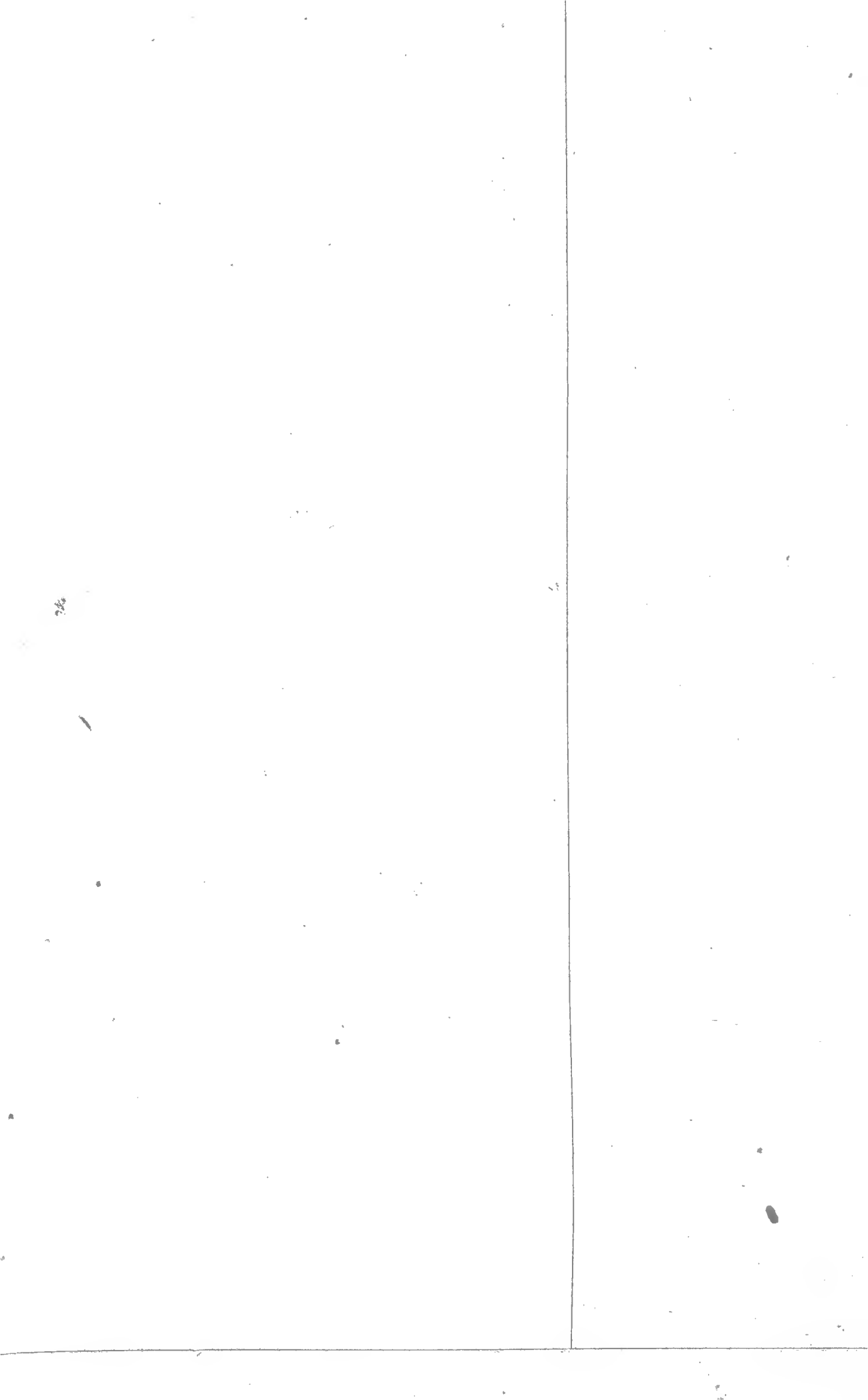


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REVIEW
—OF THE—
LIFE AND CHARACTER
—OF—
ISABELLA,
FIRST CATHOLIC QUEEN OF SPAIN.

BY CHASE ROYS, LL. B.

PARTIAL CONTENTS.

1. Full Text of Bill before Congress appropriating \$50,000 for a Statue of Isabella in Washington, D. C.
 2. Her Marriage to Ferdinand V, her Cousin.
 3. The Forged Dispensation of Pope Sixtus IV.
 4. Full account of the Inquisition she established.
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BY THE AUTHOR,

CHASE ROYS.

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INTRODUCTORY.

During the 51st Congress of the United States of America, a Bill, H. R. 5988, "to provide for the erection of a memorial monument to Isabella I., of Spain," was introduced by Mr. Burrows, Republican member from Michigan. This Bill was "read twice and referred to the committee on the Library."

I was informed by the clerk of this committee that the only person who had appeared before it, to urge the passage of this Bill, was a certain well-known *Roman Catholic* lady.

Soon after her argument there the Washington Post stated that the Committee had agreed to report the Bill favorably; but this was not strictly true, though they were apparently favorably inclined.

Believing this to be a part of the declared purpose of the Romish Hierarchy, to make the United States tributary to the foreign despot, claiming superiority, both ecclesiastical and civil, over all governments, and over the consciences and acts of all men, wherever they may reside, it seemed necessary to give the matter careful attention.

I immediately requested to be heard on the Bill. The request was readily granted, and a day was appointed to put in my appearance before the committee. To prepare myself for this occasion, I made a careful study of the life and character of this celebrated queen, and have tried to give the public the results thereof in this pamphlet.

The Bill appropriates \$50,000 for the proposed monument. It may be well for the United States to commemorate, by fitting statues and costly monuments, the virtues of its own greatest and worthiest benefactors. It may be well thus to hold up the good qualities of our heroes to become models for the youth of future generations; but under no circumstances should the money of the dear people be voted away to erect monuments for the kings and queens of any foreign country, whether living or dead. To escape the tyranny of kings, queens and pope, our ancestors left those inhospitable shores, and made their homes in the wilderness of America. Here they and their descendants have labored, struggled and suffered until they have become a great nation. Shall we now begin to build monuments to the dead sovereigns from whom we have so recently escaped?

As to Isabella, I am persuaded that they who shall have carefully per-

used this little pamphlet will agree with the author that there is no occasion for erecting any monument to her in the United States of North America. The people of the United States have enough to do to build monuments to their own heroes and heroines.

There are those who question the propriety or wisdom of building costly monuments in commemoration of the dead, however great or illustrious. Before the invention of printing, when the masses had no other certain way of remembering the names and virtues of their heroes, monument-building would seem to have been more excusable; but now, when all can read, and the lives of all our great ones are sure to be written by several historians, and spread broad-cast before all the people by numberless newspapers, magazines and journals, costly monuments seem almost superfluous.

Great public service to the whole nation should be the only good reason for devoting the people's money to the erection of any monument to anyone. No excellence of *private* character can warrant such an act.

The best monument that the people of this country can build—that which will conduce most to its future perpetuity and glory—most to the prosperity, freedom and happiness of its people—is our grand system of public schools. “Let the dead bury their dead,” said Jesus, “but go thou and preach the kingdom of God.” As John the Baptist was the forerunner of Christ, so the public school-teachers are the forerunners of good morals and true religion. Let the public school-houses, therefore, be our monuments.

N. B.—Since writing the above, it has been announced that the women who have charge of the women's department of the great Columbian Exposition to be held in Chicago, Ill., in 1892-3, have decided to set up a statue of Queen Isabella there, on the ground that she assisted the great navigator. Let us hope that the patriotic women of the whole country will protest against the outrage.

REVIEW OF THE LIFE AND CHARACTER OF
ISABELLA, FIRST CATHOLIC QUEEN OF SPAIN.

CHAPTER I.

Isabella, the first Catholic Queen of Spain, was born in 1451, and died in 1504, at the age of 53 years, 7 months and 3 days, after a prosperous reign of 30 years. By the expression "prosperous reign," we must understand that she succeeded in overcoming all her enemies,—not that she gave happiness and peace to the world, or even to her Spanish subjects. On the contrary, during the whole of her long reign, nearly all Spain was distracted by fierce wars waged against the nobles or the Moors, or by the fires and tortures of the Inquisition, which she had established. She scrupled at nothing that she thought might increase either her own power or that of her Church.

It is true that some of the nobles ruled their people badly, but Isabella ruled them worse: for she it was that first established the Inquisition in Spain, by which during her reign, thousands of her best citizens were burned alive!

On p. 5 of "Isabel the Catholic," by Anita George, are found the following words: "She humbled the power of the nobles, a power that had, under the last two monarchs, become so formidable as to menace royalty itself; but on the other hand she erected one far more dangerous to prince and people when she sanctioned the Inquisition."

"A slave to her confessor, she adopted a religious code that seemed to have emanated from the councils of the great enemy of man, and the relentless fanaticism that sanctioned the wholesale murder, the extermination of the gallant Moors and the exile and ruin of the unhappy Jews, cannot be viewed, even at this distance of time, *without horror and disgust.*" "This mistaken zeal bringing religion, perverted and blood-stained, to direct the springs of government and preside in every department, gave birth to a system that has unfortunately been maintained ever since and borne bitter fruits." "The good she did was apparent, *evanescent*; while the evil that accompanied it had strong roots that spread far and wide through the rich soil, the deleterious blossoms poisoning the once pure atmosphere for long centuries. Isabella has been vindicated on the plea that her enthusiasm, while it overleaped the bounds of reason, and entailed a curse on every succeeding generation, was sincere,—a poor consolation to the ruined, outraged, tortured, massacred or exiled thousands of her day, and to the martyr whom her intolerant laws bound to the stake; to the enlightened patriot who beheld his native country fast declining in the scale of nations; to the

51ST CONGRESS, 1ST SESSION.

HOUSE REPORT 5988.

IN THE HOUSE OF REPRESENTATIVES.

JANUARY 27, 1890.

Read twice, referred to the Committee on the Library, and ordered to be printed.

Mr. Julius C. Burrows of Kalamazoo, Mich., (Republican,) introduced the following bill:

A BILL

To provide for the erection of a memorial monument to Isabella First, of Spain.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the sum of fifty thousand dollars is hereby appropriated, out of any money in the Treasury not otherwise appropriated, for the erection in the city of Washington, District of Columbia, of a memorial monument to Queen Isabella the First, of Spain, who pledged her jewels to enable Christopher Columbus to prosecute his voyage of discovery.

SEC. 2. That the Secretary of the Treasury is hereby authorized and directed to employ the services of a competent artist to execute the necessary drawings for such monument.

SEC. 3. That the Secretary of the Treasury is further authorized and directed to contract for the erection of said memorial monument for a sum not exceeding fifty thousand dollars, said monument to be erected on such public space in the city of Washington, District of Columbia, as the President of the United States may elect.

SEC. 4. That the Secretary of the Treasury is hereby authorized to advance, from time to time, to said artist or contractor such sums of money as may be required for the execution of said contract, under such terms and regulations as he may prescribe.

man of letters whose genius was clogged, cramped, bound to earth by the fetters she had forged; to the peasant, whose untilled fields attested his despair of ever reaping for his own benefit the fruits of his toil; to the artist, the merchant, the artisan, whose industry was paralyzed—to these crushed millions what mattered it that the originator of the curse was conscientious in her infliction of wrong? The uncontaminated purity of her morals, the exquisite modesty of her demeanor, her habits of industry, were qualities that fitted her to adorn any station; and in the retirement of private life, as a daughter, a wife and a mother, Isabel was faultless—as a *queen* she was responsible to the nation for all her *public* acts, and had no right to bring her own passions to influence its welfare.”

It seems to have been in the year 1447 when Isabella herself solicited from Pope Sixtus IV a bull to establish the Inquisition in her dominions. There are some who believe that Isabella was goaded into this measure,—into the establishment of that execrable institution—by the priesthood; but we find that she was not the woman to be driven to any measures which did not seem about to contribute to her own aggrandizement. She did not hesitate to oppose, with all her forces, a bishop, a cardinal, or even the pope, whenever they offered to thwart her purposes. Witness her war against the archbishop of Toledo. In the year 1483, pope Sixtus undertook to infringe her right to nominate to certain ecclesiastical preferments contrary to certain prerogatives secured to her by her marriage contract, when she boldly incurred the risk of displeasing the pope, and even defied his power.

“The intellect of Isabel was strong, her will firm, her judgment accurate, but these excellent points were counterbalanced by her excessive bigotry.” (p. 96).

Tomas de Torquemada, a monk of the order of St. Dominique, had been the confessor of Isabella previous to her marriage. To him she seems to have committed the organization and administration of the Inquisition. Of this man, Anita George says: “This fanatic, whose soul knew no pity.”

In the short space of 18 years, this accursed tribunal burnt alive 8,800 persons and tortured by various modes 96,504—in all 105,304!!

CHAPTER II.

Isabella was married at the age of 18 years, in the year 1469, to Ferdinand, whose father Ferdinand was King of Aragon. Isabella claimed to be the legitimate heir to the throne of Castile.

As the couple were cousins, they could not, consistently with the doctrines of the Romish faith, intermarry without a dispensation from the pope. But the occasion required some haste, and there were grave reasons to fear that

the indispensable document might not be forthcoming, as his "Holiness" had a political bias against the marriage.

So the old King of Aragon and the archbishop fabricated a bull that answered all the purposes for that occasion as well as if it had been genuine! However, some years later a genuine bull of dispensation was obtained from Sixtus the Fourth. [V. Prescott's *Ferdinand & Isabella*, vol. 1, p. 156]

Marriage articles were drawn up and sworn to by Ferdinand, in which he promised faithfully to respect the laws and usages of Castile; to fix his residence in that kingdom, and not to quit it *without her consent*; to alienate no property belonging to the crown; to prefer no foreigners to municipal offices, and, indeed, to make no appointments of a civil or military nature without her consent and approbation; and to resign *to her exclusively the right of nomination to ecclesiastical benefices*. Here is enough to show that the queen must be held responsible for the diabolical deeds of the Inquisition.

It seems proper, just in this place, to give an account of the Inquisition in Spain, commonly called the "Spanish Inquisition;" for this horrible institution has taken various forms at various times and in various countries.

CHAPTER III.—THE INQUISITION.

The following account is taken from the "Encyclopædia Britannica," a work so reliable that scarcely any Roman Catholic would question its truthfulness. (See vol. XIII, p. 93).

"Three chief motives led to the reorganization of the Inquisition in Spain:—(1) the suspicious and ill-feeling against the new Christians, [Jews and Moors who had been forced to adopt Christianity]; (2) the wish of Ferdinand and Isabella to strengthen the compactness of their union, threatened by the separatist tendencies of the wealthy Jews and Moors; and (3) above all, the hope of a *rich booty from confiscations*, a characteristic which specially marks the history of the Spanish Inquisition. The motive of strictly religious fanaticism influenced, not the monarchs, but the Dominican instruments of the Holy Office; and so when, in 1477, Friar Philip de Barberi, inquisitor for Sicily, came to Seville for the confirmation of his office, and pressed on Ferdinand the great advantages of a revived system on the Sicilian plan, the king, led by his hunger for gold, and the queen, guided by *piety*, were easily persuaded, and they sent to Rome to solicit the establishment of such a tribunal as Barberi suggested. Sixtus IV. in 1478 acceded to their request; his bull for this purpose is, however, lost. But as Isabella wished first to try gentler measures, and as both monarchs were rather alarmed by the independence the proposed tribunal claimed, the pa-

pal permission was not made known or acted on till 1480. [This was the 11th year of Isabella's reign. The monarchs bargained that they should nominate the Inquisitors, hoping thereby to secure a control over the institution; but the real centre of authority was inevitably Rome, and from its outset the Holy Office was ultramontane, [i. e., severely and rigidly Roman Catholic.] Nor indeed is there good ground for Hefele's contention, in which he is followed by the Benedictine, Gams of Ratisbon, that the Inquisition was entirely a state institution. The state did take part in it, and tried to draw its own selfish advantages from it, and it was also in name a royal tribunal; but its spirit was completely Dominican, and the impulse of it papal: nor can the church be relieved from the just odium which presses on the memory of the institution.

The first inquisitors named in 1480 were Dominicans; their tribunal was established at Seville, where they were but sullenly received. Early in 1481 they began work, and before that year was out had burnt 298 victims in Seville alone besides many effigies of those who had happily escaped. The Jesuit historian Mariana assures us that in this year full 2,000 were burnt in the archbishopric of Cadiz. The Quemadero, or cremation-place [Spanish quemar, to burn] built at this time by the prefect of Seville, not far from that city, a square platform of stone, was a grim altar on which the lives of almost daily victims ascended in clouds of smoke to heaven. This new blessing, however, was but unwillingly welcomed by the Spaniards. The capital of Castile remembered its ancient learning and splendor, and the wealth and intelligence of its old Moorish inhabitants. Complaints and protests poured in on Sixtus IV., especially from the bishops; and in 1483, in one of his briefs, the pope actually ordered a softening of the rigours of the Holy Office. He also named the archbishop of Seville, D. Inigo Manriquez, his sole judge of appeals in matters of faith, hoping thereby to still the strong jealousy of the episcopate. He was also somewhat offended because Ferdinand and Isabella held back the papal share of the spoils.

Shortly afterwards, October, 1483, the Dominican father Tomas of Torquemada (de Turrecremata) was named by Sixtus IV. inquisitor-general for Castile and Leon. [He had long been Isabella's confessor]. From him the institution received its full organization. He became its president. By his side were two lawyers as assessors and three *royal* counsellors. This scheme was not large enough for the work. It was shortly amended, and there was now a central court styled the "Consejo de la Suprema," composed of the grand inquisitor-general, six apostolic counsellors, a fiscal procurator, three secretaries, an alguazil (head policeman), a treasurer, four servants

of the tribunal, two reporters (informers or spies), and as many consultants as might be needful. Under this central tribunal four local tribunals were also appointed. All the officials were well paid from the confiscation-fund. It was the interest of all that that stream of wealth should never run dry. Torquemada was to the full as eager as Ferdinand for the profit from this unholy source. The chief spoils of the institution fell to the crown; the true accession of strength was at Rome.

This royal council of the Inquisition, as it was now styled, proceeded next to draw up its rules. Torquemada in 1484 summoned to Seville all heads of local tribunals, who presently published a code of 39 articles. The dreary list regulates the procedure of the Holy Office. The articles were originally 28. Of these 1 to 10 deal with the summons to heretics to come forward and confess, and with the penalties to the submissive; 11 to 13 with penitents in the prisons of the Office; 14 to 19 treat of the procedure of trial, including torture; 20 to 21 extend the jurisdiction of the tribunal to *dead heretics* and the vassals of living nobles: the remainder are on points of detail in the management. Afterwards 11 more rules were added on points of less interest: they deal with the organization of the smaller tribunals, guard against bribery of officials, establish an agent at Rome, and make fresh and minute directions as to confiscations and the payment of inquisitors' salaries. The money question comes up perpetually. In no part of Spain was the system well received. The resistance in Aragon passed into revolt and assassination, which were overcome only by the united efforts of the Dominicans, the papacy, and the sovereign, aided to some extent by the "Old Christians" (i. e. those not of Jewish or Moorish origin), whose jealousy towards the new Christians and the Moors led them to favor a system which repressed their rivals.

The Holy Office had now free scope for its work, and its procedure, arranged by Torquemada, will explain how thoroughly it succeeded in terrifying all who came within its reach. When an accused or suspected person was first delated (reported) to the Inquisition, a preliminary examination was held, and the results of it laid before the tribunal. If the tribunal thought it a case for interference, and it usually did so, the informers and witnesses were re-examined, and their evidence, with all the suspicious circumstances which zeal could rake together, drawn out and submitted to a body of monastic theologians, called "the Qualifiers of the Holy Office." The character of these officials was at stake and their honor involved. They could hardly be expected to report well of the accused, or there might be a suspicion as to their own orthodoxy. When they had

given in their opinion against the accused, he was at once removed to the secret prison of the Office, where all communication with the outer world was entirely cut off from him. Then followed three "first audiences," in which the officials did their utmost to wring a confession out of him, so that he might be made to rank as a penitent, and enjoy the charity of his persecutors. If, however, he was stiff, the charges against him were reformed, and the fiscal in charge of the case demanded torture to extort confession. This in the earlier times of the institution followed frequently, and had many forms of ingenious cruelty, as to which Llorente, who had good means of judging, declares that "none of the descriptions of them can be accused of exaggeration." (See Appendix I.) After torture the shattered victim was carried to the audience chamber, and called on to make his answer to the charges, which were now read to him for the first time. He was next asked whether he desired to make any defense. If so, he had to choose a lawyer from a list of those employed by his accusers, and the defense was little but a mockery. After this process, which sometimes lasted for months, the qualifiers were again called in, and gave their final opinion, which was almost always adverse, on the whole case. Then followed the sentence, with opportunity of an appeal either to the "Suprema"—which was useless, as being an appeal to the [same] tribunal over again—or to Rome. The papal treasury by these appeals obtained a large income; for money was the only valid argument. Thus the Inquisition got the victim's property by confiscation, and the papacy, the wealth of his friends in the appeal. If the sentence was, as did sometimes occur, an acquittal, the poor wretch might slink home without redress or recompense for imprisonment, and the agony of the trial and torture. If it was a condemnation, the victim was made the center of *auto-da-fé*, dressed in a sanbenit (a condemned man's robe), and eventually, at the open place of execution, informed as to his fate. He might be either "reconciled," and then, as a penitent, had to undergo penalties almost worse than death, or "relaxed," that is, handed over to the secular arm for burning,—for the Holy Office shed no blood!

This then was the instrument by which the purity of Christendom was to be assisted and defended, "*misericordia et justitia*" (mercy and justice) as the motto of the institution runs, by the most flagrant injustice, and by the infliction of those cruel "tender mercies" of which the Book of Proverbs speaks.

CHAPTER IV.]

In 1491 [the year before Columbus set sail for America] the great work began with the persecution and expulsion of the Jews. They were ejected, and their wealth confiscated. There was an enormous crowd of exiles, who wandered to different shores of the Mediterranean, carrying misery and plague in their train. A few years later, under supervision of Cardinal Ximenes, the Moors were also ordered to be converted or to go. The Morescoes, or Christianized Moors, suffered constant persecution throughout the 16th century, until finally they too were expelled by Philip III in 1609. Jews, Moors and Morescoes made up over three millions of the wealthiest inhabitants of Spain. The loss in trade, agriculture and manufactures was incalculable. In 70 years the population fell from ten to six millions?

Ximenes was the greatest organizer, after Torquemada, of the Office. He divided the whole Inquisition into ten tribunals,—Seville as the capital, Jaen, Toledo, Estremadura, Murcia, Valladolid, Majorca, Pampeluna, Sardinia, and Sicily; and, though the bishops still resisted his authority, he carried his will through with a high hand. The Inquisition was set up in all the colonies and dependencies of Spain. It established itself, as a theological quarantine, at all the harbors, and greatly checked the development of Spanish trade. The horror of the English at the institution was much due to the collision of the English traders and adventurers of Queen Elizabeth's day with the Inquisition on the Spanish main, and to its interference with that freedom of traffic which they desired. The new Inquisition was set up in the Netherlands by Charles V in 1522. It was exceedingly severe, and greatly hated by the people under Philip the II, and Alva. * * *

The hand of the Holy Office was outstretched against all. No lofty dignity in church or state, no eminence in art or science, no purity of life, could defend from its attacks. It is said to have threatened Charles V and Philip II. It persecuted bishop Carranza, head of the church in Spain, destroyed De Dominis, archbishop of Spalatro; it smote Galileo, murdered Giordano Bruno, attacked Pico di Mirandola, and even is said to have threatened Caesar Borgia. With equal vigor, in combination with the Jesuits, the Inquisition made war on books and learning, religious or secular alike. We have seen how baleful was its effect on literature and art in Provence, and, in the time of the Catholic sovereign, on the material well-being of Spain. "In the love of Christ and his maid-mother," says Queen Isabella; "I have caused great misery, and have depopulated towns and districts, provinces and Kingdoms," [a fearful admission].

The statistics of death at the hand of the Inquisition in Spain given by Llorente show how the institution gradually lost force. The average number in each year steadily diminished after the beginning of the 17th century; and in the 18th torture was abandoned, and the deaths dropped to two or three or even less in a year. In Italy it was abolished in Parma and Tuscany about 1769; in Sicily in 1782. The spirit of the 18th century was all against the Office, tho' it lingered on. In the Revolutionary wars Napoleon sternly crushed it wherever he came across it,—in Spain in 1808, and in Rome in 1809. Down to 1809 Llorente gives as the figures for Spain alone—burnt alive 31,912, in effigy 17,659, and imprisoned &c, as penitents, 291,450—a total of 341,021!! After the hand of Napoleon was taken off, the institution revived again at Rome and at Madrid; but its teeth were gone; and it could do little but show a murderous will. The last capital punishments were those of a Jew who was burnt, and a Quaker schoolmaster hanged, in Spain in 1826. Still, its voice is sometimes heard. In 1856 Pius IX. issued an encyclical against somnambulism and clairvoyance, calling on all bishops to inquire into and suppress the scandal, and in 1865 he uttered an anathema against freemasons, the secular foes of the Inquisition.

CHAPTER V.

The occupation of Rome in 1870, drove the papacy and the Inquisition into the Vatican and there at last John Bunyan's vision seems to have found fulfilment. Yet, tho' powerless, the institution is not hopeless. The Catholic writers on the subject, after long silence or uneasy apology, now acknowledge the facts, and seek to justify them.

In the early times of the Holy Office its friends gave it high honor. Paramo, the inquisitor, declares that it began with Adam and Eve when they left Paradise. Paul IV. announced that the Spanish Inquisition was founded by the inspiration of the Holy Spirit. Muzarelli says it is "an indispensable substitute to the church for the original gift of miracles exercised by the apostles." And now again from 1875 to this day [1881], a crowd of defenders has risen up: Father Wieser and the Innsbruck Jesuits in their Journal (1877) yearn for its re-establishment; Orti y Lara in Spain, Benedictine Gams in Germany, and C. Poulet in Belgium take the same tone. It is a remarkable phenomenon, due partly to despair at the progress of society, partly to the fanaticism of the late pope, Pius IX."

CHAPTER VI.

The following quotations are taken from the "Dict. Universel du XIX Siecle." vol. 9,— p. 709 "At the solicitation," says Voltaire, "of the friar Torquemada, Grand Inquisitor of Spain, the same Ferdinand V., surnamed the Catholic (of course with the concurrence of Isabella), banished all the Jews from his kingdom allowing them three months, to count from the publication of his edict, after which they were forbidden, under pain of death, to be found in the lands of Spanish domination. It was permitted them to go out of the kingdom with the goods, and merchandise which they had bought, but forbidden to carry away any gold or silver. The friar Torquemada, supplemented this edict in the diocese of Toledo, by prohibiting all Christians, under pain of excommunication (which was about equal to the death penalty), from giving anything whatever to the Jews, even those things most necessary to life! (See appendix II). At that time a million of Jews and Moors left Spain." But Torquemada did not stop at that. Llorente, in his "History of the Inquisition" estimates from documents in the archives of the Spanish government, that in a few years more than 100,000 individuals were condemned to death or to divers punishments by this terrible tribunal. The quemadero, or crematory, of Cordone is still celebrated. They were led to punishment solemnly, dressed in different uniforms according to the kind of heresy of which they had been convicted. The people came to assist at these fêtes as they now do at the bull-fights.

Llorente, from the enumeration taken from the official registers, shows that from 1478 to 1808, the annual average of those condemned to death or to infamous punishments in Spain for heresy is more than 1,100, and the Inquisition was not abolished in Spain until the French invasion (1808). [This gives 363,000 victims in 330 years!] It was established in every part of the world where the Spaniards and Portuguese had carried their dominion,—in Mexico, Peru, in all S. America, in the Philippine Islands, and in Goa, [on the west coast of Hindostan] where it destroyed 80,000 individuals by the flames!!"

"The Inquisition does not respect even the most fervent Catholics: Saint Jean d'Avila, Saint Theresa, Saint John of the Cross, Louis of Grenada, considered to-day the most pious writers, were persecuted as heretics but not to the funeral pile."

Perhaps nothing could more fairly and clearly show the atrocious diabolism of the Spanish Inquisition, and, at the same time, the part which Isabella took in it, than the following which I quote from pp. 141—148 of

“Isabel The Catholic” by Anita George previously referred to.

“The tribunal of the Inquisition being now firmly established in Castile, Ferdinand determined to introduce it into his hereditary dominions [Aragon]. The pope, at the solicitation of the sovereigns, having invested Torquemada with the office of Inquisitor General of Castile and Aragon, it was soon seen that no fitter instrument could have been selected. No means were left untried that could lead to the conviction of delinquents; that is, of all converts suspected of having reverted to the Jewish faith or to that of Islam [Mohammedanism.] The generous blood of the proud Catalans, Valencians, and Aragonese, was roused at this indignity. Strong protests were entered against the barefaced violation of the Constitution. But the just remonstrances of a nation had no effect in mitigating the intolerance of the sovereigns; and, notwithstanding the spirited effort made in Tarracona by the Cortez held there in 1484, the arbitrary will of Ferdinand forced on his subjects an institution, the monstrous tyranny of which is without a parallel. But the bold spirit of the nation was not easily bowed to the demon yoke that galled it for centuries, until every vestige of its original brilliancy had been well nigh quenched.

In Saragossa, especially, vigorous efforts were made to oppose the establishment of a tribunal expressly forbidden by particular clauses of the liberal Constitution of Aragon. Deputations were sent to the pope and to Ferdinand; and the Justicia (chief justiciary) of Aragon was solicited to interpose his authority to prevent this flagrant infringement of the charter. All was vain. In the spring of 1485 the Inquisition celebrated its auto-de-fé with the usual ceremonies, and the people, goaded to madness by the impossibility of obtaining the legal redress they implored, sought by other means to attain the desired end.

A conspiracy was set on foot to murder the three inquisitors of the diocese of Saragossa. The New Christians were the originators of this desperate scheme, but numbers of the high nobility were also participators in it. The chief of the three inquisitors, Pedro de Arbues, having rendered himself particularly obnoxious by his merciless condemnations, was designated as the first victim. The execution of the design was, however, difficult; for the inquisitor was well aware of the hatred he had incurred, and took every precaution to avert its consequences.

The avenues to his chambers were well guarded, while his person was no less well protected by a complete coat of mail and a helmet, which he constantly wore under his robes and cowl when he stirred abroad. After several fruitless attempts, the conspirators at length found means to ef-

fect an entrance and conceal themselves in the church where their intended victim performed his nightly devotions. Shortly after midnight the Inquisitor entered, a lantern in one hand, and his lance—without which he never left his chamber—in the other. Having rested his weapon against one of the columns beside him, he knelt before the altar. Listening only to the suggestions of hatred, and unmindful of the sanctity of the place, one of the conspirators stole behind him and wounded him in the arm with his poniard while another struck him twice in the neck with his sword. The wounds were mortal, and d'Arbues fell, blessing God that he should have been allowed to die in so holy a cause. The murderers would have severed the head from the body, had not the priests, who were in the choir, been roused by the noise and hastening towards the spot, prevented them from bearing away the bloody trophy. Life, however, was not extinct in the inquisitor, who was immediately carried to the nearest house, that of Manuel de Ariño, where he lingered until the following night.

The deed was far from having the desired effect, which was to produce such fear in the ministers of the dread tribunal, that they would not dare to renew their inquisitorial researches. The lower classes, already predisposed by envy against the rich inhabitants of Jewish extraction, now goaded by superstitious rage, and knowing nothing of the conspiracy, which they attributed to a design for the subversion of Church and State, rose *en masse*, and would have massacred indiscriminately all the converts. But this wholesale revenge would have defeated the objects of the wily members of the Holy Office; and the archbishop, mounting his horse, rode thro' the city, assuring the inhabitants that the outrage should be duly visited on the perpetrators.

Nor was the promise vain. Torrents of blood were shed to atone for the stream that had been poured out on the consecrated ground. With the scent of the trained blood-hound, the agents of vengeance sought out the actors of the tragedy, all of whom were hung, with the previous amputation of their right hands; while the event, serving as a special pretext for stricter severity against those suspected of heresy, two hundred persons were burnt alive and numbers suffered other punishments, or were subjected to the most humiliating penances. Of these victims many were of the chief nobility. The body of the murdered man [inquisitor] was interred on the spot where he was struck down, and a splendid monument was raised over it. He now ranks among the martyred saints, having been canonized by Pope Paul III., at the solicitation of the emperor Charles V.

Throughout the dominions of Isabel and Ferdinand the inquisitor's trib-

anal was now firmly established. Intolerance, judicial cruelty, and superstition, prime ministers of the spirit of evil, took their places near the throne, and instituted in honor of the God of peace, sacrifices the barbarity of which effaces the memory of the pagan rites of antiquity. Catholicism, no longer the tutelary genius that had guided its fervent devotees to the reconquest of the land of their forefathers, now arrayed in blood-red robes, distorting its mission and abusing its power, with iron grasp arrested the onward-rolling car of civilization, and with merciless feet crushed the rising spirit of industry.

To recapitulate the dark proceedings by which on the most frivolous accusations—the most absurd pretences—11,000 persons perished in less than half a century, would be as harrowing to the reader as to the narrator. It were dangerous for the historian to dwell too long on the records of these frightful atrocities, lest the eyes, fatigued with gazing thro' the bloody mist, should fail to perceive the *great and good qualities of his subject*. [Is this slightly ironic?] Not to Rome [alone] must attach the odium of this monstrous conception. To the *good*, the *pious*, and the *gentle* queen must be given the credit of having substituted for the temporary tyranny of a gallant and generous aristocracy, a despotic monarchy, and the unlimited spiritual thralldom of the Church. The queen, however, bent not her own neck to the yoke she forced on her people. She admitted in politics, and rejected in religion, the right of resistance to the Church. More than once during her reign did she firmly repel the attempts of the pope to encroach on her prerogatives. The chancery court she had established in Valladolid, having allowed an appeal to be made to the pope in a civil cause, its president, judges, and every member of the tribunal, were immediately deprived of their offices by the indignant Isabel.

In 1482, the pope had, against the express wish of the queen, nominated a nephew of his own to the See of Cuença which, as an ecclesiastical preferment, was in her gift. Persisting in his nomination, notwithstanding the remonstrances of the court of Castile, Isabel and Ferdinand prepared, without any scruples of conscience, to resist his authority. Orders were forwarded to all their subjects residing in the Papal dominions to depart therefrom immediately, under the penalty of having whatever property they possessed in Castile confiscated. The pontiff, alarmed at these demonstrations, and at the threat they made of assembling a council of all the princes in Christendom to examine into the pretensions of the court of Rome, sent a legate to effect a compromise. But the queen was too much irritated by the attempt that had been made to infringe on her rights to be easily pacified, and ordered the envoy to quit the kingdom instantly.

At the cost of great concessions, and with the intercession of the Cardinal Mendoza, the legate obtained a hearing, and the breach was healed, the pope confirming the queen's choice of Alfonso de Burgos, her chaplain, to the vacant See, and resigning all pretensions to the nomination of beneficiaries in Spain.

In 1485, while in Alcalá de Honares, a dispute occurring between the *alcaldes de corte*, or royal judges, and those of the ecclesiastical court, the queen strenuously asserted the supremacy of her own jurisdiction wherever she was present, over that of the local ones; the cardinal maintaining that the town belonging to him, and consequently being within his jurisdiction, no interference should be allowed with his tribunal. But the queen was too tenacious of her prerogatives to give up any portion of them, even to this great favorite.

Shortly after the establishment of the Inquisition in Castile, the pope himself, horrified at the barbarous executions it sanctioned, sent to remonstrate against them; but unfortunately his arguments were overruled by the specious reasoning of the advocates of the new measures, who urged that the spread of the infectious heresies propagated by the Jews and others could be arrested only by the rigorous course recently pursued.

From that moment were sown the seeds of the disease that was to fasten on the vitality of Spain—a slow but sure consumption, that allowed the exterior to remain beautiful with the florid hues of health while the heart was rotting. The very character of the Spaniard appeared to be influenced by the atmosphere, laden with sanctioned, legalized murder. His once joyous, frank, enthusiastic nature, gradually became sombre, ferocious, suspicious and fanatical. Fortuitous events, beyond the calculation or the control of Isabel, threw a gorgeous veil over the cureless wound she had inflicted on the prosperity of Spain. The addition of a new world to her sway, protracted the existence of the old monarchy, and enabled it to struggle in its fetters thro' long ages; but while every other nation progressed, Spain, even allowing that she did not retrograde, remained stationary, notwithstanding that nature and fortune, lavishing their choicest gifts upon her, had rendered her superior to all others. Facts are more illustrative of character than whole pages of description, and that of Isabella is stamped in her acts."

The above extract is pretty long, but it shows clearly that Isabella was not *driven* to establish the Inquisition, and that, like most of her sex, she could not be driven to do anything. At that time, Spain was a first-class power, and Isabella had an army devoted to her, and she did as she pleased. Even the pope of Rome was obliged to yield to her imperious

will, and she must bear the guilt and shame of all the crimes, blood-shed and foul murders committed by the Inquisition—her pet institution.

CHAPTER VII.

HER TREATMENT OF COLUMBUS.

Having now treated sufficiently at length of the Spanish Inquisition, the result of one of Isabella's most important public acts, we come next to her treatment of Columbus. It was on the ground that the queen gave great aid and encouragement to Columbus that the appropriation in the preceding bill was asked; and for the same reason it is proposed to set up his statue at Chicago in '92-3. [V. Appendix V, p. 33.]

Columbus was born at or near Genoa, about 1436 to 1441—the place or year not being exactly known. At the age of 14 he took to the sea, and became a great navigator. He was, even at that age, schooled in geography, cosmography, geometry, astronomy and nautical science. In 1470 he went to Lisbon, where he married the daughter of Palestrello, who was a very skilful navigator, and who left all his books, charts and instruments at his death, to Columbus. From reading ancient authors, from his own meditations, from vague traditions of an immense continent far to the west of Europe, the conjectures of the Greeks on the sphericity of the earth, his own voyages, from recent readings and studies, and perhaps from statements made to him by the Scandinavians and Icelanders, he had arrived at the conclusion that the earth is round, and that Asia might be reached as well by sailing west as east. After soliciting, in vain, aid from Genoa and Portugal, he turned to Spain in 1485. First he was referred to the college of Salamanca, where he was expected to prove his theories before the learned monks! When he produced before these learned monks—these sacred fools—his mathematical and philosophical arguments to prove the rotundity of the earth, they answered him with passages of the Bible or of the “Holy Fathers.”

“How can the earth be round,” says one, “when we read in the Psalms that the heavens are stretched out like a skin?” “And when St. Peter, in his letter to the Hebrews, compares the heavens to a tabernacle or to a tent spread out upon the earth, how deny still that it is flat?” “Have not Lactantius and St. Augustin pronounced against the existence of antipodes?” Hearing his learned arguments answered thus, Columbus must have felt like one listening to a comedy. The wonder is that the learned navigator was not arrested and burnt at the stake for heresy. Surely he was no better Roman Catholic than Galileo. Perhaps his poverty saved him; he had nothing to confiscate. For seven long and weary years did the great queen

keep Columbus waiting and struggling against poverty and superstition. But he never lost faith in his theory that the earth is round. At length, by the aid of a nobleman, Duke of Medina Celi, who had more of science and less of Roman Catholic bigotry, he was put in the way of seeming success.

M. Celi gave him great encouragement, entertained him for two years, and had determined to give him the necessary assistance out of his own resources; but finally concluding that the affair was too great for private enterprise, he wrote to Isabella a favorable letter, and Columbus repaired to her court, at Cordova, at her bidding. It was after this that he was before the monks at Salamanca. It was in the year 1490 that the junta finally decided that his project was vain and impracticable, and that it did not become their royal highnesses to have anything to do with it; and this was confirmed, with some reservation, by Ferdinand and Isabella at Seville.

Columbus was in despair, and soon after started for France. By accident he met the queen's former confessor, who brought about another interview with Isabella, which was again broken off. At length, however, after about seven years of persevering effort, following Isabella from place to place, Columbus completed a contract with her by which he was to undertake the discovery for the sovereigns of Spain on condition that he be made Admiral and Viceroy of all the lands he might discover, and one-tenth of all the gold, silver, pearls, and precious stones, spices and all other articles and merchandises, in what ever manner found, bought, bartered or gained, within his admiralty, the costs being first deducted.

Such was the pith of the contract. As to the expenses or fitting out the expedition, it would seem that Isabella must have contributed little or nothing, if we may rely upon Washington Irving. In vol. 1., p. 112, "Life and Voyages of Columbus," are the following words: "How could she draw on an exhausted treasury for a measure to which the king was adverse! St. Angel watched this suspense with trembling anxiety. The next moment reassured him. With an enthusiasm worthy of herself, and of the cause, Isabella exclaimed, 'I undertake the enterprise for my own crown of Castile, and will pledge my jewels to raise the necessary funds.' . . . St. Angel, eager to secure this noble impulse, assured her majesty that there would be no need of pledging her jewels, as he was ready to advance the necessary funds. His offer was gladly accepted; the funds really came from the coffers of Arragon; 17,000 florins—about \$17,850—were advanced by the accountant of St. Angel *out of the treasury of King Ferdinand.*"

As to her pledging her crown and jewels, it seems she had none to pledge at this time. On p. 177 of "Isabel the Catholic, by Anita George," pub-

lished at New York by Charles Scribner, 1855, we find the following: "During the course of this arduous campaign [of Baza, a Moorish city], in which reinforcements were required every twenty days, Isabel, whom no obstacles could discourage, obtained a loan of a hundred millions of maravedis (\$360,000, equal to \$1,080,000 of our times) mortgaged the domains of the crown, sold her revenues at ten per cent., and pawned her own jewels and those of the crown to merchants of Valencia and Barcelona." On p. 213, of the same work, we read: "We are inclined to suspect some little exaggeration in this expression of her anxiety, inasmuch as the jewels in question had but recently been pawned and could not as yet have been redeemed." A foot-note on the same page reads: "In the archives of Salamanca are still to be seen the deeds relative to the ransom of the jewels mortgaged in Valencia (at the time of the siege of Baza, 1489), by which it appears that the city had loaned to the queen 60,000 florins, of which 25,000 were loaned on the queen's crown, and 20,000 on her rich necklace of rubies. In the year 1495 [3 years after Columbus had sailed from Palos] a fourth part of the debt was still due." It is hardly probable that the securities would be surrendered before the payment of the debt secured.

But even allow that she loaned him two vessels and aided him somewhat in fitting them out. It was still a mean and stingy affair for so vast an undertaking, when compared with the magnificent outlay she made only four years later, 1496, to convey the infanta Juana to Flanders to be married to the archduke. Juana set sail from the little port of Laredo in Asturias with a splendid fleet of *one hundred and thirty vessels*, manned by *twenty-five thousand* well equipt soldiers!

CHAPTER VIII.

HER CRUELTY TO THE MOORS.

Isabella's cruelty to the Moors, a highly educated, refined and gallant people living in the southern part of Spain, is well shown in the following extract from Anita George's "Isabella the Catholic," already extensively quoted, p. 167-170. The town of Granada had been bravely defended for five months, and was finally obliged to surrender at discretion, largely for want of provisions.

"So far Ferdinand and Isabella had merely exercised the rights of conquerors; but the recital of the scenes that followed, and of the nefarious transactions by which they obtained possession of every article of property of the Malagans, even as given by their own partial chronicler, fills the reader with indignation.

The Spanish troops having been stationed in the fortresses, on the ram-

parts, and on every spot commanding an avenue of escape, the whole population of Malaga, amounting to fifteen thousand souls, the auxiliary troops numbering, notwithstanding the mortality that had decimated them, several thousands, and the inhabitants of Mijas and Osma, were collected in the spacious courtyard of the lower citadel, and directly under its batteries, to be portioned out as slaves. One hundred Gomerés were reserved as a present to the pope, who incorporated them into his guard, and before the close of the year had converted them all into excellent Christians! [What means he used to this end, we are not informed.] Of the loveliest maids, fifty were sent to the Queen of Naples, and thirty to the Queen of Portugal; many maidens were also distributed by Isabella among her ladies, and others she sent to her friends. After this selection had been made, the remainder were divided into three lots; one was reserved to be exchanged for such Christians as were slaves among the Moors of Africa, and for this purpose proclamation was made that all who had relatives slaves in Africa, should send in their names, that they might be thus ransomed. Another lot was to be sold to defray a part of the expense of the war, and the third was distributed among the lords of the council, the nobles, and officers, who had taken part in the expedition, according to their rank and services; the dukes receiving each, one hundred slaves, the counts, fifty, the knights, a lesser number.

The Jews, who numbered four hundred and fifty, endeavored to ransom themselves, and with this object brought to the King the wealth they had concealed. Ferdinand, allowing them to entertain the hope of freedom, continued to exact more until he found they had given their all. He then coldly informed them that their riches formed a part of his booty, and could not, therefore, purchase their redemption! From the doom of slavery that fell on their Moorish fellow citizens, the Israelites were saved by their Castilian brethren, who raised in their synagogues the sum of 27,000 ducats (\$115,290 of our day), exacted by the king for their ransom. Lest, however, this trait, opening the eyes of the Moors to what they were to expect from the tender mercies of the victors, might lead them to destroy or keep secreted their treasures, it was proclaimed that a ransom would be admitted for the whole population, at the rate of thirty-six ducats (\$163.72 of our day) for each person, if the whole amount were paid within eight months, during which time all should remain as hostages for its payment; the jewels, plate, and other valuable effects in their possession were also to be given in as part payment, until the balance were raised. Those who died within the eight months were not to be deducted from the sum total.

Hard as were these terms, they held out so bright a hope that the deluded Moors hastened to surrender the wealth they had secreted. Notwithstanding their efforts, however, and the liberal contributions sent them from Africa, the enormous sum exacted of them was not completed within the prescribed term, and the miserable people found they had been the dupes of this truly diabolical expedient, and sacrificed their wealth but to rivet their chains. This device is in accordance with the infamous system of cruelty and deception pursued by Ferdinand and Isabel towards their Moorish subjects, whenever they found it safe and expedient. We find it related that it was suggested in the council that the entire population of Malaga should be put to death to *punish* their heroic resistance, but that Isabel was too tender-hearted to allow of such a measure. Whatever may have been her motive, it is certain that it was infinitely more profitable to reduce the Moors to bondage, while the butchery of such a number would have been attended by no little labor and danger in a city scarcely freed from the pestilential miasms engendered by the late mortality.

That it rested with Isabel to render the fate of the wretched Malagans more endurable no one will doubt, and tho' the records of her time represent her prostrating her person at the feet of her confessor, they also show that nothing could bend her will when she chose to carry out any resolution. That she was a party in the nefarious schemes devised to cheat the Jews and Moors out of liberty, wealth, and all but the mere breath of life—leaving them that because it was of use to her—there is not a shadow of doubt; for her most extravagant panegyrists tell us that nothing was done without her participation, and she cannot be screened from the odium of deeds more worthy an Alaric than a Christian princess.

The relapsed converts found in the city were given up to the Inquisition, and perished at the stake. Twelve renegades also found there were *acanaverados*; that is, they were used as marks (targets) in the game of cañas (reeds)—pierced with reeds until they expired!

Thus was the entire population of a town, renowned for beauty, splendor and refinement, reduced to slavery; without regard for rank, sex, age or education. The lamentations of the wretched exiles, as they were driven from their homes, are exquisitely given by the Christian chroniclers themselves, but words could but poorly express the anguish that sought a vent in them." (See appendix II.)

To further show her cruel nature one well-authenticated instance is given where she caused a man's hand to be cut off for refusing to pay his taxes to her royal collector! She then exiled him. Another was hanged.

for the same offense. How could anyone be otherwise than cruel when steeped in that religion which even to this day holds the horrible cruelties of the Inquisition to be meritorious?

CHAPTER IX.

HER CRUELTY TO THE JEWS.

In March, 1491, Isabella issued a decree against the Jews, that they should all leave the kingdom within four months. They were not permitted to take with them, even gold or silver. The decree was of such a nature as virtually to rob them of all they possessed. It was in fact one of the shrewdest and most successful schemes of robbery ever practiced by any human being, and one of the most cruel and inhuman. There could not have been any reasonable excuse for such inhumanity. The Jews were a peace-able, law-abiding people; but many of them were very wealthy, and Isabella could hope to acquire an immense booty by thus robbing them; and she did. But as the Jews and the Moors were the only real workers in the Kingdom—the traders, farmers, artists and artisans—the Spaniards priding themselves upon their military prowess, and knowledge of belles-lettres,—so the kingdom was greatly impoverished by the loss of these two elements of the population. She had killed the goose that laid the golden egg.

The various historians make various estimates of the number of Jews thus expelled,—some placing it as high as a million. One estimates them at 70,000 families.

In April following, Torquemada, the chief Inquisitor, issued an edict supplementing the queen's, the tenor of which was that at the expiration of the four months all intercourse with the Jews was interdicted to the Christians who were forbidden, under pain of incurring certain severe penalties, to afford them countenance, shelter, or assistance of any description. In the work of Anita George, so often cited, p. 212, is the following description of their wretched flight:

“The weak, the sick, those rendered helpless from infancy or old age, all were alike driven forth. Many who had been cradled in the lap of luxurious plenty were totally unfitted to endure the hardships this compulsory journey entailed, and sank down on the wayside to die, while the hand of christian [Roman Catholic] charity was restrained from conveying the alms of a cup of water to the parched lips of the dying. Mothers and their new-born infants succumbed to the pangs of hunger that, increasing the horrors of this dreadful journey, brought down even the strong man.” We must remember that there were no railroads in those days,

and whole families started on foot, with helpless babes and decrepit old age, to leave the inhospitable land. Hundreds of miles were to be traversed—a long and weary way, through a land settled by Roman Catholics, who were not allowed to give the least assistance. The whole kingdom was filled with weeping, wailing and lamentation. Thousands perished by the way, and thousands more died of diseases contracted by hardships and exposure while leaving the homes of their childhood to seek in a foreign land a refuge from the cruel edict of a heartless queen and more heartless, Roman Catholic Inquisitor.

It is said that many Jews went to Africa, and were put to death by the natives, who ripped them open in hopes to find gems in their intestines. It was natural to suppose the exiles would swallow some of their precious stones, in order to carry them out of Spain. Almost every country of Europe received some of the fugitives, but the suffering of those who sought refuge in Africa surpasses all they had endured on the road. The cruel Moors robbed them of everything, even to the clothing they wore.

APPENDIX I.

That my Protestant readers may see what is in store for them a few years hence, I give a description of a number of instruments used in torturing those who were guilty of not believing all the teachings of Romanism.

Llorente, the Grand Secretary of the Inquisition in Spain, thus describes one instrument.

1. It was a long trough, in which the victim was placed on his back, and so fastened that he could not turn his face to the right or left. A huge pendulum was then made to swing directly over him lengthwise of his body. In the lower end of this pendulum was a sharp knife projecting downward. At each oscillation of this pendulum, it approached a trifle nearer to the face of the unfortunate one. At length the knife blade slit his nose, and cutting a little deeper at each oscillation, the head and whole body were divided in two parts.

At the time of the conquest of Spain by Napoleon I., one of these horrible instruments was found in a monastery, and a man, who was going to be executed upon it the next day, was set at liberty.

2. Another of these devilish machines was an image of the virgin Mary, into whose arms the victim was made to walk. The arms of the image then seized the condemned man and drew him against pointed iron spikes which pierced him through. In this position he was firmly held until life was extinct.

3. The leg-screw, also known as the Spanish boot, consisted of two pieces of iron made to fit the leg between the knee and ankle, one part being in front and the other behind. On the inside of the front piece are numerous projections, like the heads of tack-nails. After the pieces are put in place on the leg, they are pressed together with great force by means of a screw turned by a long iron handle. By the cruel application of this instrument, the leg was sometimes lamed for life.

4. The iron boot, or torture-boot. The victim was so bound that he could not stir, being strapped to a block, with his right foot inserted in the boot; then boiling tar was cast with a spoon into the boot so that the foot and leg were fearfully burnt. The victim carried the results to the grave.

5. Thumb-screws were small iron instruments, consisting of two iron plates. In the center of each was a sharp point; when one plate was under the thumb, the other was over the thumb-nail, and the two plates were then approximated by means of a powerful screw. Owing to the extreme sensitiveness of the nerves in the ends of the thumb and fingers, this instrument caused a most exquisite torture.

6. Foot-screws consisted of two iron plates to be used on the foot like the Spanish boot on the leg. Its application was one of the first degrees of torture, exerting a fearful pressure on the bones of the foot, and causing the toes of the foot to become a bluish color.

7. The mask of disgrace consists of iron hoops and plates closely tightened about the neck of the victim, who was then sometimes placed on a scaffold in public. It became very painful on account of its great weight, if worn long.

8. The spider was an instrument of punishment and torture, with which the flesh was torn from the body. It was an iron tongue resembling a spider. The outrageous and fearful use to which the spider was applied, made it one of the most cursed instruments of human tyranny.

By means of this sharp-pointed instrument, the breasts of women were nearly torn out of the body.

9. The head-ring was an iron ring, with round balls inside for mild torture, but with iron spikes inside for greater. After being fitted around the head, it was brought to bear with fearful agony to the victim by means of a screw. In many cases the bones of the skull were entirely separated by the compression.

10. Sometimes the arms were tied back behind so forcibly that the elbows touched each other; then a long rope was tied to the elbows or wrists and the victim was raised many feet high by the means of a pulley,

and then suddenly let fall, but jerked up before reaching the floor. This mode of torture was called the *strappado*. There is now extant an official account of the torture of Savonarola by this means. One author states that he was let down in this manner no less than fourteen times in one evening. Burchard, the papal prothonotary, says he was tortured seven times. After the torture, he was burnt as a heretic, and still later venerated as a saint!

11. The *finger-trap* was a device into which the second finger of the right hand was placed, so as to be struck by a clap. It was used during the trial to compel the victim to make satisfactory answers to the Inquisitor.

12. *Fire* was of frequent application. One author states that at one of the Inquisitorial courts in Italy, the hands were covered with tow and pitch, and then set on fire. This was only for women, and was considered a minor torture.

13. Another mode was to fasten a rope to each foot and hand, then pass each rope over a pulley in each corner of the room. Four attendants, one in each corner, pulled the four ropes equally until the victim was raised very high; then he was let down so as to rest his weight on an iron spike, which formed a terribly painful support, often causing an agonizing death.

14. *Slow starvation* in a filthy dungeon was a very common mode of torture. Instances are frequent where persons were kept thus for many years, or until death came to their relief.

These are only a few of the modes of torture practiced by the Pope's Inquisition, but they will suffice for the present. Perhaps the reader would be satisfied with only one.

The following was clipped from the N. Y. Times for Sunday, June 7, 1891:—

TORTURE TOOLS ON SHOW.

From the Pall Mall Gazette.

A gruesome collection of instruments of torture will be on view at Mme. Tussaud's this week. It was, until recently, the property of a celebrated collector, and contains some of the most fearsome engines for inflicting torture which the misdirected ingenuity of man has ever devised. In it, for example, is the iron chair used for torturing Jean Calas in Toulouse in 1762. The victim was seated and sustained by the front bar of the chair, then by another vertical bar, while two rings fastened the ankles below; in the upper portion there was a collar for the neck, and then another transverse bar passing through the first, and fitted at each extremity with a ring holding the wrists. Underneath the seat was a stove.

The collection contains plenty of thumbscrews and apparatus for crushing the fingers, as well as the only specimen of tongue pincers in existence. This was used to secure the tongues of the tortured victims, and was em-

employed upon the celebrated Damians in 1757. The "tenaille mammere" (torturing tongs) used in tearing his temples are also here.

Among the most interesting of the exhibits are the various "cinctures," or torture girdles, some of which were used in the Spanish Inquisition. The collection contains nothing, in fact, which would not be equal to giving one a very unpleasant quarter of an hour.

NOTE—There is also a very large and complete collection of such instruments at Nuremberg, Bavaria.—[AUTHOR.]

APPENDIX II.

The following incident shows Isabella's bigotry and superstition. As soon as the Jews knew that their expulsion was under discussion by the council, they endeavored to avert the blow that threatened them. "They deputed their chief men to render to the sovereigns a propitiatory offering of thirty thousand ducats, about \$128,100 of our day, to assist in defraying the expenses of the late war. The bribe was tempting, and Ferdinand and Isabella were hesitating whether it would be better to accept this large sum and defer the final blow until another opportunity, when the Inquisitor-General, abruptly entering the department where the negotiation between the sovereigns and the Jewish deputies was carried on, drew from his bosom a crucifix, saying: 'Judas Iscariot sold the Savior for thirty pieces of silver; your highnesses are now selling him for thirty thousand. Behold him here—take him and barter him as you will;' and with unfeigned indignation the insane fanatic threw the holy symbol on the table and withdrew. The monk's insolent demeanor decided the matter;—religious zeal lent its weight on the side of interest and the petition was rejected." V. Anita George, p. 211.

America needs no monument to perpetuate such devotion to bigotry and superstition.

APPENDIX III.

The following anecdotes have been culled from "The Life and Voyages of Columbus," by W. Irving. They serve to show the *natural* character of Isabella, and the spirit of those times when every form of religious thought, except the paganism and idolatry of Roman Catholicism, was repressed by the popish Inquisition.

Vol. I., p. 285. "Isabella from the first took the most warm and compassionate interest in the welfare of the Indians [of the West Indies]. Won by the accounts given by Columbus of their gentleness and simplicity, and looking upon them as committed by heaven to her especial care, her heart was filled with concern at their destitute and ignorant condition. She ordered that great care should be taken of their *religious* in-

struction; that they should be treated with the utmost kindness; and enjoined Columbus to inflict signal punishment on all Spaniards who should be guilty of outrage or injustice towards them."

The following shows the signal piety of the queen :

(p. 285.) "By way, it was said, of offering to heaven the first fruits of these *pagan* nations. the six Indians whom Columbus had bro't to Barcelona were baptized with great state and ceremony; the king, queen and prince Juan officiating as sponsors. Great hopes were entertained that on their return to their native country, they would facilitate the introduction of Christianity [Catholicism] among their countrymen. One of them at the request of Prince Juan (Isabella's eldest son), remained in his (Juan's) household, but died not long afterwards; a Spanish historian remarked that, according to what ought to be our pious belief, *he was the first of his nation that entered heaven.*" (Vol. 11., p. 40). "In his (Columbus's) eagerness to produce immediate profit, and to indemnify the sovereigns for those expenses which bore hard upon the royal treasury, he sent, likewise, above 500 Indian prisoners, who, he suggested, might be sold as slaves at Seville. It is painful to find the brilliant renown of Columbus sullied by so foul a stain. The customs of the times, however must be pleaded in apology. The precedent had been given long before, by Spaniards and Portuguese, in their African discoveries, wherein the traffic in slaves had formed one of the greatest sources of profit. In fact, the practice *had been sanctioned by the church* [of Rome] *itself*, and her most learned theologians had pronounced all barbarous and infidel nations, who shut their ears to the truths of Christianity [Romanism], *fair objects of war and rapine, of captivity and slavery.* If Columbus needed any practical illustration of this doctrine, he had it in the conduct of Ferdinand himself in his late wars with the Moors of Grenada, in which he had always been surrounded by a crowd of ghostly advisers, and had professed to do everything for the glory and advancement of the faith. In this holy war, as it was termed, it was a common practice to make inroads into the Moorish territories and carry off calvacades, not merely of flocks and herds but of human beings, and those not warriors taken with weapons in their hands, but quiet villagers, laboring pansantry, and helpless women and children [not Romanists but *Mohammedans*]. These were carried to the market at Seville, or to other populous towns, and sold into slavery. The capture of Malaga was a memorable instance, where, as a punishment for an obstinate and brave defence, which should have excited admiration rather than revenge, 11,000 people of both sexes, and of all ranks and

ages, were suddenly torn from their homes, severed from each other, and swept into menial slavery, even tho' one half of their ransoms had been paid. . .

He acted but in conformity to the customs of the times, and was sanctioned by the example of the sovereign [Isabella] under whom he served."

In the effort to obtain the numbers of persons allowed to go with Columbus on his 3d. voyage, "a general pardon was published for all malefactors at large, who within a certain time should surrender themselves to the admiral, and embark for the colonies." Those only were excepted from this indulgence, who had committed *heresy, treason, coining, murder* or other specified crimes." Heresy and murder on a par! (Vol. II., p. 625). "Ferdinand was a religious bigot, and the devotion of Isabella went as near to bigotry as her liberal mind and magnanimous spirit would permit." "Both the sovereigns were under the influence of *ecclesiastical politicians* constantly guiding their enterprises in the direction to rebound to the temporal power and glory of the church."

(Vol. II., p. 384). Columbus had been shipwrecked on the northern coast of Jamaica, and had been roosting for several months on the top of one of his vessels, suffering from starvation and in momentary expectation of death from the outraged natives, or the stormy sea, when he wrote a long letter to the sovereigns of Spain in which he said: "In my temporal concerns *without a farthing to offer for a mass*; cast away here in the Indies; surrounded by cruel and hostile savages; isolated, infirm, expecting each day will be my last; in spiritual concerns, separated from the holy sacraments of the church, so that *my soul*, if parted here from my body, *must be forever lost.*" * * * * "If it should please God to deliver me hence, I humbly supplicate your majesties to permit me to repair to Rome and *perform other pilgrimages.*"

APPENDIX IV.

THE DEATH AND BURIAL OF THE QUEEN.

One act of this queen's life might serve as a lesson to the people of the United States: Just before death she advised her successors *not to appoint any foreigner to office.* (Anita George, p. 300).

She died Nov. 26., 1504. In accordance with the wish she had expressed, to be buried in her favorite city of Granada, the funeral train set out on the following day with her remains. But from the day the melancholy procession started until that when it reached its destination, it was assailed by the most terrible storms. The swollen torrents from the mountains tore up the roads, rendering them almost impassable, while the

rivers carried away the bridges, and submerged the plains. During the three weeks that elapsed ere they could reach their destination, the sad pilgrims saw neither sun nor stars. Many of their horses and mules were unable to resist the violence of the torrents, and several of their riders perished with them. The sad calvacade at length on the 18th of December, entered Granada which a few years before, she had with so many acts of cruelty wrested from its rightful owners, the Moors, and the body of the queen was deposited in the monastery she had named.

APPENDIX V.

A brilliant Roman Catholic orator, Daniel Dougherty, in his speech at the opening of the Catholic Congress at Baltimore, Md., in the year 1889 expressed himself thus:—

“The people in the United States—aye, of the hemisphere—are preparing to celebrate the 400th anniversary of the discovery of America. We especially rejoice in this resolve. That tremendous event—with reverence I may say the second creation—the finding of a new world and the vast results that have flowed to humanity, all can be traced directly to the Roman Catholic Church alone. Protestantism was unknown when America was discovered. Let the students, the scholars, poets, historians, search the archives of Spain, the libraries of Europe, and the deeper the research the more the glory will adorn the brow of Catholicity. . . . It was the Catholic Columbus, with a Catholic crew, who sailed away out for months upon an unknown sea, where ship had never sailed before. . . . It was to spread the Catholic faith that the sublime risk was run.”

Presuming the orator faithfully reflected the belief and designs of the papacy, the question, Who discovered America? becomes more interesting; tho' it would not follow that, because a country was discovered by a Catholic, its people should be subjects of the Pope; nor does it follow that because Columbus discovered an island, or several islands in some distant ocean, he should be awarded the glory of discovering a great continent hundreds of miles away. Columbus discovered South America in 1498, it is true; but John Cabot, in the employ of Henry VII. of England, had discovered the continent of North America in 1497, June 24th, and had sailed all along from latitude $67\frac{1}{2}^{\circ}$ to 38° , on the coast of Virginia.

Under the head *John Cabot*, p. 23, “Dictionnaire du XIX Siecle,” is found the following:

“John Cabot, a celebrated Venetian navigator in the service of England, completed the discovery of the new world by first putting foot upon the American continent. It is known in fact that Christopher Columbus, in the time of his first voyage, had not touched the continent, but only a part of the archipelago of the Antilles.

John Cabot was of Venice, but his commercial relations having fixed him with his family at Bristol, he adopted England for his country." . . .

"John Cabot set sail in the spring of 1497 for the continent of America. His son Sebastian made a report of the voyage, in which land was discovered on the 24th of June 1497." It was inhabited, and Sebastian gives an interesting description of the natives and of the animals found there, which description corresponds well with the facts as they were at that time.

This first land which Cabot discovered was Labrador. He then sailed south as far as the cape of Florida, and returned to Bristol with a rich cargo and three savages, living witness of his discovery of the American continent, upon which Columbus landed only one year after, i. e. 1498."

"In reality one may well say that he who truly discovered the American continent, if not the New World, was John Cabot.

Moreover, the historian Purchas proposed naming this continent *Cabotiana*."

"On his return to England, John Cabot was received with a distinction so great, that a long time afterwards the historians wrote :

'John Cabot was to England what Christopher Columbus was to Spain; the latter showed the islands to the Spaniards, the former discovered the continent of America for the English.' "

La Rousse, the author of this huge "Dictionnaire," consisting of 15 ponderous volumes, being a Frenchman, cannot be accused of partiality to England.

Columbus was a bigoted Romanist, as he showed not only by his letters, but by his treatment of the natives of the West Indies. It is a principle of Romanism that non-catholic nations have no rights that Roman Catholics need to respect; hence we find Columbus sending 500 of the peaceable, happy natives to Spain to be sold like cattle; at other times butchering them to reduce them to slavery! It is estimated that Columbus and other Spanish leaders destroyed the lives of 15,000,000 of natives in the islands, in Mexico, Central America and South America!

We are willing to concede to Daniel Dougherty the glory of these Spanish, Roman Catholic plunderers, with that of Romish Mexico, Central America, South America and the West Indies; but the glory of *free America*—the United States—is the victory of the Protestantism of England over the bigoted Catholicism of Spain and of Rome.

Admiral Coligny of France, with a view of affording an asylum for the French Protestants to escape the terrible persecutions of Romanism, founded a colony of them in Brazil, 1555; but they were massacred as heretics by the Spaniards in 1558. (V. De Bry—America.)

Again the valiant Coligny sent a colony to Florida in 1562. The intolerant and fanatical Philippe II., true to the principles of Romanism, sent 500 soldiers under Pedro Menendez with orders to destroy the heretics. By treachery Menendez gained the confidence of the French, and then murdered every one of them, men, *women and children!*—in all, 400 innocent, unoffending people.

His last act before committing these murders was attendance at mass.

Menendez hanged a great many of these Protestants to the branches of a tree to which he affixed a writing to this effect:

“These have been punished, not as Frenchmen, but as Lutherans and heretics.”

This occurred early in September 1564, and received the approbation of the courts of Spain and France, and of the Church of Rome!

Yes, my dear Dan, the deeper the research, the more (this kind) of glory will adorn the brow of Catholicity. This time “it was [not] the Catholic Columbus with a Catholic crew;” but it was Catholic Menendez; and it is hard to tell which was the most faithful Catholic, or the most un-Christian man.

Only 24 years later, Roman Catholic Spain, finding that Protestant England could not otherwise be prevented from establishing Protestant colonies in North America, determined to subjugate England itself. For this purpose, the *Invincible Armada*, the grandest war-fleet ever brought together, blessed by the Pope, and assisted by an immense army, set out from the Tagus river on the 29th day of May 1588. It reached the shores of England, where a tremendous naval-battle was fought, and Protestant England was triumphant.

Do you not see, my dear Dan, that this great Protestant nation has grown up, not by the aid of Roman Catholicism, but in spite of it; and that the celebration of our 400th anniversary, is the celebration of a Protestant triumph of 400 years duration over the ignorance, superstition, and fierce fanaticism of the papacy?

It could easily be shown that the rise, progress, prosperity, and happiness of these United States owes far more to the honesty, manliness and sublime courage of Martin Luther than to Christopher Columbus.

CONCLUSION.

Such were the public life, the public acts, and real character of Queen Isabella; the first Catholic Queen of Spain. The great public acts of her life were the establishment of the Spanish Inquisition in 1487; the subjection, destruction and expulsion of the Moors; the robbery of the Jews and their expulsion from her kingdom; and, lastly, her tardy recognition of Columbus, and parsimonious encouragement and support of his great enterprise.

The candid reader of this little work, will not know everything about Queen Isabella, but will have a fair understanding of her most important acts.

Her apologists aver that she was driven by her ghostly advisers—her confessors, the cardinals, and other dignitaries of the Romish hierarchy—to establish the Inquisition to destroy the Moors, who, tho' Mohammedans, were a highly refined people, and to expel the Jews. If this averment is true, she was certainly a weak and pitiable monarch. That she was guided by the councils of the Romish church, I will not deny; but that she was *obliged* to take its council and act upon it seems hardly credible. If she was the tool of the church, she does not deserve a statue in these United States; if she established the inquisition, persecuted the Jews and destroyed and exiled the Moors because not of her faith, then is she still not deserving.

As to her assisting Columbus in the effort to sail westward across the Atlantic Ocean to reach the Indies, little credit should be given her.

Far more is due to the Pinzou family, who were experienced and wealthy navigators. They listened to Columbus, approved his scheme, and furnished him with one vessel and crew at their own expense.

The queen authorized Columbus to *seize* two more and *impress* their crews, and in this way he obtained them! (See Irving's *Life and Voyages of Columbus*, B. 1., p. 121.) The small sum of money given to the great discoverer really came from the coffers of Aragon. (See p. 112, same author.)

Thus it seems the little aid she really extended him, she stole from her Spanish subjects. Does such a woman deserve a statue at the hands of free and honest American citizens?

But suppose we interrogate the native inhabitants of the West Indies and of South America, where we find that the subjects of this darling queen put to death, by the most fiendish tortures, the most atrocious cruelties ever devised by human ingenuity, about fifteen millions of inno-

cent and happy people! In Irving's great work above cited, we find quotations from the diary of Columbus, showing that the natives of these Islands and of the mainland also were of the most gentle and amiable character. They received Columbus and his Spanish crews with open arms, and entertained them with a hospitality such as no Christian nation on earth would have granted them,—giving them food when starving, furnishing them aid when stranded on their shores—yea, even granting their young women to them for wives. In return for so great favors the Spaniards enslaved them, worked them under the lash till relieved by death, and compelled them by fiery tortures to bring in and deliver up their treasures, and then continued the tortures unto death in hopes to force them to bring still more!

As the subjects of a sovereign are an honor to her when they are wise, brave and good, so must she bear the disgrace when they are ignorant, bigoted and brutish. Like subjects like sovereigns. If the sovereign establishes an Inquisition, which tortures to death and burns alive thousands of her most upright and most intelligent subjects and confiscates their estates; if she robs and cruelly exiles whole races of good citizens and sells them into hopeless slavery, in order to her own aggrandizement, what can she expect from her subjects?

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THE AUTHOR.

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