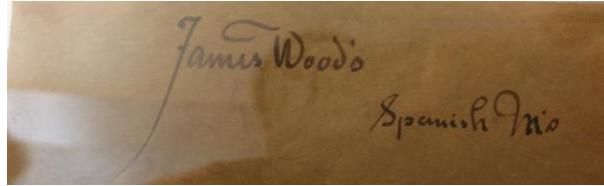


CH 108: The History of Christianity Part 2  
Introduction to Western European Church History (c.1000-c.2000)  
Mid-term Codicology Assignment

**James Wood's Spanish Inquisition Manuscript**



This Manuscript is part of the Union Theological Seminary in the City of New York Burke Library's James Washington Woods Papers (A) archived in its Rare Book and Manuscripts Collection. James Wood was a Presbyterian Pastor who attended Union Theological Seminary in the City of New York 1837-1839. He conducted his pastoral ministry in Pennsylvania, New York and New Jersey and donated the Manuscript to the Burke Library during his life time. This is of interest given that the Manuscript would have been just over one hundred and eleven years (111) old when Rev. Wood entered seminary, making it and the documented event quite recent at the time of collection.

In the Burke Library catalogue the Manuscript is titled the **Spanish Inquisition Records, 1728-30**. It records the full trials records of Juan Panis of Zaptero de Viejo accused of heretical blasphemy in Barcelona. The charges are for Blasphemy Against the Pope, Benedict XIII, on the occasion of the Papal Jubilee of 1725, Against the Sacrament of Mass and Confession, Blasphemey against the Sixth Commandment and Being a blasphemer and denier of God and the Holy Catholic Faith.

The Manuscript is a commonplace paper-book that is used for the practical purpose of bureaucratic record keeping. The book is twelve and a half inches high, nine inches wide and two inches deep. There is no cover nor back. It has two hundred and twenty pages and all the pages except one are made from handmade linen paper as indicated by its deckled fore-edges.



*Deckled fore edges*

The pages are stitched together as different testimonies are inserted as the case progressed. Consequently the spine is frayed, and parts of the book where sections have been inserted it appears as if pages missing.



*Inserted pages*



*Hand stitched “binding”*

The paper has watermarks which are used identify its mill and the region in which it is located, or as a legal emblem to indicate its proprietor. This Manuscript paper has two distinct watermarks. The first is found in the middle of the paper and consist of three circles arranged vertically. The top circle has a crescent at its top, the middle circle the initials RR, and the bottom circle appears empty.



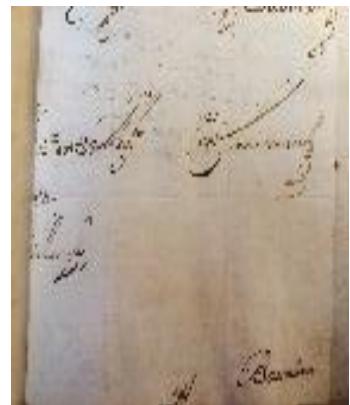
*Concentric paper watermark*

The second paper water mark is clearly an ecclesiastical one. Also three tiered it has the sign of the cross protruding at the top of a crescent circle ,a body with a book in the middle, and a third bottom part with the number two. This legally confirms that the document is an ecclesiastical record.



*Ecclesiastical paper watermark*

The pages show clear signs of the ribbed wires from the wooden frames used in making thin flexible woven handmade paper after the fourteenth century. Also visible is the folded patterns in the paper called folios. The paper here has an octavo pattern. Humidity has had the effect of creating brown freckle-like spots on the linen paper. It has also had the effect of turning entire pages into a reddish color.



*Octave folio*

It is a manuscript in the sense of the word, in that it is handwritten by at least five scribes with their names listed on the first page in a table of contents. They used iron gall ink that initially black brown and becomes increasingly brownish red over the ages. The scribes used quill pen that tended to result in the writing being slanted to the right. The scribes wrote in different styles as there were no standard handwriting at the time.

<i>Lista de los Testigos, que desfieren Contro Juan Ponce Leon en Caxocet Buenos Aires, 1710.</i>
1. Juan Lasso, 123 años, vecino de — 3.
2. Logia Lopez 123 años, vecino de — 13.
3. Gerardo Vazquez, vecino de — 31.
4. Agustina Vazquez, vecina de — 26.
5. Francisco Sosa, vecino de — 32.

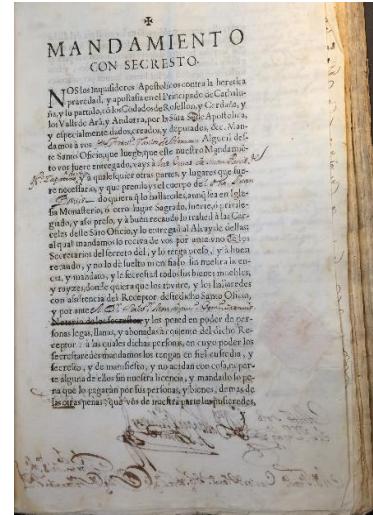
*Front**Writing samples from four of the scribes*

In some sections of the document one scribe was writing so quickly that he did not have the time to allow the ink to dry. This is evidenced in the thickness of the letters as the pen flooded with ink and, the presence of the patterns created by the pounce .

On some pages the ink is so thick that the writing is eligible on the overleaf.



Of particular interest is the hot metal press printed page in the document. The letters are printed in the Kir type face, within its distinctive ff, fi and ft ligatures. This type face was used from 1600's in the printing of the Bible. The title indicates that it is the standard legal Inquisition document that formally states that the Juan Panis is found to be guilty of the accusations that have been levied against him.



In format and process, the document follows the same pattern of Inquisition Records from Barcelona as identified in the book, *Records of the Spanish Inquisition, The Original Manuscripts Boston: Samuel G. Goodrich, 141 Washington Street. MDCCXXVIII*, Translated from the Original Manuscripts by: Andrew Dickson White. Release Date: December 29, 2012. Based on White's findings the date of this manuscript indicates that this trial took place in the period of the *modern Inquisition*. The modern Inquisition refers to the 1481 constitutional reformation of the original Inquisition laws introduced into Spain in 1232.

In the modern Inquisition, new, and more severe rules and statutes were enacted with the aim of repressing the perceived resurgence of Judaism in the Spanish provinces. It quickly extended to minor heresies such as eating bacon on a prohibited day. In this manuscript, Juan Panis had just publicly complained about not being able to work on an ecclesiastical established public holiday. For that complaint Juan Panis almost became bacon.