

RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

E. McLEOD, Editor.

That God in

all things may be glorified through Jesus Christ.—PETER.

G. W. DAY, Printer

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G. W. DAY, PRINTER.

The Inquisition.

No. IV.

Simancas, in his "Catholic Institutes," gives us
one of the grand arguments for handing over a
human being to the hands of the torturer, "for
the same end (says he) St. Paul delivered the
Corinthian's flesh to Satan, that his spirit might be
saved." If tortures could save the spirit, the
Holy Inquisition must have been one of the greatest
benefactors of mankind, and none need have
been lost who came under its hands, for its appliances
were many, and its will to exercise them
was hearty.

The degrees of torture were five—1. Being
threatened with torture.—2. Being carried to the
place of torture.—3. By stripping and binding.—
4. Being hoisted on the rack.—5. Squassation.

Besides these, the inquisitor had several minor
toys for the entertainment of such as fell into his
hands, viz., the iron slipper, the colt or wooden
horse, the thumbscrew, and many others.

We shall now give one or two instances of the
application of these.

Isaac Orobio, a Jew and doctor of physic, was
accused to the Inquisition as a Jew, by a certain
Moor, his servant, who had, by his orders, been
whipped for thieving. Orobio denied that he was
one. He was kept for three whole years in jail,
always denying every accusation against him, un-
til at last he was carried through many windings
to the place of torture. This was toward evening.

The place of torture was a large, under-
ground room, arched, and the walls were covered
with black hangings. The candlesticks were faste-
ned to the wall, and the whole room lighted up
with candles placed in them. At one end of it
there was an enclosed place like a closet, so that
the victim seemed as though he were in the very
maison of death, everything was so terrible and
awful. Here the inquisitor again admonished
him to tell the truth before his tortures began:

when he had told it, the inquisitor gravely pro-
tested that since he was so obstinate as to suffer
torture, the Holy Office would be innocent if he
should shed his blood, or even expire in his tor-
ments. When he had said this, they put a linen
garment over the body of the unhappy man, and
drew it so very close at each side, as nearly to
squeeze him to death. When he was almost dy-
ing, they slackened at once the sides of the gar-
ment, and after he began to breathe again, the sud-
den alteration put him to the most grievous pain.

When he had overcome this torture, the same ad-
monition was repeated, and as he persisted in his
denial, they tied his thumbs so very tight with
small cords, as to make the extremities of them
swell tremendously, and the blood spurt out from
under his nails. After this, he was placed with
his back against a wall, and fixed upon a little
bench. Into the wall were fastened small iron
pullies, through which there were ropes drawn,
and tied round his body in several places, and
especially his arms and legs. The executioner,
drawing these ropes with great violence, fastened
his body with them to the wall so that his hands
and feet, and especially his fingers and toes, being
bound so tightly with them, put him to the most
exquisite pain, and seemed to him just as though
he had been dissolving in flames. In the midst of
these tortures, the torturer suddenly drew the
bench from under him, so that the miserable
wretch hung by the cords, without anything to
support him, and by the weight of his body drew
the knots much closer. After this a new kind of
torture succeeded. There was an instrument like
a small ladder, made of two upright pieces of
wood, and five cross ones sharpened before. This
the torturer placed over against him, and by a cer-
tain motion struck it with great violence against
both his shins, so that he received against each of
them at once five violent strokes, which put him
to such intolerable anguish, that he fainted away.
After he came to himself, they inflicted on him the
last torture. The torturer tied ropes around Oro-
bio's wrists, and then put those ropes about his
own back, which was covered with leather, to pre-
vent him hurting himself. Then, falling back-
wards, and putting his feet up against the wall, he
drew them with all his might, until they cut thro'
Orobio's flesh, even to the very bones; and this
torture was repeated three times. After this he
was bound up in his own clothes, and carried back
to prison, and was scarce healed of his tortures in
seventy days.

The punishment of the wooden horse was this.
There was a wooden bench, which they called
"the wooden horse," made hollow like a trough,
so as to contain a man lying on his back at full
length; about the middle of this there was a round
bar laid across, upon which the back of the per-
son was placed, so that he lay upon the bar, in-
stead of being let into the bottom of the trough,
his feet being thus much higher than his head.—
While lying in this posture, his arms, thighs, and
shins were tied round with small cords or strings,
which being drawn with screws at proper distances
from each other, cut into the very bones, so as to
be no longer discerned.

Besides this, the torturer threw over his mouth
and nostrils a thin cloth, so that he was scarcely
able to breathe through them, and in the mean
while a small stream of water like a thread, not
drop by drop, fell from a height upon the mouth of
the person lying in this miserable condition, and
so easily sank down the thin cloth to the bottom of
his throat, that not a possibility of breathing re-
mained. The mouth was stopped with water, and
the nostrils with the cloth, so that the poor wretch
was in the same agony as persons about to die and
breathe their last. When this cloth was drawn
out of his throat, as it often was, that he might
answer to the questions, it was all wet with blood
and water, and the extraction was like pulling his
bowels through his mouth.

This was inquisition by torture, when there was
only half-proof of their crime. At other times,
however, tortures were inflicted upon persons
condemned to death, as a punishment preliminary
to it. Of this we have a remarkable instance in
William Lethgow, an Englishman, who was taken
up in Mallagon, a city of Spain, and exposed to the
most cruel tortures upon the wooden horse; but
when nothing could be extorted from him, he was
delivered to the Inquisition as a heretic, because
his journal abounded with blasphemies against the
Pope and the Virgin Mary. When he confessed
himself a Protestant before the inquisitor, he was
admonished to convert himself to the Romish
church, and was allowed eight days to deliberate
on it. In the meanwhile the inquisitor and Jesuits
came to him, wheedling, threatening, reproaching,
and arguing by turns. But all in vain; he was
immovably fixed, and therefore condemned at the
beginning of Lent to the torture, and after Easter
he was carried to Grenada, and there burned, and
his ashes scattered to the winds. When the time
came, his fetters were taken off, then he was strip-
ped naked, put upon his knees, and his hands
lifted up by force, after which, opening his mouth
with iron instruments, they poured water down his
throat, until it came out through his jaws; they then
tied a rope round his neck, and in this state rolled
him up and down the room, until he was almost
strangled. After this, tying him up by his great
toes, they let him hang with his head downwards,
and then, cutting the string about his neck, allowed
the water to run out. Many such tortures he suf-
fered, but providentially and almost at the very last
moment, he escaped from their power, and reached
England in safety.

Sometimes the inquisitors proceeded wantonly
to torture innocent parties, as is illustrated in the
case of the Lady Bohorquia, a lady of rank and
fortune in Seville, whose only crime was having
conversed with a sister (previously martyred by
the inquisitors) on heretical doctrines. When she
was first arrested, she was expecting to become a
mother, and therefore treated with a little less
cruelty; but eight days after the birth of her
child, they took it from her, and on the fifteenth
day put her under the same treatment as all other
prisoners. Shortly afterwards she was put to the
torture, whereby all her bones were either dilated
or broken, and she was otherwise so injured,
that she died in eight days. Being a native of the
town, the inquisitors were bound to give some ac-
count to the people of her case; and having in
vain essayed to procure sufficient evidence of her
guilt, they passed sentence against her in the fol-
lowing words:—"Whereas this lady having died
in prison, and being found innocent, and free
from all charges brought against her, she is ab-
solved from any further process, and restored to
her innocence and reputation." And thus, after
they had murdered her by torture and horrid cru-
elty, they pronounced her innocent.

And now, passing by all minor punishments, we
conclude with a brief notice of the *auto-da-fe*, for
the severity of which Simancas gives what is
called a merry reason. "We must not contend
with heretics," said he, "by Scripture, as by that
our victory will be uncertain and doubtful." In
the procession of the *Auto-da-fe*, the monks of the
order of St. Dominic walked first. These carried
the standard of the Inquisition, bearing on one side
the picture of Dominic himself, curiously wrought
in needlework, and on the other the figure of the
cross, between those of an olive branch and a naked
sword, with the motto, "*Justitia et Misericordia*." Immediately after the Dominicans came the peni-
tents, dressed in black coats without sleeves, bare-
footed, and with wax candles in their hands.—
Among these, the principal offenders wore the in-
famous habit called the *San-Benito*. Next came
the penitents who had narrowly escaped the puni-
ishment of death; and these had flames painted
upon their garments or benitos, but with the points
of the flames turned downwards, importing that
they have been saved, yet so as by fire. Next
came the negative and the relapsed, the wretches
who were doomed to suffer at the stake. These
had flames upon their garments pointing upwards.
After the negative and relapsed came the guilty
and impenitent, or those who had been convicted
of heresy, and had persisted in it; and these, be-
sides the flames pointing upward, had their picture
(drawn for that purpose a few days before) upon
their breasts, with dogs, serpents, and devils, all
with open mouths, painted about it. This part of
the procession was closed by a number of individ-
uals carrying the figures of those who had died in
heresy; or large chests, painted black, and marked
with serpents and devils, containing their bones,

dug out of the grave in order that they might be re-
duced to ashes. A troop of familiars on horse-
back followed the prisoners, and after these came
the subordinate inquisitors, and other functionaries
of the Holy Office, upon mules; and last of all
came the Grand Inquisitor himself, in a rich dress,
mounted upon a white horse, and attended by all
the nobility who were not employed in this dreadful
scene. The train moved slowly along, the great
bell of the cathedral tolling at intervals.

At the place of execution, the stakes were set up, ac-
cording to the number of the sufferers. They
were usually about twelve feet in height, and at
the bottom of each there was placed a considerable
quantity of dried fuzze. The negative and the re-
lapsed were first strangled at the stake and then
burned; the convicted and impenitent, or, as they
are otherwise called, "the professed," were burned
alive. To these, certain Jesuits, who were ap-
pointed to attend them, addressed many exhorta-
tions, imploring them to be reconciled to the
Church of Rome, but comically without effect.

The executioner, therefore, ascends, and turns the
prisoners off from the ladder upon a small board
fastened to the stake, within half a yard of the top;
and the Jesuits having declared that they left
them to the devil, who was standing at their elbows
to receive their souls as soon as they had quitted
their bodies, a great shout was raised, and the
whole multitude united in crying, "Let the dogs'
beards be trimmed! Let the dogs' beards be
trimmed!" This was done by thrusting flaming
fuzze, tied at the end of a long pole, against their
faces; and the process was often continued until
the features of the prisoners were all wasted away,
and they could be no longer known by their looks.

The fuzze at the bottom of the stake was then set
on fire, but as the sufferers were raised to the
height of ten feet above the ground, the flames
seldom reached to beyond their knees, so that they
were really roasted, and not burned to death.
Yet, though out of hell, as Dr. Geddes expresses it,
there could not be a more lamentable spectacle
than this, it was beheld by people of both sexes
and of all ages, with the utmost demonstrations of
joy, a bull-fight or a farce being dull entertain-
ment compared with an *auto-da-fe*. Llorante,
himself a Romanist, gives us a frightful account
of this nefarious scene. He had access to all the
papers of the Inquisition, and was, therefore, a
good authority upon the point. In his preface he
says that the horrid conduct of this Holy Office
weakened the power and diminished the population
of Spain, by arresting the progress of arts, sciences,
industry, and commerce, and by driving out
multitudes of families to abandon the kingdom; by
instigating the expulsion of the Jews and of the
Moors, and immolating on its flaming shambles
more than three hundred thousand victims. That
it continued the same to the end, because the spirit
of Rome changed not, is proved by the throwing
open of the Inquisition, A. D. 1820, by order of the
Cortes of Madrid: twenty-one prisoners were
found within it; one of these was condemned, and
was to have suffered upon the following day. His
punishment was to have been—"Death by the
pendulum." The method of this destroying the
victim was this:—the condemned was fastened in
a groove upon a table, on his back; suspended
above him was a pendulum, the edge of which
was sharp, and it was so constructed as to become
longer with every movement. The wretch saw
this implement of destruction moving to and fro
above him, and every moment the keen edge ap-
proaching nearer and nearer. At length it cut the
skin of his nose, and gradually cut on until life
was extinct.

This was so late as 1820, and shows us that the
Church of Rome nee's but the power to be what
she has been in former times. Her persecuting
spirit even now shows itself wherever an opportu-
nity presents, and it is her boast that she is un-
changeable. By one antagonist, and by one alone,
can she be successfully met, and that is by the
Word of the Living God. Now are the sabbath
school teachers of our land her least important
foes. They are assailing error and superstition,
as well as ignorance and vice; and showing, even
by their own self-devotion, that the religion of
Jesus is one, not of the sword, but of the cross!

JOHN CLARKE'S WIFE, OR THE MAR-

RIAGE REGISTER.

"Come in, Sir, and welcome to my humble
cottage," said John Clarke. Set a chair by the
fire, Sally! This is my wife, Sir!"
"Good evening to you both," said I, "how do
you find yourself to-night, John?"
"As to the body, well, Sir; but as to my soul,
still without comfort, and that I cannot have till I
am born again; and I don't feel that yet. Sally!
run; I hear the baby cry!"

"Is that young woman your wife, John?" said
I, as she shut the door after her.

"Yes Sir; excuse me, but I told you so when
you came in?"

"But I didn't feel sure of it, John, and so I asked
you?"

"Why, Sir, it is very strange of a gentleman to
say such a thing! who do you think would be set-
ting with a man by his own fire, but his wife?—
Didn't you hear me send her to look after the
baby? Don't you see she has been cooking my
supper?"

"Pray, don't be so soon offended, my friend!
how could I tell but she might be your sister, or
cousin, or a neighbour, or your servant?"

"Look there Sir," rejoined John, as Sally re-
turned with the baby in her arms; "look at her
child, isn't he the very image of me?"

"I don't see that proves she is your wife," said I.

"What is the gentleman saying," asked Sally
quickly.

"Why, he questions whether you are my wife?
Come, Sally, speak up, and tell him the truth
about it! Have we not been married ten years
last Candlemas-day?" And have not I treated you
like a good husband?—and worked for you—and
nursed you in sickness? And do you not call
yourself by my name? And is not that ring on
your finger the very one I put on the day we were
married, which has never been taken off since?"

"Yes," said Sally, "you have been a good hus-
band to me, and I hope you will say I have been a
loving wife to you. But I suppose the gentleman
has some cause for what he says. Have you ever
heard any harm of us, Sir?"

"No, my good woman, and I hope you will not
be offended at my questions; but I have heard of
persons very kind and affectionate who were
never married; and I am sorry to say that I have
known husbands and wives who could scarcely
speak a civil word to each other. So how could I
know, just by seeing you happy together, that you
were man and wife?"

Sally sat silent a few seconds, then she rose and put
a chair by the wall, and standing on it she reached
a key that hung near the ceiling, and opening a
large chest in the further end of the room, knelt
down and searched for something in the interior.
At length she rose, and shutting the chest, returned
to her seat, with an old pocket-book in her hand
full of papers. These she turned over till at
length she found what she wanted.

"Here, Sir," she said triumphantly, "will this
satisfy you? Here is a copy of the parish-regis-
ter, which tells all about it. Read that, and see if
we are not man and wife."

"Ah! that's it," said I, "that is very satisfac-
tory, and worth more than all the proofs you want-
ed me to receive from your feelings and conduct.
That document would stand you in more stead be-
fore the lawyers than all the rest. Many a for-
tune has been lost to a family, because they could
not produce the parish-register of some marriage
or birth."

But what was your object, Sir, in questioning us
in this manner?"

"I wished to lead you, John, to see that the way
in which I questioned you about your marriage,
and your manner of answering, were just like the
way you question and answer yourself about your
salvation. You, in both cases sought for evidences
that prove nothing; at least, that are not the legal
and satisfactory proofs."

"Now the Word of God is in my soul, and what Sally's
register is to her—a satisfactory and conclu-
sive answer to all the doubts and fears that Satan
would suggest respecting my union to Jesus."

"Satan cares not on what else we rely if he can
but keep us from leaning only on the promises
of Christ to us poor sinners. Some he persuades
to trust to their works, some to their frames and
feelings; but God's Word is the only safe thing to
lean on."

"But how do I know that His promises apply to
me?" said John.

"Jesus Christ came into the world to save sin-
ners. Are you a sinner? Then this promise is
for you."

"He says, 'Whoever will, let him take of the
water of life freely.' Are you willing?"

"He says, 'Let him that is athirst come.' Are
you athirst?"

"This seems very plain and very blessed," re-
plied John.

"You will never in any other way get settled
peace," I returned. "You may be happy to-day,
but to-morrow you may be in low spirits, or you
may have done something that makes you feel
how bad your heart is. Then Satan will whisper,
'You are certainly no Christian;' and if you cannot
appeal to the Word of God, you will have no
comfort in referring to your own experience, your
frame, and past feelings."

"This puzzles me very much," said John; I
confess that what you say is according to God's
Word, and yet I do see that true Christians lead
godly lives, and those who are wicked are not
blessed if they say they are Christians. The blessed
Lord Jesus, too, says, 'By their fruits ye shall
know them.' Not every one that saith to me,
Lord! Lord! shall enter into the kingdom of
heaven, but he that doeth the will of my Father
which is in heaven.' Does not all this look like a
contradiction?"

"There are many seeming contradictions in
God's Word, and we cannot always reconcile them
to the satisfaction of others; but when we have re-
ceived the truth, and are walking in it, many diffi-
culties vanish that no argument could get rid of."

"Those who love their sins, and have no desire
for the salvation of Jesus, of course have no part
nor lot in His salvation."

"But when such an one feels the burdens of his
sins, and would flee from them, and be saved in
God's appointed way, there is no question as to his
past bad works; they are blotted out of God's
book; there is no need of any good works to pre-
pare or entitle him to the offered salvation; it is
perfectly free. It is to be had for the asking. No
man has a right to annex any conditions. You
recollect what Jesus said to Zaccheus when the
multitude murmured because he was gone to be
guest with a man that was a sinner? He said,
'The Son of Man is come to seek and save that
which was lost.'"

"But, as you truly say, we cannot know a man
to be a Christian if his life and conversation are
evil; because Jesus came not to save us in our
sins, but from them. And though we must not
judge of our believing by our works and conversa-
tion, yet assuredly if we do believe, our faith will

produce good conduct, and right feelings and affec-
tions towards God; and if we feel in ourselves no
desire to please Him, no sorrow when we have
sinned, no wish to live with Him in heaven, nor
to glorify Him on earth, nor any fear of His judg-
ments, we can hardly delude ourselves into the
thought that we believe with the heart. But it is
one thing to come to Jesus just as we are, and
quite another to come to Him not wishing to be
better than we are.—British Messenger.

The Gospel in Spain.

It is not generally known in this country that
there is an organized movement in Great Britain
to promote the spread of the Gospel in Spain. It
was begun under the auspices of the late Dr.
James Thomson, of London, who procured a year-
ly subscription in Scotland for this object. After
his decease a public meeting was held in Edin-
burgh, on the 27th of February, Lord Benholme
presiding, at which a sort of report was presented
by the Rev. Sir Henry Moncrieff, and a commit-
tee was organized to promote the evangelization
of the Peninsula of Spain. The noble chairman,
in his opening remarks, observed that the ways of
God were wonderful in our sight, and in His pro-
vidence we often found that, even in the course
of war and revolution, great blessings had arisen
to mankind. In China the recent openings for
the Bible had been effected mainly through the
instrumentalities of revolution; while in Turkey
and the East, the openings now given to the Gos-
pel there were some of the good effects of the
present disastrous war. From Spain they had
received intelligence that, through the contests
and conflicts of opinion going on in that country,
a door was also opened there for the circulation
of the Holy Scriptures. God grant that it might
be so!

Rev. Sir H. Moncrieff said that "notwithstand-
ing the opposition of the priesthood, the word of
God was reaching the hearts of many throughout
large and important portions of that hitherto be-
nighted land;" and "in not a few of the prin-
cipal towns a strong interest of a hopeful kind had
been awakened." A note from a Spanish gen-
tleman has this passage, which goes to show the
altered feelings with which the people of Spain
now regard the priesthood, and to show the pre-
valence of liberal ideas:

"The clergy in Spain are no more what they were
at the end of last century. They are degraded by
poverty, and superseded in moral power and influence
by more than one class, such as public writers, de-
pended persons, and so on. They are no longer
seen either the means or the will to oppose the spirit
of renovation; and change which the recent events have
awakened in the public mind."

He reported that "at the present hour there were
in one single town of that country, four thousand
persons who had abandoned the Papal worship,
and who read and study the Holy Scriptures as
their sole rule and standard."

Mr. P. Hope, who had just returned from a tour
of a few weeks in Spain, feared that the country
was not yet open to public preaching of the Gos-
pel, but the Scriptures would be distributed through
the length and breadth of the land, and the people
would meet in private circles to hear them read:

"Mr. Hope narrated what he and a few other Chris-
tian friends in Gibraltar had been able to do in dis-
tributing a large number of copies of the Bible through-
out the province of Andalusia, during the late insur-
rection, and stated that the great obstacle and hin-
drance they met with in this work came from the
priests and not from the people. In proof of this
he stated that the individual whom they had employed
to distribute the Scriptures had been assailed by the
priests in various towns, but that it was very gratifying
to find that the magistrates in these places rather took
part with their agent than with the priests, so much so,
that on one occasion, when a priest had forcibly taken
away some New Testaments which the agent was
attempting to circulate, the magistrate of the town
sent for the priest, and ordered him to restore the stolen
property."

Dr. Candlish addressed the meeting at consider-
able length. He alluded to Sardinia and Spain, as
being perhaps the countries where, humbly speak-
ing, a very short time ago we might have said
Protestantism had not the least chance, and Popery
the strongest and surest hold. "But both in Sar-
dinia and in Spain, there are manifest hopeful
symptoms, not in the judgment of religious men
merely, but in the judgment of ordinary politicians,
of a revolt against the tyranny of Rome." He
said:

"We have already as a nation had much to do with
Spain. We have already as a nation had to succor
Spain in her contest against the great military op-
pressor of Europe. Let us as a nation come to the help
of the Spaniards, now, when they seem inclined to fight
their own battle on the side of liberty and truth. Let
us as a nation come forward on their behalf now—
not with our arms, but with our sympathies and our in-
fluence. I should rejoice if such a strong feeling of sym-
pathy with Spain were awakened just now as would
tell upon our Government itself in all its transactions
with the Spanish people. We have now at the head
of affairs in this country a man who, not long ago, sig-
nified himself by a very decided interference against
Spanish tyranny, in behalf of our countrymen, claiming
for them the rights of Christian burial. I do trust that
the same influence will still be exerted by our noble
Premier on behalf of liberty and against oppression in
Spain. I would fain hope that we shall see now in all
the influential Courts in Europe, as representing the
British people, ambassadors who shall do something
more than merely compose masses and attend bull-
fights."

Rev. Drs. Hetherington, Greville, and McCrie also
addressed the meeting, and the society was named
the "Scottish Spanish Evangelization Society." The
new Protestant paper at Edinburgh, *The Rock*,
says that the number of inquirers is rapidly in-
creasing, and a large amount of funds might be
advantageously employed: