious institution, it gave the King and Queen exclusive rights to name the inquisitors. As a result, the King and Queen were, by , running what was essentially a secular witch hunt pardon the mixed metaphor aimed at purging the Kingdom of political enemies, and did so with the blessing and the full assistance of the Church and its priests. One can see why three hundred years later, the founding fathers of the United States decided it was time to erect a wall between church and state. The first official act of the Inquisition seems to have taken place on February 6, , when six conversos were burned alive in public. Their public conflagration was accompanied by a full sermon given by a Catholic priest. This public mass murder, however, was just the beginning. To achieve this end, the Inquisitors employed several means of torture to aid their victims in confessing their hidden allegiance to the Pentateuch or the Koran. One of the most popular techniques was something called called tortura del agua water torture , which consisted of introducing a cloth into the mouth of the victim, and forcing them to ingest water spilled from a jar so that they had the impression of drowning. The current American term for this torture technique is "waterboarding," and it is being employed against alleged enemy combatants at the direction of the President and the Department of Justice. But this form of psycho-physical torture was tame compared to the more painful methods employed by Spanish torturers as priests stood by and urged the alleged sinner to confess. These included the following. The Strappado Strappado is a form of torture in which a victim is suspended in the air by a rope attached to his hands which have been tied behind his back. There are at least three variants of this torture. In the first, the victim has his arms tied behind his back; a large rope is then tied to his wrists and passed over a beam or a hook on the roof. The torturer pulls on this rope until the victim is hanging from his arms. Since the hands are tied behind the back, this action causes extreme pain and possible dislocation of the arms. While the technique shows no external injuries, it caused long-term nerve, ligament, or tendon damage. The second variation is similar to the first, but with a series of drops from a suspended height. In addition to the damage caused by the suspension, the repeated drops caused major stress to the extended arms, leading to broken shoulders. The victim is also hung from the hands, but his ankles are tied and a heavy weight is attached to them. This will cause pain and possible damage not only to the arms, but also to the legs and hips. This variant was known as squassation. The Rack The rack consists of an oblong rectangular, wooden frame, slightly raised from the ground, with a roller at one, or both, ends, having at one end a fixed bar to which the legs were fastened, and at the other a movable bar to which the hands were tied. Once muscle fibers had been stretched past a certain point they lose their ability to contract, the victims who were released had ineffective muscles as well as problems arising from dislocation. Because of its mechanically precise, graded operation, the rack was well-suited for hard interrogation, and led to many "confessions. The Judas Chair This method is particularly brutal. Just reading about the Judas Chair is enough to make one clench. So if you have a weak tummy or other soft, vulnerable body parts , I suggest that you skip past it. The Judas Chair was a pyramid-shaped seat see right. The person being asked to confess his sins against Christ was placed on top of

it, with the point inserted into the anus or vagina. Then, as the questioning advanced, the Inquisitor very slowly lowered the defendant further and further onto the point by overhead ropes. Some theories suggest that the intended effect was to stretch the orifice over a long period of time, or to slowly impale. The victim was usually naked, adding to the humiliation already endured. These included the Boot a wooden framed shoe that was placed on the foot of a witness and was tightened slowly and methodically to crush the bones of the feet and the lower leg , the Thumbscrew which slowly and methodically crushed the fingers of the alleged non-believers , the Whip and the Breast Ripper. Perhaps the cruelest aspect of the torture process was that after the victim recanted his alleged sins, he was then punished for them. The Inquisition was just the trial to extract a confession. The ensuing punishment ranged from forfeiture of all assets to the Crown and the Cross to, you guessed it, death by torture. One must keep in mind that the Spanish Government could not have carried out the Inquisition without the active assistance of the Church. This type of mass trial by ordeal, bloody torture, and confiscation of the assets of the accused probably could not have taken place for merely secular reasons. By including the Church as an arm of the government, however, the King and Queen were able to eliminate their political opponents without very much resistance from the Spanish people, who were told that the Inquisition was something aimed to get everyone to believe the one great truth of Christianity. It was a way to root out evil bogeyman and either kill them or, at the very least, force them to confess their alleged sins against Christ and repent. All told, Spanish Inquisitors tortured or killed as many as , people people between the years of and Most of the victims were Jewish or Muslim. Then, as Protestantism began to rise, the Church turned its ire towards those followers of Martin Luther, a group who claimed to be true Christians but according to the Church, were heretics. Persecution of Protestants continued on for another years. Well, there are many lessons. One is that a sharp pyramid shoved up the ass can convince a person to admit anything. Another is that when stretched beyond capacity, connective tissue will tear, rip, pop and eventually kill its owner. Because if you kill simply in the name of government, you are going to face a lot of resistance. But if you kill in the name of God, it gets much, much easier for the people to accept. Especially for those who belong to the dominant religion. Keep religion and government apart.

5: Spanish Inquisition - History of the Spanish Inquisition

The Spanish Inquisition was just one of several inquisitions that occurred between the 12th and 19th centuries. In addition to the term being used for the historical events, the word "inquisition" refers to the tribunal court system used by both the Catholic Church and some Catholic monarchs to root out, suppress and punish heretics.

What Was the Spanish Inquisition? The Spanish Inquisition refers to a period of great change in Spain in the 15th century. A scene from the Spanish Inquisition. Introduction The Spanish Inquisition was the inquisition in Spain that was state managed to maintain Jewish and Muslim allegiance to the Catholic orthodoxy in the 15th century. Originally, the inquisition was to ensure full adherence to Catholicism by the forcible conversion of people who practiced Judaism and Islam called "conversos". This stern was intensified between and when Muslims and Jews were forced to convert or leave Spain. Events During the Inquisition The inquisition started when a Dominican friar known as Fray Alonso de Ojeda convinced the then Queen that conversos practiced Judaism secretly. Ferdinand and Isabella asked the Pope Sixtus IV to establish an inquisition of which the pope wanted the inquisitors to be priests who were forty years of age, but Ferdinand appointed one of the rulers from the monarch. The inquisition began with the repression of conversos and the expulsion of the Jews. Conversos were not supposed to practice Judaism of which they had already given up. The inquisitors then saw that securing the converts alone was not enough and resorted to expelling those who refused to conform to the orthodoxy. Conversos were tried and persecuted. The inquisition also included the suppression of Moriscos who were the Islam converts that were secretly practicing their religion. In , Muslims were forced to change to Christianity or else they were expelled. Several Muslims were forcibly baptized in Moriscos, however, did not receive severe persecution as in the case of conversos since it was hard to identify relapsed converts since they guarded their privacy rendering it hard to prove suspicion against them. There were few cases of inquisition concerning Protestants as their number was small in Spain. The punishment of the reported cases was trials and prisoning. Censorship and the Supression of Other Groups In order to prevent the spread of different ideas, inquisitors introduced indexes of prohibited books. The inquisition reprinted some books including Spanish religious text in it. These printed books were majorly dedicated to spiritual work and the vernacular translation of the Bible. Other groups that underwent suppression include; witchcrafts of which the inquisition considered as superstition but could still persecute the people who practiced it. Blasphemy was a verbal offense whose sentiments compromised sexual morality, misbehavior of clergy, and comments regarding religious beliefs, bigamy which involved restriction of divorce and only permitting it under unavoidable circumstances, offenders were punished, and possibly killed. The inquisition also banned sodomy and Freemasonry, and anybody found doing the vice was punished and perhaps persecuted. Conclusion History and modern literature often cite the Spanish Inquisition as an illustration of Catholic repression and intolerance. However, some of the modern historians have termed the events as exaggerated by the anti-Catholicism waves of the 19th century. This page was last updated on August 1,

6: What Was the Spanish Inquisition? - www.enganchecubano.com

Mix - No one expects the Spanish Inquisition YouTube Whose line is it anyway â€” Best Scenes From a Hat Part 4 - Duration: Avie Mitsuko 4,, views.

There were a number of tribunals of the Papal Inquisition in various European kingdoms during the Middle Ages. In the Kingdom of Aragon, a tribunal of the Papal Inquisition was established by the statute of Excommunicamus of pope Gregory IX in during the era of the Albigensian heresy. With time, its importance was diluted, and by the middle of the fifteenth century it was almost forgotten although still existing in law. There was never a tribunal of the Papal Inquisition in Castile. Members of the episcopate were charged with surveillance of the faithful and punishing transgressors. However, in Castile during the Middle Ages , little attention was paid to heresy. Context Much of the Iberian Peninsula was dominated by Moors following their invasion of the peninsula in until they were finally defeated in The reconquest did not result in the expulsion of Muslims from Spain, but instead yielded a multi-religious society made up of Catholics, Jews and Muslims. Granada and large cities, especially Seville, Valladolid, the capital of Castile, and Barcelona, the capital of the Kingdom of Aragon, had large Jewish populations centered in juderias. The Reconquista produced a relatively peaceful co-existenceâ€”although not without periodic conflictsâ€”among Christians, Jews, and Muslims in the peninsular kingdoms. There was a long tradition of Jewish service to the Aragon crown. Jews occupied many important posts, religious and political. Castile itself had an unofficial rabbi. Nevertheless, in some parts of Spain towards the end of the fourteenth century there was a wave of anti-Semitism, encouraged by the preaching of Ferrant Martinez, archdeacon of Ecija. The pogroms of June were especially bloody: The number of victims was equally high in other cities, such as Cordoba, Valencia and Barcelona. Before this date, conversions were rare, more motivated by social than religious reasons. From the fifteenth century a new social group appeared: By converting, Jews could not only escape eventual persecution, but also obtain entry into many offices and posts that were being prohibited to Jews through new, more severe regulations. Many conversos attained important positions in fifteenth century Spain. Conversosâ€”not without oppositionâ€”managed to attain high positions in the ecclesiastical hierarchy, at times becoming severe detractors of Judaism. As a result, during the following century it was even claimed that virtually all Spanish nobility were descended from Jews. Historians have suggested a number of possible reasons. To establish political and religious unity. The Inquisition allowed the monarchy to intervene actively in religious affairs, without the interference of the Pope. To weaken local political opposition to the Catholic Monarchs. Strengthening centralized political authority also entailed weakening local political opposition. Resistance to the installation of the Inquisition in the Kingdom of Aragon, for example, was often couched in terms of local legal privileges fueros. To do away with the powerful converso minority. Many members of influential families such as the Santa Fes, the Santangels, the Caballerias and the Sanchezes, were prosecuted in the Kingdom of Aragon. This is contradicted, to an extent, by the fact that Ferdinand, King of Aragon, continued to employ many conversos in his administration. Given that one of the measures used with those tried was the confiscation of property, this possibility cannot be discarded. Activity of the Inquisition Beginnings Alonso de Hojeda, a Dominican from Seville, convinced Queen Isabel that crypto-Judaism existed among Andalusian conversos during her stay in Seville between and The bull gave the monarchs exclusive authority to name the inquisitors. At first, the activity of the Inquisition was limited to the dioceses of Seville and Cordoba, where Alonso de Hojeda had detected converso activity. Alonso de Hojeda himself gave the sermon. The Inquisition then grew rapidly. By , tribunals existed in eight Castilian cities: Ferdinand did not resort to new appointments; he resuscitated the old Pontifical Inquisition, submitting it to his direct control. In this bull, the Pope unambiguously criticized the procedures of the inquisitorial court, affirming that, many true and faithful Christians, because of the testimony of enemies, rivals, slaves and other low peopleâ€”and still less appropriateâ€”without tests of any kind, have been locked up in secular prisons, tortured and condemned like relapsed heretics, deprived of their goods and properties, and given over to the secular arm to be executed, at great danger to their souls, giving a pernicious example and causing scandal to many. This made the

Inquisition the only institution with authority throughout all the kingdoms of the Spanish monarchy, and, in all of them, a useful mechanism at the service of the crown. Between the years and , the Inquisition saw a period of intense activity. The exact number of trials and executions is debated. The majority of victims were conversos of Jewish origin. On March 31, , scarcely three months after the reconquest concluded with the fall of Granada, Ferdinand and Isabella promulgated a decree ordering the expulsion of Jews from all their kingdoms. Jewish subjects were given until July 31, to choose between accepting baptism and leaving the country. Although they were allowed to take their possessions with them, land-holdings, of course, had to be sold; gold, silver and coined money were forfeit. The reason given to justify this measure was that the proximity of unconverted Jews served as a reminder of their former faith and seduced many conversos into relapsing and returning to the practice of Judaism. It is believed that this offer was rejected under pressure of the Inquisitor General. It is said that he burst into the room and threw 30 pieces of silver on the table, asking what would be the price this time to sell Jesus to the Jews. The number of the Jews that left Spain is not known. Historians give extremely high figures Juan de Mariana speaks of , people, and Isaac Abravanel of , Nevertheless, current estimates significantly reduce this number. Henry Kamen estimates that, of a population of approximately 80, Jews, about one half or 40, chose emigration [8]. The Spanish Jews emigrated mainly to Portugal where they were later expelled in and to Morocco. Much later, the Sefardim, descendants of Spanish Jews, established flourishing communities in many cities of Europe, North Africa, and, mainly, in the Ottoman Empire. Those who remained enlarged the group of conversos who were the preferred objective of the Inquisition. Given that all the Jews who remained in the Kingdoms of Spain had been baptized, continuing to practice Judaism put them at risk of being denounced. Given that during the three months prior to the expulsion there were numerous baptisms—some 40, if one accepts the totals given by Kamen—one can logically assume that a large number of them were not sincere, but were simply a result of necessity to avoid the expulsion decree. The most intense period of persecution of conversos lasted through . There was a rebirth of persecutions when a group of crypto-Jews was discovered in Quintanar de la Orden in ; and the last decade of the sixteenth century saw a rise in denunciations of conversos. At the beginning of the seventeenth century some conversos who had fled to Portugal began to return to Spain, fleeing the persecution of the Portuguese Inquisition that was founded in . This translated into a rapid increase in the trials of crypto-Jews, among them a number of important financiers. In , during a number of Autos de Fe in Mallorca, 36 chuetas, or conversos of Mallorca, were burned. During the eighteenth century, the number of conversos accused by the Inquisition dropped significantly. Repression of Protestants Conversos saw the arrival of Charles I, the new king of Spain, as a possible end to the Inquisition, or at least a reduction of its influence. Nevertheless, despite reiterated petitions from the Cortes of Castile and Aragon, the new monarch left the inquisitorial system intact. Curiously, though, a large percentage of Protestants were of Jewish origin. The first target were members of a group known as the "alumbrados" of Guadalajara and Valladolid. The trials were long, and ended with prison sentences of different lengths. No executions took place. In the process, the Inquisition picked up on rumors of intellectuals and clerics who, interested in the Erasmian ideas, had allegedly strayed from orthodoxy which is striking because both Charles I and Philip II of Spain were confessed admirers of Erasmus who had introduced humanist concepts. The first trials against Reformation influenced Protestants took place between and in Valladolid and Seville, at the beginning of the reign of Philip II, against two communities of Protestants from these cities. A number of enormous Autos de Fe were held. Some of these were presided over by members of the royal family, and approximately one hundred people were executed. It is estimated that only a dozen Spaniards were burned alive for Lutheranism through the end of the sixteenth century, although some faced trial. Censorship Spanish painting from the s by Pedro Berruguete showing the miracle of Fanjeaux. According to the Libellus of Jordan of Saxony, the books of the Cathars and those of the Catholics were subjected to trial by fire before Saint Dominic. The Catholic books were rejected three times by the flames. As one manifestation of the Counter-Reformation, the Spanish Inquisition worked actively to prevent heretical ideas spreading in Spain by producing "Indexes" of prohibited books. Such lists were common in Europe a decade before the Inquisition published its first. The first Index published in Spain in was, in reality, a reprinting of the Index published by the University of Louvain in , with an appendix dedicated to Spanish

texts. Subsequent Indexes were published in 1557, 1582, 1616, and 1640. The Indexes included an enormous number of books of all types, though special attention was dedicated to religious works, and, particularly, vernacular translations of the Bible. Included in the Indexes were many of the great works of Spanish literature. Also, a number of religious writers who are today considered Saints by the Catholic church saw their works appear in the Indexes. Books in Early Modern Spain faced prepublication licensing and approval which could include modification by both secular and religious authorities. However, once approved and published, the circulating text also faced the possibility of post-hoc censorship by being denounced to the Inquisition—sometimes decades later. Likewise, as Catholic theology evolved, once-prohibited texts might be removed from the Index. At first, inclusion in the Index meant total prohibition. However, this proved not only impractical and unworkable, but also contrary to the goals of having a literate and well educated clergy. Works with one line of suspect dogma would be entirely prohibited, even if the rest of the text was considered sound. In time, a compromise solution was adopted in which trusted Inquisition officials blotted out words, lines or whole passages of otherwise acceptable texts. These expurgated editions were then allowed to circulate. Although in theory the Indexes imposed enormous restrictions on the diffusion of culture in Spain, some historians argue that such strict control was impossible in practice and that there was much more liberty in this respect than is often believed. Despite repeated Royal prohibitions, romances of Chivalry such as *Amadis of Gaul* [13] found their way to the New World with the blessing of the Inquisition. Moreover, with the coming of the Age of Enlightenment in the eighteenth century, increasing numbers of licenses to possess and read prohibited texts were granted. *La Celestina*, which was not included in the Indexes of the sixteenth century, was expurgated in 1700 and prohibited in its entirety in 1765. One of the most outstanding cases—and best known—in which the Inquisition directly confronted literary activity is with Fray Luis de Leon, noted humanist and religious writer of converso origin, who was imprisoned for four years, from 1571 to 1575, for having translated the *Song of Songs* directly from Hebrew.

7: Inquisition | Definition of Inquisition by Merriam-Webster

At that time, the Inquisition spread to Spanish and Portuguese colonies in the New and Old Worlds, with victims burned in Havana, Cuba; Mexico City, Mexico; Buenos Aires, Argentina; and Goa, India. After years, the Inquisition was finally abolished in

Polemics and histories A Brief History of the Inquisition The institutionalized tribunals that were established in the fifteenth and sixteenth centuries to combat heresies in the Latin Christian Church have their origins in concepts of Roman law that pre-date Christendom itself. In the first centuries of the Common Era, there arose beside the accusatorial system of Roman justice an inquisitorial Lat. The roles of evidence collector, prosecutor and judge could henceforward be combined in the individual magistrate. Concurrent with the expansion of this new practice for both civil and criminal investigations, the use of torture as a means of interrogation and eliciting confessions likewise expanded, from the investigation of treason to other crimes, and from slaves to Roman citizens. This inquisitorial process was already in place when the Roman Empire converted to Christianity in the fourth century, and Christian emperors from Constantine on employed it to suppress heresy. Although defined in terms of religious belief, heresy was largely viewed as a threat to the social order of Latin Christendom. When required, bishops could assume the role of secular magistrates in carrying out inquisitiones. Procedures were codified and regularized with the issuance of the Corpus Iuris Civilis of Justinian in They remained intact even during the centuries of Germanic invasions and domination which followed the collapse of the Roman Empire, although they were rarely used. The situation began to change towards the end of the twelfth century after the Holy Roman Emperor Frederick Barbarossa and Pope Alexander III reached an accord reconciling their respective powers in the Peace of Venice. In , Pope Lucius III issued the decretal Ad abolendam, which some have called the "founding charter of the inquisition" since it commanded bishops to take an active role in identifying and prosecuting heresy in their jurisdictions. The explicit identification of heresy with treason and its prosecution according to the norms of Roman law was formalized in by Pope Innocent III. The foundation of mendicant religious orders, especially the Dominicans, in the early decades of the thirteenth century provided a ready supply of papal inquisitors who could be sent to regions most influenced by heretics. Actions by Pope Gregory IX in the s and the canons issued by the Council of Tarragona in had the effect of centralizing these functions, and even clarified that heresy was an offense punishable by death; nevertheless, it would not be proper to equate these activities of the medieval church with the institutionalized inquisitions which emerged at the end of the fifteenth century. Indeed their aims were mainly to prevent the overzealous prosecution of heretics by individual bishops and to enforce procedures that were meant to be penitential rather than strictly punitive. Handbooks of such procedures were assembled over time, for example the Directorium Inquisitorum compiled by Nicholas Eymeric, who headed a papal inquisition in the eastern portions of Spain from The greatest perceived threats of heresy lay in southern France Languedoc and northeastern Spain Aragon. The chief targets were Cathars also known as Albigenses , who openly condemned the doctrines and authority of the Latin Church, and to a lesser extent the Waldenses. Yet while King Alfonso X could boast that Jews and Muslims lived peacefully alongside Christians in Spain, economic and natural disasters beginning with the Black Death upset the balance, with the result that Jews came to be increasingly resented due to their roles as tax collectors and financiers. By the end of the century, terrible pogroms left thousands of Jews dead or forced to convert to Christianity. During the fifteenth century the descendants of converted Jews, known as conversos, came under increasing suspicion. The appearance in of a fanatical treatise by Alfonso de Espina, Fortalitium Fidei, attested to the rising tide of anti-Semitism. Finally in , Ferdinand of Aragon and his wife Isabella, Queen of Castile whose subsequent joint rule over Spanish territories and devotion to their ecclesiastically-minded councilors would earn them the designation Reyes Catolicos, the "Catholic Monarchs" implored Pope Sixtus IV to grant them power to appoint inquisitors to deal with the problem of conversos who practiced Jewish rites in secret. Sixtus IV granted their request, but the first Spanish inquisitors operating in Seville proved so severe that he tried to limit their powers. Yet his efforts were largely unsuccessful, and in he was further induced to allow the Spanish government to name a

Grand Inquisitor and Supreme Council to supervise local inquisitorial tribunals that had been established in Castile, Aragon, Valencia, and Catalonia. Thus by the time the final edict expelling Jews from Spain was issued in 1492, the Spanish Inquisition was ready to counter any religious deviation from within the Christian community. It adopted for its emblem a verse from Psalm 115: "Those who could not be induced to renounce their wrongdoing received sentences ranging from humiliation, to confiscation of property, to physical beatings. The most recalcitrant were turned over to royal authorities who executed sentences of death by burning. During the course of the sixteenth-century, local inquisitorial tribunals were established throughout the Spanish Empire, including Mexico and Peru. Local tribunals typically consisted of two inquisitors, a legal adviser, constable, a fiscal or prosecutor all drawn from the orders or the clergy and a large number of lay assistants, called familiares "familiares", who purchased or obtained their offices through inheritance and who enjoyed exceptional civil privileges. The Spanish Inquisition was introduced into Sicily then in league with Spain in 1492, but efforts to establish it in Naples and Milan were unsuccessful. The policy of assuming that Jews who had been forced to convert according to an edict pronounced in 1492 would gradually be assimilated into Portuguese Christian society was deemed a failure; the New Christians continued their separated existence and resisted governmental control. Despite their heroic opposition and papal reluctance, a Portuguese Inquisition was established in 1534. Though the numbers were smaller, the rate of capital punishment was actually higher by comparison to the Spanish Inquisition and consistently more focused on conversos and crypto-Jews. Rome meanwhile, recognizing the advantages an institutionalized inquisition could offer its fight against Protestants on the one hand, and wanting still to limit the excesses of the Iberian inquisitions on the other, decided to institute its own. Thus in 1542, as part of larger plan for ecclesiastical reformation, Pope Paul III established the Congregation of the Inquisition, consisting of a commission of six cardinals. That same year the first list of books prohibited due to their doctrinal content or criticism of the Latin Church appeared in Rome. As a result of the Council of Trent, which met in several sessions held between 1545 and 1563, it was superseded by a more comprehensive Index of Prohibited Authors and Books which after 1571 was kept up to date by a separate though related Congregation of the Index. Under Paul III and his successor Julius III, and under most of the popes thereafter with the exceptions of Paul IV, who had served on the Congregation of the Inquisition under Paul III and had in fact pressed for its formation, and Pius V, the activity of the Roman Inquisition was relatively restrained; Julius, in fact, ruled that although it had universal jurisdiction, it should in principle limit its operations to the papal states in Italy. Furthermore, by contrast to the Iberian inquisitions, sentencing was conducted in private rather than in mass public autos. Its sentences also tended to be more lenient, partly because the errors it confronted most often once Protestantism had been contained, namely popular superstition and witchcraft, were regarded as a less severe threat to the social order than large populations of conversos. The reformers who eventually liberated Spain from the French in 1808 reinforced the ban, but their actions were overturned the following year when Ferdinand VII was restored to power. The resuscitated Inquisition did not last long, however; it was formally and finally suppressed in 1808. The Roman Inquisition came to a more gradual, bureaucratic end. In 1909, Pius X renamed it the Congregation of the Holy Office, and a few years later its duties were merged with those of the Congregation of the Index. Hence nothing of the original form of the inquisitions survives today only their records, their memory and the potent myths which still surround them.

8: The Spanish Inquisition - History of Spain - don Quijote

In , the Spanish Index was created, a list of European books considered heretical and forbidden in Spain, based on the Roman Inquisition's own Index Librorum Prohibitorum. In other nodes to.

With its large Muslim and Jewish populations, medieval Spain was the only multiracial and multireligious country in western Europe, and much of the development of Spanish civilization in religion, literature, art, and architecture during the later Middle Ages stemmed from this fact. Over centuries, the Jewish community in Spain had flourished and grown in numbers and influence, though anti-Semitism had surfaced from time to time. The pogroms of were especially brutal, and the threat of violence hung over the Jewish community in Spain. Faced with the choice between baptism and death, the number of nominal converts to the Christian faith soon became very great. Many Jews were killed, and those who adopted Christian beliefs—the so-called conversos Spanish: In addition, there remained a significant population of Jews who had professed conversion but continued to practice their faith in secret. Known as Marranos , those nominal converts from Judaism were perceived to be an even greater threat to the social order than those who had rejected forced conversion. After Aragon and Castile were united by the marriage of Ferdinand and Isabella , the Marranos were denounced as a danger to the existence of Christian Spain. In Pope Sixtus IV issued a bull authorizing the Catholic Monarchs to name inquisitors who would address the issue. That did not mean that the Spanish sovereigns were turning over to the church the struggle for unity; on the contrary, they sought to use the Inquisition to support their absolute and centralizing regime and most especially to increase royal power in Aragon. The first Spanish inquisitors, operating in Seville , proved so severe that Sixtus IV attempted to intervene. The Spanish crown now had in its possession a weapon too precious to give up, however, and the efforts of the pope to limit the powers of the Inquisition were without avail. In he was induced to authorize the naming by the Spanish government of a grand inquisitor inquisitor general for Castile, and during that same year Aragon, Valencia , and Catalonia were placed under the power of the Inquisition. The Inquisition at its peak The grand inquisitor acted as the head of the Inquisition in Spain. The ecclesiastical jurisdiction that he had received from the Vatican empowered him to name deputies and hear appeals. In deciding appeals, the grand inquisitor was assisted by a council of five members and by consultors. All those offices were filled by agreement between the government and the grand inquisitor. The council, especially after its reorganization during the reign of Philip II 1558 , put the effective control of the institution more and more into the hands of the civil power. After the papacy of Clement VII 1523-34 , priests and bishops were at times judged by the Inquisition. In procedure the Spanish Inquisition was much like the medieval inquisition. Torquemada used torture and confiscation to terrorize his victims, and his methods were the product of a time when judicial procedure was cruel by design. The condemned were presented before a large crowd that often included royalty, and the proceedings had a ritualized, almost festive, quality. Suspected Protestants being tortured as heretics during the Spanish Inquisition. In he ordered the proscription of Islam in Granada , the last of the Muslim kingdoms in Spain to fall to the Reconquista. Muslims in Valencia and Aragon were subjected to forced conversion in , and Islam was subsequently banned in Spain. The Inquisition then devoted its attention to the Moriscos , Spanish Muslims who had previously accepted baptism. Expressions of Morisco culture were forbidden by Philip II in , and within three years, persecution by the Inquisition gave way to open warfare between the Moriscos and the Spanish crown. The Moriscos were driven from Granada in , and by some , had been expelled from Spain entirely. Foreigners suspected of promoting Protestant faiths within Spain met similarly violent ends. Having largely purged the country of Jews and Muslims—as well as many former members of those faiths who had converted to Christianity—the Spanish Inquisition turned its attention to prominent Roman Catholics. Resistance and the decline of the Inquisition Under the supreme council of the Spanish Inquisition were 14 local tribunals in Spain and several in the colonies; the tribunals in Mexico and Peru were particularly harsh. The Spanish Inquisition spread into Sicily in , but efforts to set it up in Naples and Milan failed. Ironically, the well-established bureaucratic structure of the Inquisition would help insulate Spain from the effects of ad hoc witchcraft trials that swept Europe and claimed tens of thousands of

THE SPANISH INQUISITION pdf

lives in the late 16th and early 17th centuries. The Spanish Inquisition was suppressed by Joseph Bonaparte in , restored by Ferdinand VII in , suppressed in , restored in , and finally suppressed permanently in . The Portuguese Inquisition was suppressed in

9: Spanish Inquisition - New World Encyclopedia

"Nobody Expects the Spanish Inquisition" is a memorable quote from the sketch comedy television show Monty Python's Flying Circus uttered in reference to a Catholic tribunal established by the Spanish monarchy in to ensure Christian orthodoxy.

There were countless abuses of power. Count Raymond VII of Toulouse was known for burning heretics at the stake even though they had confessed. His successor, Count Alphonse, confiscated the lands of the accused to increase his riches. In , Inquisitors were involved in the mass arrest and tortures of 15, Knights Templar in France, resulting in dozens of executions. Joan of Arc , burned at the stake in , is the most famous victim of this wing of the Inquisition. Known as Conversos, they were viewed with suspicion by old powerful Christian families. Ferdinand and Isabella feared that even trusted Conversos were secretly practicing their old religion; the royal couple was also afraid of angering Christian subjects who demanded a harder line against Conversos. Christian support was crucial in an upcoming crusade against Muslims planned in Granada. Ferdinand felt an Inquisition was the best way to fund that crusade, by seizing the wealth of heretic Conversos. Torquemada In , under the influence of clergyman Tomas de Torquemada, the monarchs created the Tribunal of Castile to investigate heresy among Conversos. The effort focused on stronger Catholic education for Conversos, but by , the Inquisition was formed. That same year, Jews in Castile were forced into ghettos separated from Christians, and the Inquisition expanded to Seville. A mass exodus of Conversos followed. In , 20, Conversos confessed to heresy, hoping to avoid execution. Inquisitors decreed that their penitence required them to name other heretics. Spanish Inquisition Hearing the complaints of Conversos who had fled to Rome, Pope Sextus proclaimed the Spanish Inquisition was too harsh and was wrongly accusing Conversos. In Sextus appointed a council to take command of the Inquisition. Torquemada was named Inquisitor General and established courts across Spain. Torture became systemized and routinely used to elicit confessions. Sentencing of confessed heretics was done in a public event called the Auto-da-Fe. All heretics wore a sackcloth with a single eyehole over their heads. Heretics who refused to confess were burned at the stake. Sometimes people fought back against the Inquisition. In , an Inquisitor died after being poisoned, and another Inquisitor was stabbed to death in a church. Torquemada managed to round up the assassins, burning at the stake 42 people in retaliation. Torquemada was forced to share leadership with four other clergymen until he died in . Inquisitor Generals Diego de Deza took over as Inquisitor General, escalating the hunt for heresy within cities and rounding up scores of accused heretics, including members of the nobility and local governments. Some were able to bribe their way out of imprisonment and death, reflecting the level of corruption under de Deza. Ximenes had previously made a mark in Granada persecuting the Islamic Moors. Upon seizing African towns, the Inquisition became established there. Ximenes was dismissed in after pleas from prominent Conversos, but the Inquisition was allowed to continue. This Inquisition is best known for putting Galileo on trial in . In , Philip II ascended the Spanish throne. He had previously brought the Roman Inquisition to the Netherlands, where Lutherans were hunted down and burned at the stake. In , Lutherans were burned at the stake there, and the Inquisition came to Peru, where Protestants were likewise tortured and burned alive. In Spain conquered Portugal and began rounding up and slaughtering Jews that had fled Spain. Philip II also renewed hostilities against the Moors, who revolted and found themselves either killed or sold into slavery. From to , Muslims who had converted to Catholicism were forced out of Spain. By the mids the Inquisition and Catholic dominance had become such an oppressive fact of daily life in Spanish territories that Protestants avoided those places altogether. Part of the agreement with France was to dismantle the Inquisition, which was defunct by . The last person to be executed by the Inquisition was Cayetano Ripoll, a Spanish schoolmaster hanged for heresy in . The Supreme Sacred Congregation of the Roman and Universal Inquisition still exists, though changed its name a couple of times. It is currently called the Congregation for the Doctrine of the Faith.

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