

**THE MARTYRS OF  
THE SPANISH  
INQUISITION**

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The Martyrs of the Spanish Inquisition by F. Günt

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**F. GÜNST**

**THE MARTYRS OF  
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INQUISITION**



THE  
MARTYRS

OF THE

Spanish Inquisition.

BY

F. GÜNST,

OF

AMSTERDAM, (HOLLAND.)



TRANSLATED BY H. C. KLOPPENBURG.

SAN FRANCISCO:

1870.

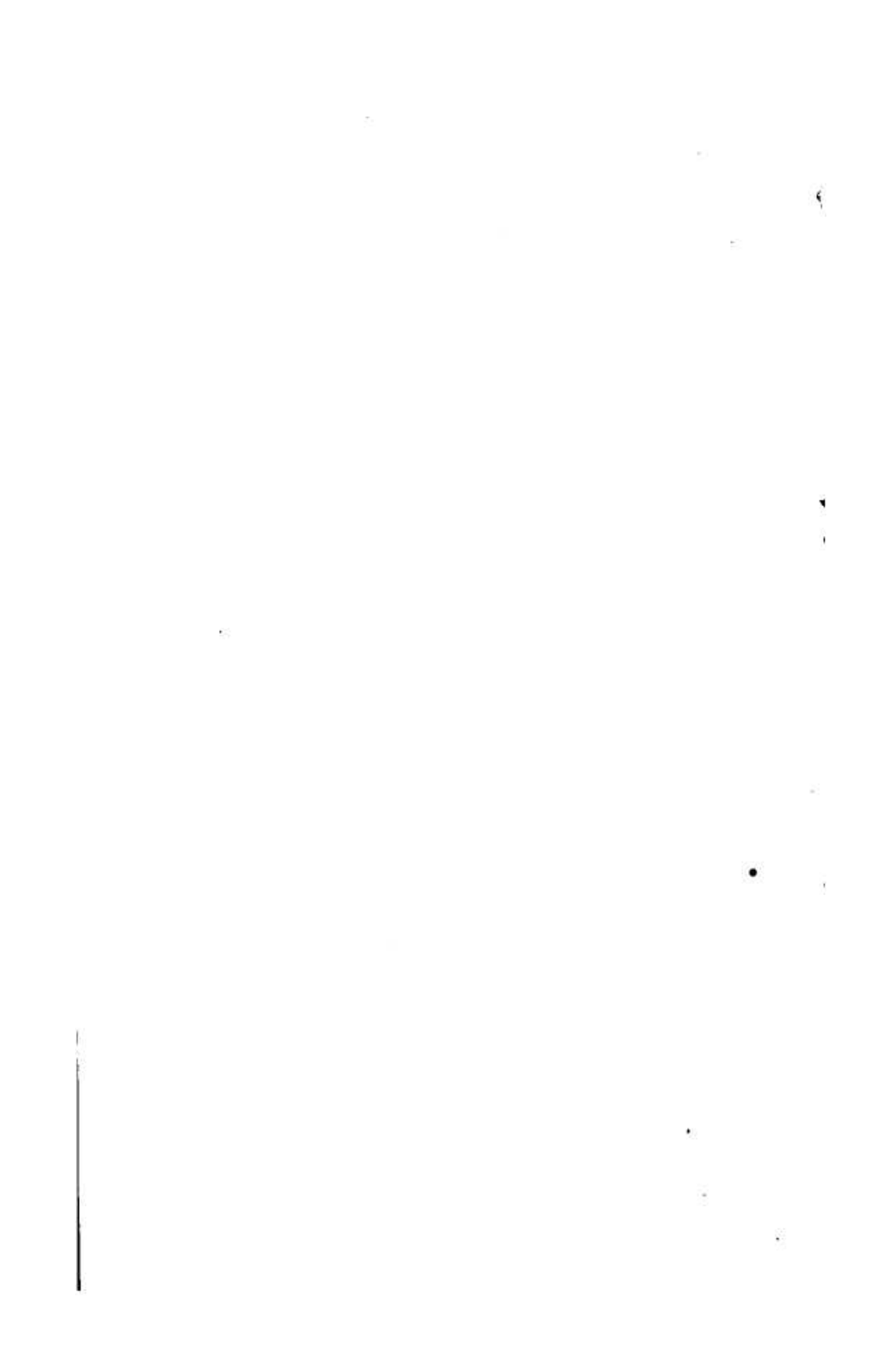
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IN offering the translation of this book to the American public, I believe I am doing them a great service, not because the subject is unknown to them, but I doubt whether a book has been published in the United States which gives in so small a compass, such an ample description of the inquisition, so that the great mass of Catholics and Protestants who are ignorant of the enormity of crimes committed during its sway, may become acquainted with them, and showing how it is that the priesthood accumulated the wealth they are feasting on as yet, and how they have acquired the monasteries and lands, whose value is too large to be estimated. After reading it, they will come to the same conclusion of the writer in questioning whether the creed of such a priesthood deserves to be called *Christian*.

The inquisition of that time does not exist now, but another has followed her up; its motto is, "The end justifies the means." The embracing the Roman Catholic faith by the young Lord Bute of England affords a very good proof of their labor. Their next care will be to see him affianced to a young lady who is under their influence as well; the domestics, physician, etc., will all be recommended by them, so that they will be posted up, even with the aid of the confessional, on everything going on in the household. A notary will always be ready for any emergency; for, having hold of the body as well as the spirit, his fortune must be theirs as well, to save his soul from eternal damnation, while they will take care of the dust, to support their holy (!) institution.

THE TRANSLATOR.







## PREFACE.

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THE professor of divinity at Freiburg, Alban Stolz, has of late moved heaven and earth in trying to raise the Roman Catholic religion up again, to be honored and respected as heretofore. By his writings against Freemasonry he has shown himself to be unacquainted with the history of that institution, as well as with the history of the Catholic Church ; or he ignores the latter on purpose, to be better able to magnify his church by despising an innocent institution, viz : Freemasonry.

The sharp but unfounded and unreasonable attacks of this champion for the honor of the Roman Catholic Church, are eagerly read by a great many, and the Catholic papers here and everywhere made mention of them in a most flattering manner, which induced them likewise to extol the only saving church, in all its grandeur and infallibility, and to make it appear as if the church was unjustly persecuted, and as if its doctrines were unjustly attacked. The unthinking among the believing sheep of the Roman Catholic flock swallowed these writings, head and tail, and thanked God that the church was still "victorious." The thinking portion, however, was less edified by these writings, conscious of the fact that indelible history can not be muzzled.

I had hoped that some one more capable would have undertaken to explain, in a brief, clear, and to every one intelligible manner, how shallow and untenable these writings are, and to illustrate, supported by history, what its doctrines are, what the Roman Catholic Church is, and in what manner she has been beneficial to mankind. But no one arose of the many who, born in that church, fed and nour-

ished by her, left her not as ungrateful children, but as men of conviction, who could not show her any gratitude for those feigned benefits, because they would not and could not sacrifice their individuality.

Still something had to be undertaken, to prove to Catholics as well as to Protestants, that not every Catholic obeys like a slave the precepts of his church ; that not every Catholic shuns free inquiry : and to prove this, I took up the pen. It is not my intention to write a history of the Catholic Church, but I beg to give an episode of this history ; an episode which has set a Cain's mark upon the Catholic Church, which thousands of ages will try in vain to efface.

Beforehand, I wish it to be understood that what I have written is drawn from official sources and from writers accredited by the Roman Catholics. I have not made use of anything written by Protestants on this subject, in order, on the one hand, to avoid any appearance of partiality or would-be opposition ; and to prove, on the other hand, to the believing Roman Catholics, that the history as represented to them is perverted and mutilated ; that what are taught to them to be historical facts are fables only, and everything is concealed from them which might dim in some measure the splendor of the "only saving church." This and nothing else I have in view. Partiality is a stranger to my subject ; and the impartial position I have taken towards the Catholic as well as towards the Protestant Church, may warrant the reader that neither hatred towards the one, nor affection for the other, have in the least prompted me. I relate pure historical facts, which have not as yet been contradicted. Before entering upon my subject, I judged it best to make the reader acquainted with my point of view, so as not to make myself liable to be misunderstood.

The manifold errors fallen into by the hierarchy of the Roman Catholic Church are very deplorable, and it causes a person to be filled with horror to see how the servants of religion, whose calling it ought to be to exercise love and to be righteous, commit the most dreadful abominations with the greatest indifference to their fellow-men.

Frederick the Great once made the just remark : "Our Christianity may be very well compared with the Irokese ;" and a certain German writer said that "Christianity had changed into Paganism since Luther's appearance." But what Pagan Church ever had such a condemnable tribunal as the inquisition had ? — such a hard-hearted set of officials as were the inquisitors ?

To be sure the Amonites and Hebrews did offer thousands of children to Moloch, the Mexicans thousands of human beings to Witzliputzli, and other nations, whose superstition led them to believe that their God wanted offerings of human beings, to be reconciled with mankind. Such belief is only to be justified on account of the uncivilized and rude ideas which were formed by these nations about religion; their offerings were religious actions, and not prescribed by hatred and persecution. But those Christian priests, who ought to understand better the gentle doctrines of Jesus, which they always pretend to proclaim from the pulpit, they it were who started the inquisition; they it were who have shed more human blood than all the heathens did in their ignorance. It may be justly doubted whether a creed by which such an abominable tribunal was created has any claim to be called *Christian*. This capital crime, however, in a great measure is not to be imputed to the priests only. Superstition, ambition, and imperiousness, the indulgence of princes,—which indulgence degenerated into weakness, their desire to predominate—all of these caused the creation of this anti-human institution. The people were led into the most abominable errors by the priests, and to commit the most frightful crimes. Headed by the priests, they went out to plunder and murder, not knowing that they were assisting the priests to accumulate riches and power; and the well-earned reward they obtained for their blind zeal consisted in this: that they had to starve and perish wretchedly in the dungeons of these same priests.

Priests, princes, and nations forsook the sanctifying doctrine which Jesus would have preached, and destroyed the beautiful empire of peace and justice. In no place where the Roman hierarchy was domineering was the power revealed of the gentle and blessed tendency of the doctrine proclaimed by the philosopher of Nazareth, the germ of which had been stifled by temporal interests and temporal covetousness. This same domineering church still exists, and even as in the days of her rise and prime, she makes the same pretensions up to this day. Even as heretofore, she will at present impede with all her power the development of the human spirit, and limit the civilization of mankind in a manner which she considers to be sufficient.

Go to the churches and hear what the priests proclaim to you. Is not heaven, hell, and purgatory the whole substance of their sermons? Is not the "last judgment" the main point about which they speak