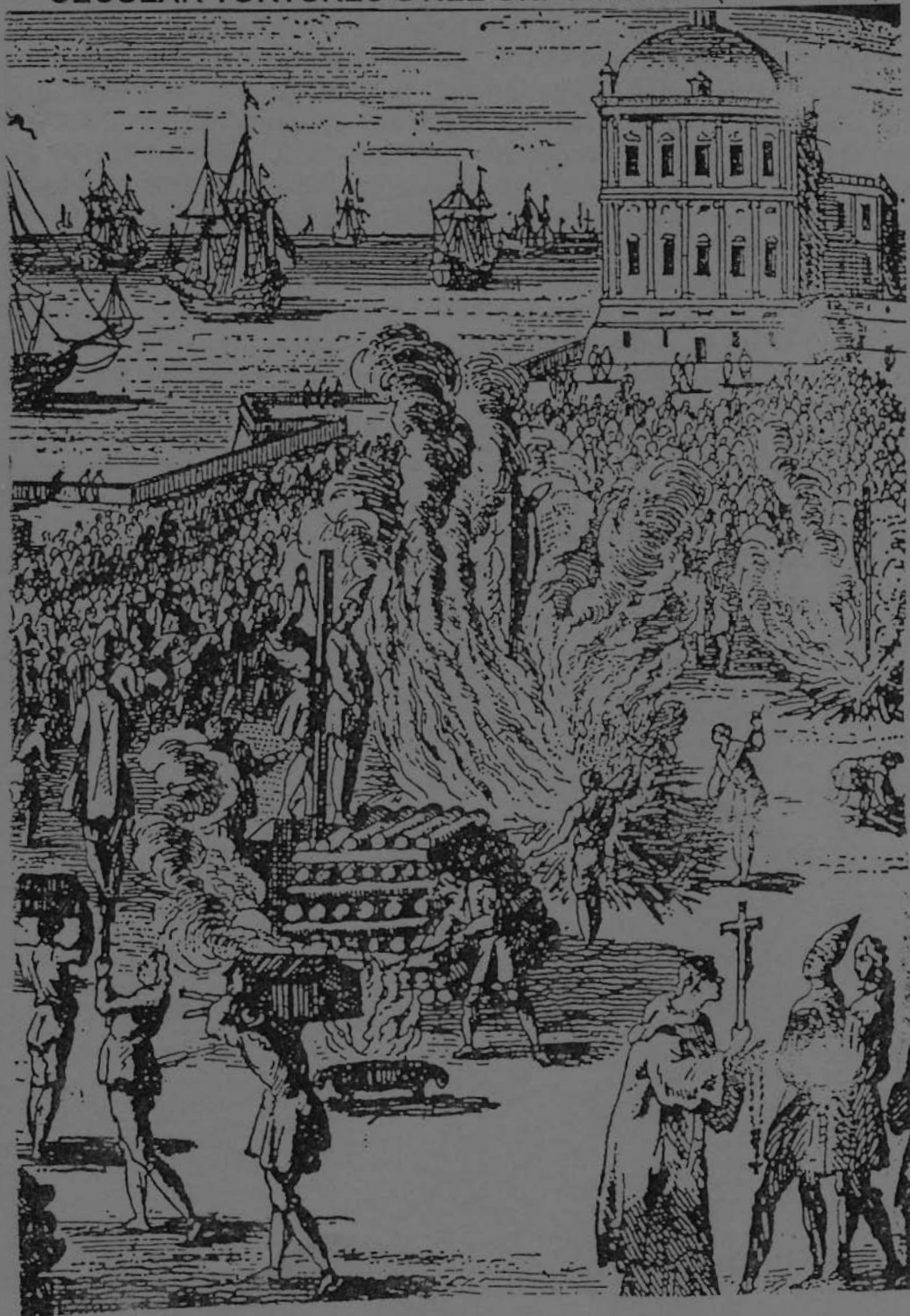


THE INQUISITION COURT

SECULAR TORTURES STILL UNPUNISHED (1215-1820)



THE INQUISITION COURT SECULAR TORTURES STILL UNPUNISHED (1215-1820)

Church's *mea culpa*

Nowadays the church asks forgiveness for having made weighty mistakes; in the past she crusaded, she sent quite a lot of women to the stake because they were suspected of witchcraft, she persecuted the Jews, she converted a lot of people to Christianity, depriving them of their sacred customs. S. Bernard was the upholder of crusade, so he was responsible for innumerable genocides, but he is still venerated. From time immemorial Christianity should preach peace and condemn war. But the Crusade (XI-XII century) was a great military expedition to Palestine, to liberate the Holy Sepulchre from Muslims. S. Dominic was one of the upholder of the Inquisition, delegated by the Pope, and he presided over the trials against the heretics; in spite of that, in church's opinion his deeds were so good and praiseworthy that he founded the religious order of Dominican. S. Thomas, a merciless inquisitor; at the ecclesiastical universities the students still study his works. S. Bernard of Siena was the most ferocious enemy of women, who were accused of witchcraft and of initiating men into sodomy, and were sent to the stake by popular acclamation: "Death to the sodomites! Burn with fire and sulphur all the sodomites of Florence!".....

S. Bellarmino was Galileo's inquisitor...Is it sufficient that all the Jesuits ask Galileo's forgiveness ? Galileo, great mathematician at Pisa's university and philosopher at the Medicean court, is still appreciated all over the world for his genius. His name has been given to a space-ship which is still into orbit.

ASKING FORGIVENESS BY THE CHURCH IS A SUPERFICIAL IDEA, OVERFLOWING WITH HAUGHTINESS!!!

Religion (1)

Sigmund Freud, inspired by the principles of Enlightenment and positivism, believes that religion does not help us to grow up, it is an empty illusion without future, it is a sort of restraint and we must free ourselves from it. In Freud's opinion, the man's attitude towards religion is due to his condition of need and impotence, which generates his illusions.

It is a conflict between reality and desire, which is one of the causes of neurosis; in fact, religion can be considered as an obsessive, universal neurosis of human beings....

For religion, it is more useful an intelligent adversary instead of an incapable follower.

Faith ends where reason begins

Freedom of thought is indivisible (Benedetto Croce) and it must be respected and defended. For that reason, the majority of men say no to religion.

God is the greatest invention, which is supported by a fantastic and speculative literature!

The miracle of S. Gennaro: gelatin instead of blood (it is a chemical experiment at Pavia university)

Last century the victims were two hundred millions.

In spite of prayers/ promised miracles/

Eternal/ Secular profits of the church.



The Inquisition (1215-1820): inquires made with cruel and arbitrary methods.

Inquisition's secret and atrociousness

1215/1820



Religion (2)

The relatively exiguous number of true faithful disappears into the multitude of would-be Christians, who arbitrarily describe themselves as faithful.

Religion and science have ever asserted two different point of view about death; the former talks about salvation, the latter modestly talks about health.

On the fringe of religion there are superstitions and opinions; Plato called these empirical practices ALOGON, PRAGMA, that is to say irrational actions lacking in LOGOS (reason), because they can not reach a full cognition of things.

Thanks to science, everyone can free oneself from the religious background and from its superstitious remains.

Thanks to Medicine and to his effort to escape death, we can escape from a death due to ignorance, which lies in ascribing the cause of events to the divine.

Ippocrate, the founder of medicine, believed that if the man can free himself from the divine, as a consequence he can free him self from ignorance, ; this is the necessary condition to reach a real cognition.

Unfortunately, all the clergy are wizards, who speculate on men's insicurities, which consist in having a dread of death's inevitableness.

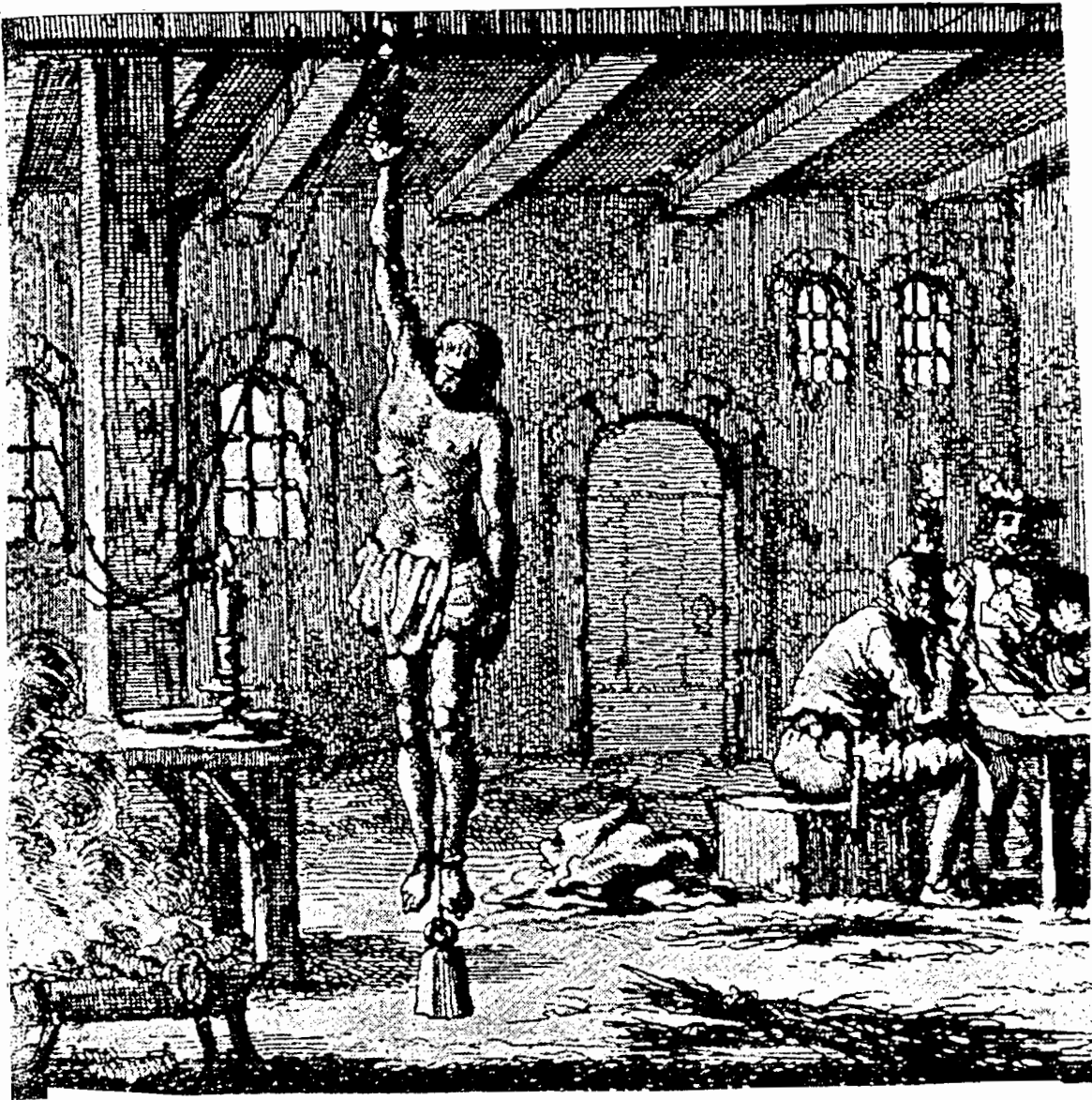
A third part of the world is poor, whereas the church is rich.

The catholic church has taken possession of other people property; she has even taken possession of all the previous heathen feasts and she has wrongly decided upon the date when Jesus was born; this date coincided with the roman heathen's feast, which celebrated the nativity of the "unswerving sun"

To sum up, we can deduce that no one is free to decide by oneself because we live an existence which has already been programmed.

As a consequence, life is a sort of illusion: it is a foolish life, we live like puppets hanging on a previously programmed string. But who maneuvers the strings?

The freedom of thought is indivisible (B. Croce) and it must be defended even for people (the majority of men) who say's no to religion.



The torture of the "pulley".

The Inquisition's court:

- from the Lateran Council (1215)
- from the Council of Tolosa (1229)
- suppressed by Napoleon (1808)
- re-established in 1814 until 1820



How they keep the convict's mouth open to put inside the red-hot irons.



S. BERNARDINO DA SIENA - Dipinto del Vecchietta

The cardinal Bernardino condemned Savonarola to the stake and he was present to his execution: he was canonized!!



Fra Girolamo Savonarola.



The impalement: the victim sways and progressively bends down on the wooden cusp.

The Inquisition (1215-1820)

Inquires made with cruel and arbitrary methods



Torments and pangs of Inquisition

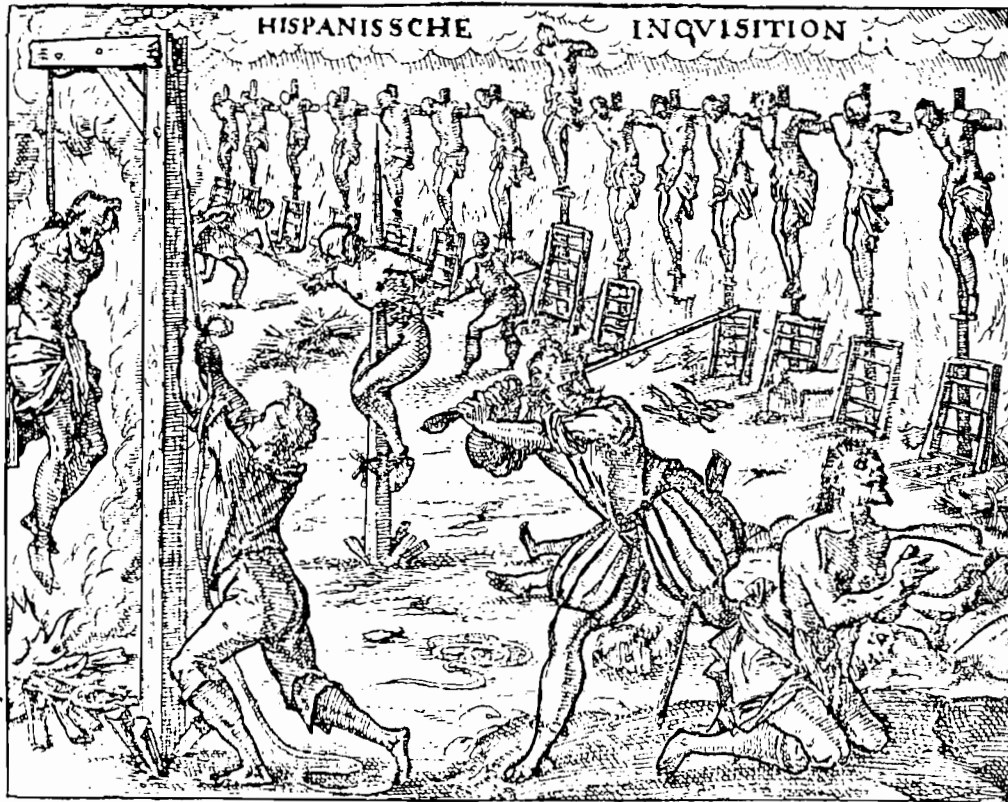


How they keep the convict's mouth open to put inside the red-hot irons.



The torture of the "pegs"

Inquisition's horrors and tortures.

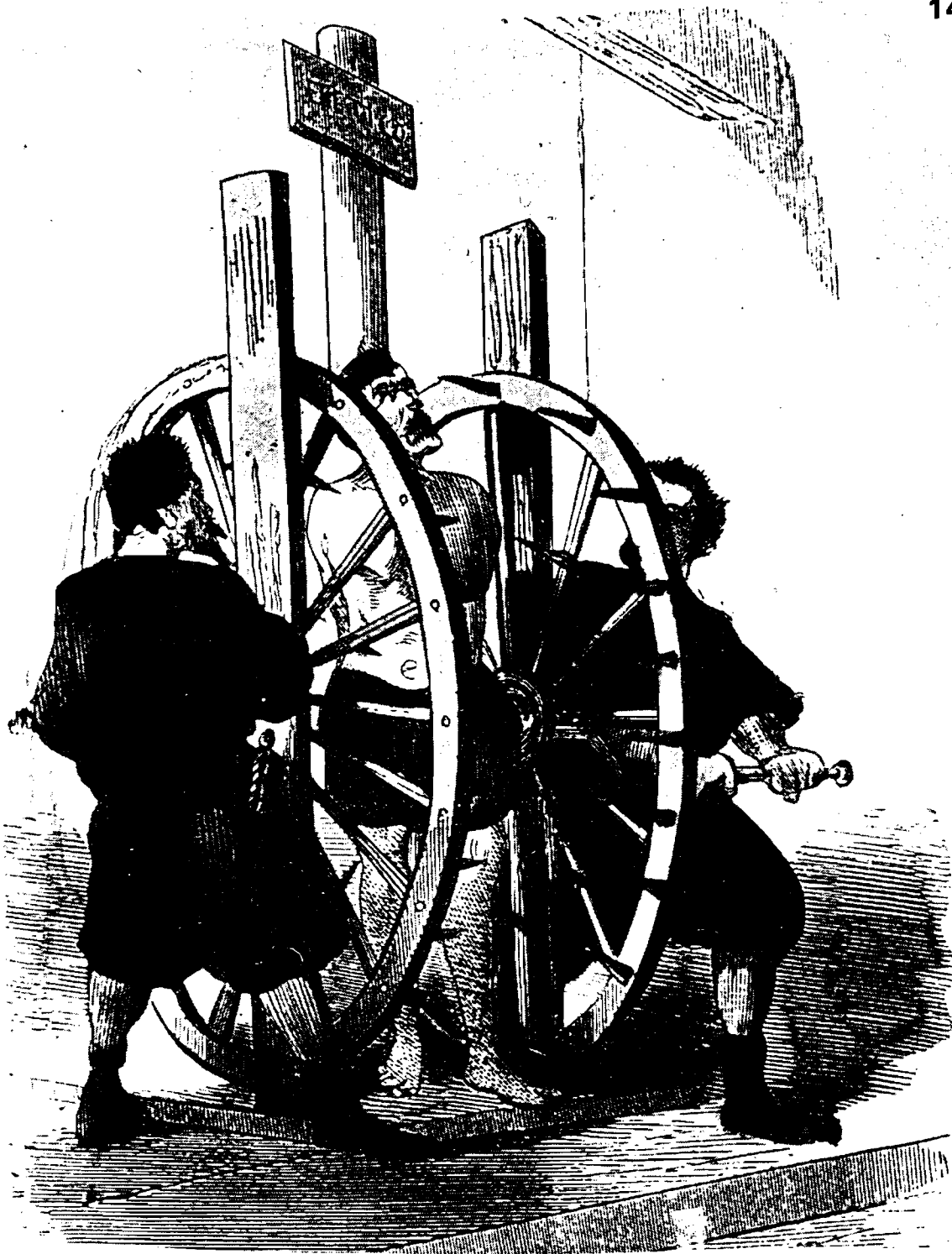


From 1231 until 1235 Inquisition was removed from bishop's jurisdiction by Pope Gregory the IX, who entrusted it to permanent inquisitors: the Dominicans and the Franciscans.

Inquisition
Lateran Council (1215)
The Council of Tolosa (1229)



One reports the confession
The bishop's duty consisted in investigating, persecuting and torturing.



The wheel's torture

THE INQUISITION COURT

SECULAR TORTURES STILL UNPUNISHED (1215-1820)





The pull



The "corzacchino"'s torture: it consisted in breaking the legs with wedges. These wedges were inserted into iron cages which contained the prisoner's legs.

How many holy inquisitors were canonized? How many are still venerated?



Heretics condemned to the stake

Heresy: doctrine which set itself against the revealed truth

Millions of dead because of persecutions
Inquisition (1215-1820)



Heretics and women, who were suspected to be possessed by the devil, were sent to the stake.

Heretics and women, who were suspected to be possessed by the devil, were sent to the stake.

19

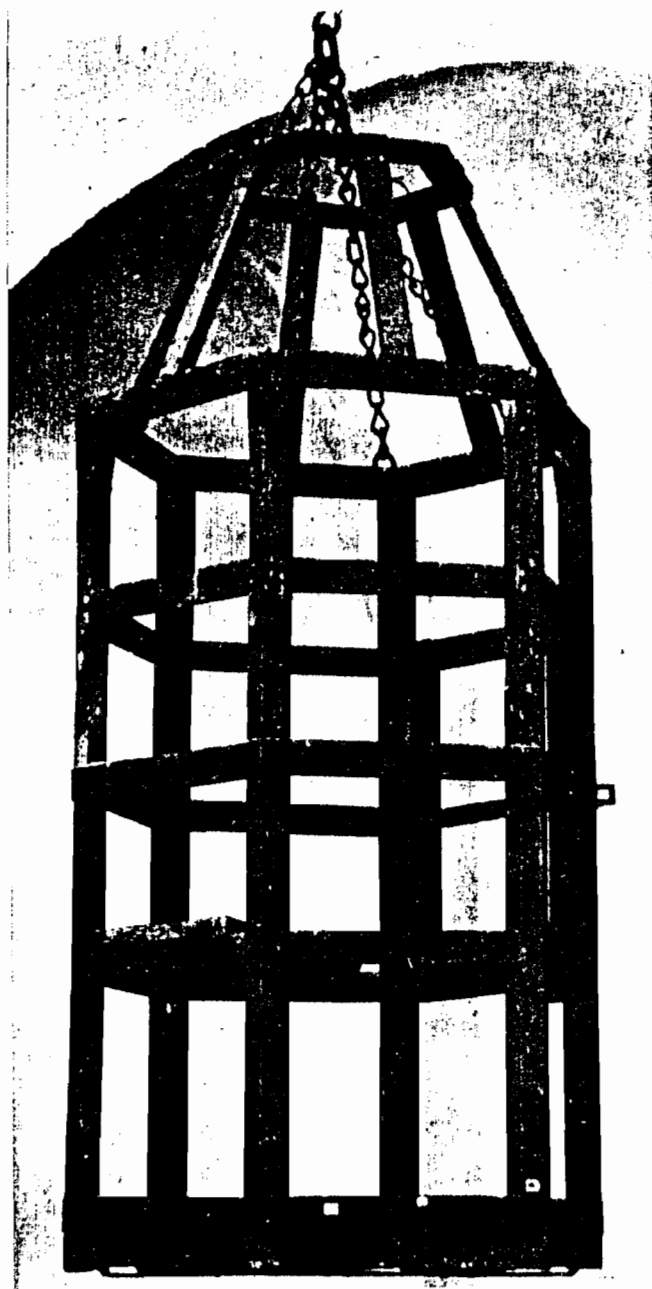


Women's equality, which has been acknowledged since the first pages of the Holy Bible, has never been respected by the church.



Due busti di tortura che servivano a far assumere alla vittima posizioni dolorose. Le legature erano inoltre così strette che il ferro penetrava spesso nella carne causando atroci spasimi.

The heresy is considered like a crime



The infamy's cage: the heretic was locked up and held up to everybody's mockery.



The “stretching”
Secular tortures still unpunished

Atrociousness



The red-hot irons were put into the victim's mouth.



The Inquisition

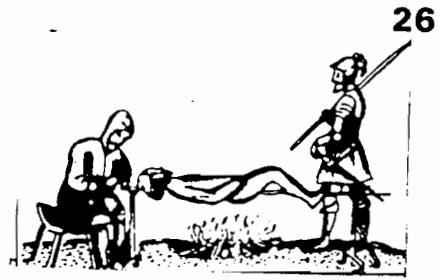
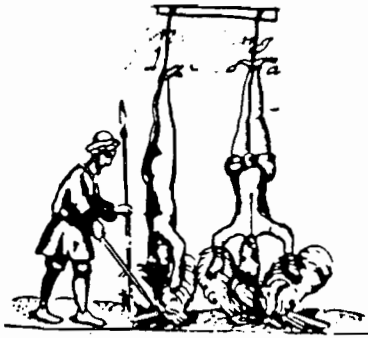
The freedom of thought is indivisible (B. Croce) and it must be defended even for people (the majority of men) who say no to religion.
The trials violated the individual's rights, freedom and dignity.



The genocide have been perpetrated by the church for six centuries . This carnage is not consonant with the Gospel.



A victim of the wheel and a decapitation in 1500.



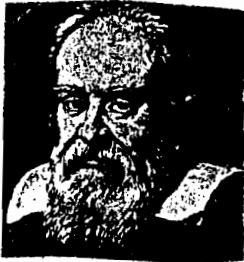
Heresy: doctrine which set itself against the revealed truth. It is considered by the ecclesiastical authority like a crime.

The church permitted corporal punishment. That punishment was often protracted until the death of the victim.

The heretics' stakes.



GALILEO/GALILEI:



SAVANAROLA



GIORDANO BRUNO

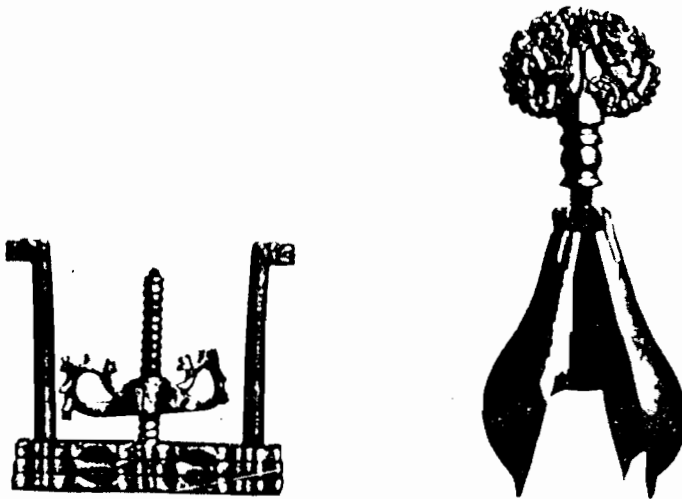
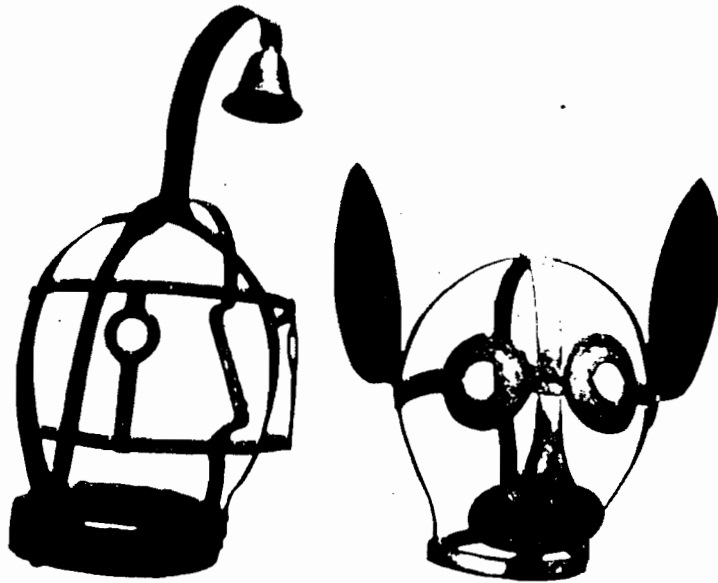


- Galilei, Galileo. He was born in Pisa in 1564 and died in Arcetri, near Florence, in 1642; he was a great mathematician, physicist and astronomer. He taught in Pisa and Padua; from 1610 he was professor at the university of Pisa. He was the first who discovered, before Bacon and better than him, the real essence of the inductive method. In the *Dialogue about the two maximum systems* he exposed his theory. In 1633, although the book had been published after the licence of the ecclesiastical revisers, Galileo was brought to trial. Galileo acknowledged that he had the intention to support the Copernican theory and signed an abjuration, so his theory became heretical. He was condemned.
- Savonarola, Girolamo. Religious agitator and martyr (Ferrara, 1452-Firenze, 1498). At the age of 22, disgusted by the world's wickedness, became Dominican. His lively intelligence, his humanistic and biblical culture, his deep religious faith, his ideals of moral purification, induced him to lead a bold campaign against the corruption of the clergy. He was a powerful, eloquent orator. During a rebellion, Savonarola and two friars (Domenico Buonvicini and Silvestro Maruffi) were imprisoned and, after the trial and a cruel torture, were hanged, burst on the stake and their ashes were thrown into the Arno. Every year the 23rd of May, which is the anniversary of his death, Florentines strew flowers on the paving of Signoria square, where a bronze plate marks the spot of his torture.
- Bruno, Giordano.- Philosopher (Nola 1548-Rome 1600). Filippo Bruni, when he was 15, joined the Dominican order in Naples and assumed the name of Giordano. He was suspected of Heresy and he went to Rome (1576); then, he abandoned his order and he wandered from town to town. He went to Geneva, where he became a Calvinist, then he went to Toulouse, to Paris, (where in 1582 he published the *De umbris idearum* and a comedy, *The Chandler*), to England (1583-1585), where he taught in Oxford; in London he published *The dinner of the ashes*, *De la causa, principio et uno*, *De l'infinito, universo et mundi*, *The leaving of the triumphant beast* (1584) and *About the heroic frenzy* (1585). After a brief stay in Paris, in 1586 he went to Germany, where he published the Latin poems: *De minimo*, *De monade* and *De immenso et innumerabilibus*. In 1591 he accepted the invitation of G. Mocenigo and went to Venice, where he was denounced as heretic by his guest, he was arrested in 1592 and he was brought to trial. He was willing to make amends for his faults but he was transferred to Rome and was brought to another trial. He refused to recant his opinions and he was condemned to the stake in Campo de' Fiori.



Some types of tortures in 1500

Pangs and torments of Inquisition.



The infamy mask was imposed to the victim, who was a laughing-stock. At the bottom you can see the double screw to crush the thumbs and a "pear" to break the jaws.

The riches of the church.

30



VATICANO

The church expropriated the victims from their goods, which became church-owned.



Inquisition

The Inquisition was a permanent institution in the Catholic Church charged with the eradication of heresies. Unlike many other religions (e.g., Buddhism, Judaism), the Catholic Church has a hierarchical structure with a central bureaucracy. In the early years of the church, there were several competing sects that called themselves Christian. But after the Emperor Constantine I (280?-337 CE) made Christianity the state religion of the Roman Empire and the local administrative structures were pulled together into one hierarchy centered in Rome, doctrinal arguments were settled by Church Councils, beginning with the Council of Nicea in 325 (which formulated the Nicene Creed). Those whose beliefs or practices deviated sufficiently from the orthodoxy of the councils now became the objects of efforts to bring them into the fold. Resistance often led to persecution.

The judge, or inquisitor, could bring suit against anyone. The accused had to testify against himself/herself and not have the right to face and question his/her accuser. It was acceptable to take testimony from criminals, persons of bad reputation, excommunicated people, and heretics. The accused did not have right to counsel, and blood relationship did not exempt one from the duty to testify against the accused. Sentences could not be appealed. Sometimes inquisitors interrogated entire populations in their jurisdiction. The inquisitor questioned the accused in the presence of at least two witnesses. The accused was given a summary of the charges and had to take an oath to tell the truth. Various means were used to get the cooperation of the accused. Although there was no tradition of torture in Christian canon law, this method came into use by the middle of the 13th century. The findings of the Inquisition were read before a large audience; the penitents abjured on their knees with one hand on a bible held by the inquisitor. Penalties went from visits to churches, pilgrimages, and wearing the cross of infamy to imprisonment (usually for life but the sentences were often commuted) and (if the accused would not abjure) death. Death was by burning at the stake, and it was carried out by the secular authorities. In some serious cases when the accused had died before proceedings could be instituted, his or her remains could be exhumed and burned. Death or life imprisonment was always accompanied by the confiscation of all the accused's property.

Abuses by local Inquisitions early on led to reform and regulation by Rome, and in the 14th century intervention by secular authorities became common. At the end of the 15th century, under Ferdinand and Isabel, the Spanish inquisition became independent of Rome. In its dealings with converted Moslems and Jews and also illuminists, the Spanish Inquisition with its notorious *autos-da-fé* represents a dark chapter in the history of the Inquisition. In northern Europe the Inquisition was considerably more benign: in England it was never instituted, and in the Scandinavian countries it had hardly any impact.

Pope Paul III established, in 1542, a permanent congregation staffed with cardinals and other officials, whose task it was to maintain and defend the integrity of the faith and to examine and proscribe errors and false doctrines. This body, the Congregation of the Holy Office, now called the Congregation for the Doctrine of the Faith, part of the Roman Curia, became the supervisory body of local Inquisitions. The Pope himself holds the title of prefect but never exercises this office. Instead, he appoints one of the cardinals to preside over the meetings. There are usually ten other cardinals on the Congregation, as well as a prelate and two assistants all chosen from the Dominican order. The Holy Office also has an international group of consultants, experienced scholars of theology and canon law, who advise it on specific questions. In 1616 these consultants gave their assessment of the propositions that the Sun is immobile and at the center of the universe and that the Earth moves around it, judging both to be "foolish and absurd in philosophy," and the first to be "formally heretical" and the second "at least erroneous in faith" in theology. This assessment led to Copernicus's *De Revolutionibus Orbium Coelestium* to be placed on the Index of Forbidden Books, until revised and Galileo to be admonished about his Copernicanism. It was this same body in 1633 that tried Galileo.



The inquisitors: first bishops, then popes,
at the end saints.

Boniface VIII, condemned. XIX circle of Hell (Dante, the Divine Comedy)

Giordano Bruno, condemned to the stake and to the cutting off of the tongue.



The inquisitors began burning at the stake hundred of non-believer. The number of policemen-inquisitors increased in proportion to the privileges the church granted to them, they were praised for their fervour in order to excite their ardour.

All the heretics, indiscriminately, were sent to the stake after the cutting off of the tongue.

The Franciscan and the Dominicans were both zealous in torturing and killing and they had been praise for centuries, even canonized.

The suspects of heresy were Jews, homosexuals, women considered as witches. The Inquisition denied the victims Christian burial. Death or life imprisonment was always accompanied by the confiscation of all the accused's property, which became church-owned.

The religious authority triumphed with the help of the fear inspired by the continuous tortures.

The inquisition's Court

The Lateran Council (1215)
The Council of Tolosa (1229)



Jewish families burned alive in 1400.

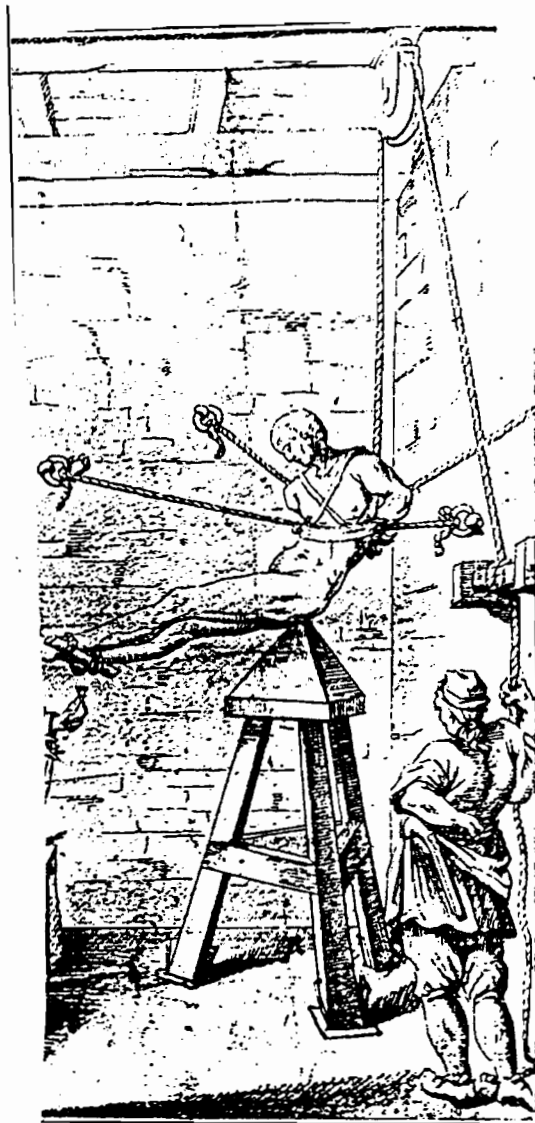
Church's passivity towards the nazi persecutions against Jews.

Stakes of heretics.



Some women burned alive because they were accused of witchcraft.

Corporal punishment till death had been permitted for centuries



The Inquisition (1215-1820)

Ecclesiastical court

The heresy is considered like a crime by the ecclesiastical authority

The Albigensian wars were over, but the Albigensian Heresy still counted many secret adherents. For the detection and punishment of these heretics the Council of Toulouse (1229) established a special ecclesiastical tribunal known as the *Inquisition* (Lat. *inquisitio*, an inquiry). But neither the bishops who met at Toulouse, nor Pope Innocent III, nor St. Dominic, as has sometimes been incorrectly stated, were the founders of the Inquisition. The name was perhaps new, but the thing itself was old. The Inquisition of 1229 was but one step in a process, the beginnings of which can be traced back to Apostolic times. In order to form a correct estimate of the much-maligned Inquisition it will be profitable to outline the stages of this process. We shall then see how it came about that the Church, which was for centuries opposed to bloodshed, in the end permitted and even commanded the secular princes to inflict the death penalty on obstinate Heretics.

When the Emperor Frederick II, who was anything but an ardent Catholic, in 1224 decreed death by fire against obstinate heretics in Lombardy, Gregory IX sanctioned the imperial legislation, but *reserved to the organs of the Church the right to decide the all-important question as to who was to be considered an obstinate heretic and consequently to be delivered to the secular arm for punishment*. Thus the two authorities, the temporal and the spiritual, after they had worked separately for a long time, united their efforts to stamp out the anti-Christian, anti-social and anarchistic heresies which had for over two hundred years troubled the peace of Christendom and menaced the foundations of Church and State.

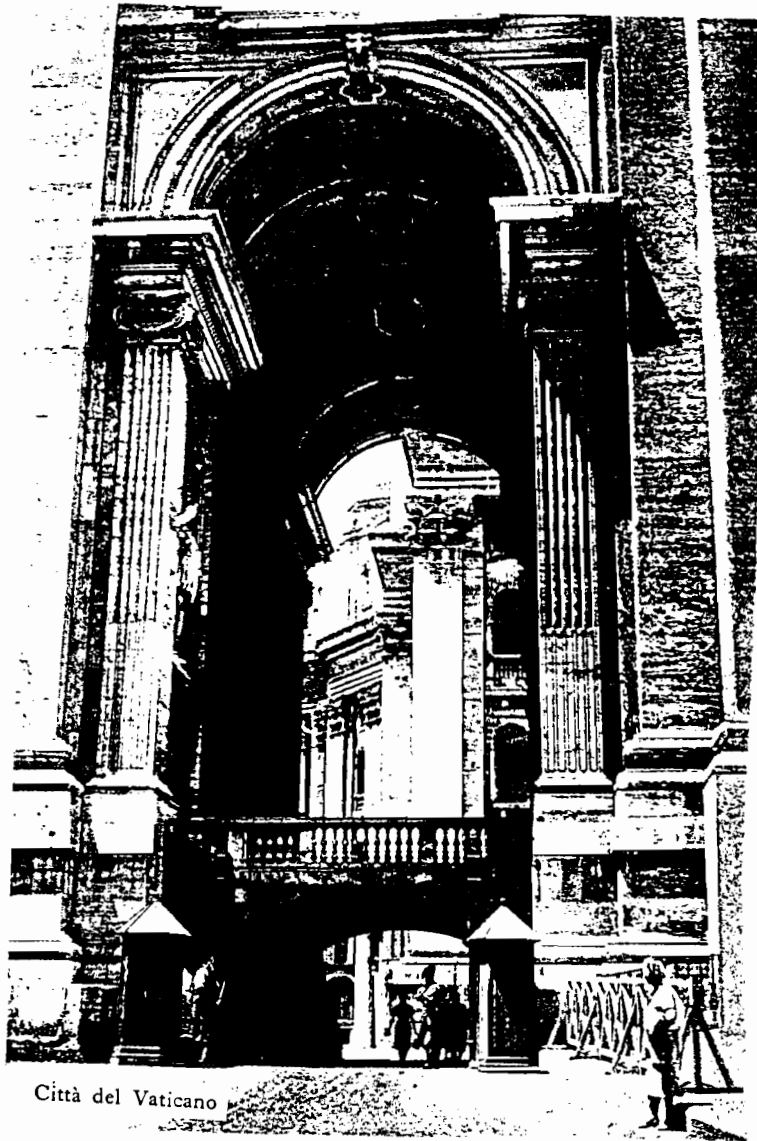
Until the year 1231 the duty of detecting and repressing heresy had devolved upon the bishops. In 1231 Pope Gregory IX appointed a number of Papal Inquisitors (*Inquisitores haereticae pravitatis*), mostly Dominicans and Franciscans, for the various countries of Europe. The inquisition was thus regularly established; but in the course of time more or less important changes were made in its mode of procedure. Pope Gregory IX was opposed to torture, but Innocent IV approved its use for the discovery of heresy, and Urban IV confirmed this usage, which like the death penalty for heresy, had its origin in the Roman Law. Although intended for the whole of Christendom it was only in the Latin countries that the Papal Inquisition was permanently active.

The Inquisitors at first traveled from place to place. "On arriving in a district they addressed its inhabitants, called upon them to confess if they were heretics, or to denounce those whom they knew to be heretics. A 'time of grace' was opened, during which those who freely confessed were dispensed from all penalties, or only given a secret and very light penance; while those whose heresy had been openly manifested were exempted from the penalties of death and perpetual imprisonment. But this time could not exceed one month. After that began the inquisition properly so called." Denunciations were received, the accused brought before the inquisitors, the witnesses examined. The sentences were solemnly pronounced on a Sunday, in a church or public place. This was known as the *sermo generalis* (in Spain Auto-da-fe - "act of faith"). Those who had confessed were reconciled and various penances imposed, such as fasting, prayers, pilgrimages, public scourging; the obstinate heretics and the renegades were for the last time called upon to submit, to confess, and to abjure. If they consented, they were condemned to perpetual imprisonment; if they did not consent, they were handed over to the secular arm, which was equivalent to sentence of death by fire. The number of those delivered over to the secular power has been grossly exaggerated. Even H. C. Lea in his *History of the Inquisition in the Middle Ages* - a bitter Protestant account - admits that comparatively few people suffered at the stake in the Middle Ages, probably not more than three or four per cent of those convicted of heresy.

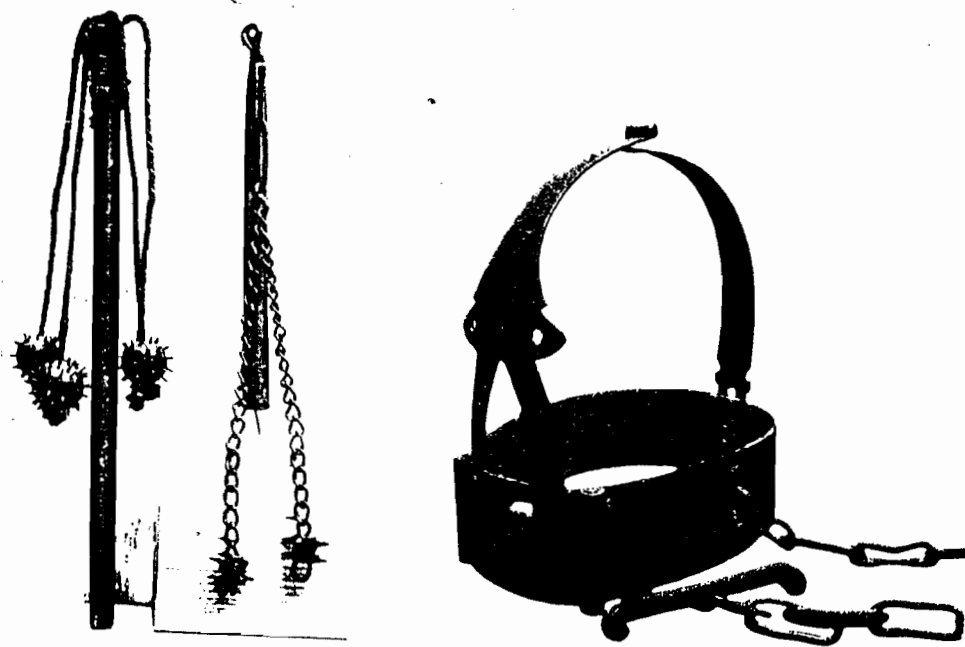
The Spanish Inquisition, and the Inquisition in Venice and other countries, must not be identified with the ecclesiastical Inquisition. They were mixed tribunals, with the civil element predominating, and their excesses cannot be charged to the Church. The Spanish Inquisition, established in 1481 by Ferdinand and Isabella, was intended primarily for the Mohammedan converts to Catholicism, in the old Arab kingdoms, who were suspected of wishing to return to their old religion, and for disguised Jews, many of whom had succeeded in becoming priests and even bishops. The tribunal, once established, also directed its activity against murder, immorality, smuggling, usury, and other offenses. The king appointed the Grand Inquisitor and the other officials, and also signed the decrees; and the penalties were inflicted in his name. Pope Sixtus IV approved the Spanish Inquisition, because he was under the impression that an ecclesiastical Inquisition was to be established; when the true state of the case was brought to his knowledge, it was too late; all that he and his successors could do was to protest against its excesses. The Spanish kings made extensive use of the powers of the Inquisition against obnoxious prelates and nobles who were not subject to the jurisdiction of other tribunals. On one occasion the Pope had great difficulty in rescuing Cardinal Caranza, Primate of Toledo, from the hands of the Inquisitors.

The Protestant Reformation did nothing to change the traditional views in regard to the persecution of heretics. In Protestant as well as in Catholic countries heretics were imprisoned, tortured, and put to death by fire or otherwise. It was not until 1677, that the death penalty against heretics was removed from the statute books in England. Philip of Spain considered heresy to be no less dangerous to the state than Elizabeth of England considered Catholicism to be; and Philip's prisons, were no more unsavory and noisome than the English prisons of the time. Luther, Melancthon, Calvin, and Theodore of Beza explicitly approved of capital punishment for obstinate heretics. Calvin even wrote a special work in defense of the principle that "Heretics are to be coerced by the sword," after he had burned Michael Servetus at the stake.

The riches of the church

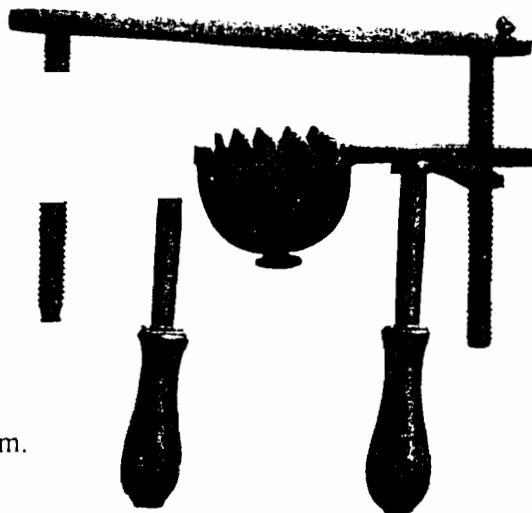


The church expropriated the victims from their goods, which became church-owned.



Instruments for the scourging. The iron points of the scourge (on the right) were made red-hot; their effect was such that unlikely the victim could survive.

The "brindle of the gossips" was put on the head to close the mouth completely



This instrument was used to brake the legs of the victim.

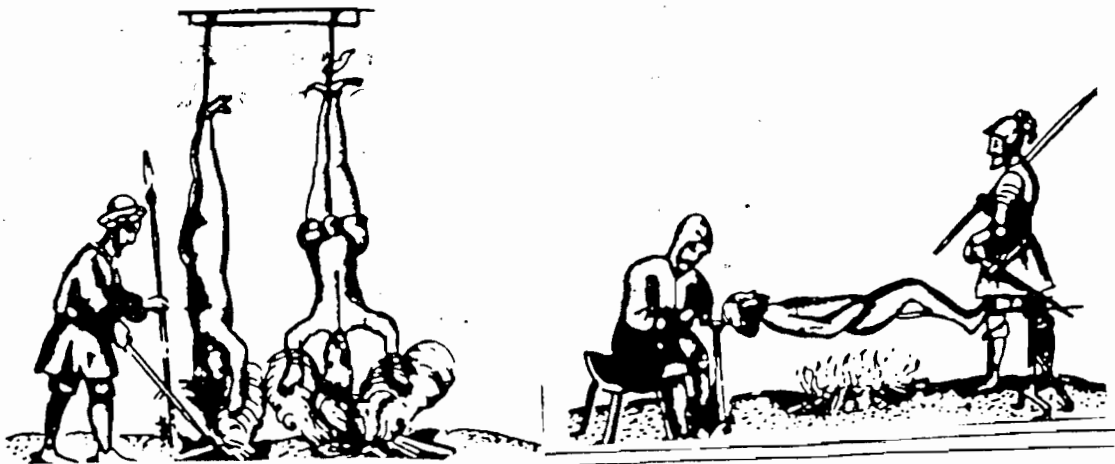
Inquisitors: first bishops, then popes, at the end saints! Still venerated.



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The iron virgin, open and closed



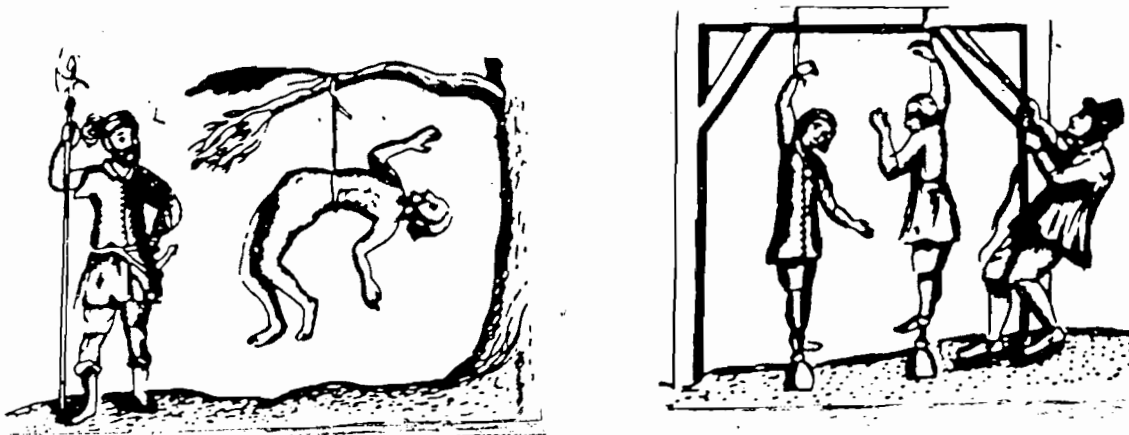
Horrors and torments of inquisition (1215-1820)

The beginnings of inquisition, that is to say the application of the ecclesiastical jurisdiction to look for and to punish the heretics, go back to the end of the XII century (1184). The founding of Inquisition was

regulated by Innocent III in 1215 and by Gregory IX in 1229. In 1231, Pope Gregory IX published a decree which called for life imprisonment with salutary penance for the heretic who had confessed and repented and capital punishment for those who persisted. The secular authorities were to carry out the execution. Pope Gregory relieved the bishops and archbishops of this obligation, and made it the duty of the Dominican Order, though many inquisitors were members of other orders or of the secular clergy. By the end of the decade the Inquisition had become a general institution in all lands under the purview of the Pope. Then Pope Innocent IV extended this competence to the Franciscans (1246).

The activity of Inquisition was very strong during the XII and the XIII century and diminished during the two following centuries.

In 1481, in Spain, King Ferdinand established the Spanish Inquisition: it was intended primarily for the Mohammedan converts to Catholicism, in the old Arab kingdoms, who were suspected of wishing to return to their old religion, and for disguised Jews, many of whom had succeeded in becoming priests and even bishops.



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During the XVI and the XVII century the Inquisition was used against the Protestants.; it was suppressed at the beginning of the XIX century.