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Registration 1 of 1 Title Author Date 1632 Hispali Edition Data : former printing house Francisco de Leira Document Type Papers Material Description (80), 990 (i.e. 996) , p.; Fol. Signature U/8570 R/22611 PID bdh0000013436 Description and Notes Sign<sup>66 6 8</sup>. 3A -3<sup>6</sup>. 4A -4N<sup>6</sup>. 4O<sup>8</sup>-1 Calcographic engraving cover: John de Herrera inven., Alardus de Poyma fecit Pre-double-collage text framed by double file Paging errors: repeat pages 504, 505, 595, 596, 853 and 854. In addition to other errors that do not affect the overall calculation of paging initials, the recorded bibliographical entry in the URL catalog link to the bibliographic record was copied successfully. The URL of the link to the document was successfully copied. URL to access the document entry: Vote ©2020 BNE - Po de Recoletos 20-2228071 Madrid Tel.: (34) 91 580 78 00 This article is about the old index of banned books of the Catholic Church. For other purposes, see the Index of Prohibited Books of the Spanish Inquisition (Spanish Inquisition). The index redirects here. For other purposes, see index (disambigation). The cover of the first edition of Index librorum, printed in Venice in 1564. Index librorum prohibitorium is a list of publications that the Catholic Church has listed as pernicious books for the faith and which Catholics were not allowed to read; It also set in its first part church standards for the censorship of books. It was first proclaimed at the request of the Council of Trent by Pope Pius IV on 24 March 1564, printed in Venice by Paolo Manuzio. The index met more than forty editions, the Congregation's Index, created by Pope Pius V in 1571. The last edition was in 1948, when Pope Paul VI deleted it on February 8, 1966. The origin in 1515, Pope Leo X established a previous censorship for all Latin Christianity, following what was agreed in the Fifth Council of Lacantan, which dictated a ban on printing books without the permission of the bishop. This order was applied especially when the rupture of Western Christianity occurred in connection with the spread of the Protestant Reformation, which found in the printing press a formidable ally. Thus, in 1523, Charles V banned the distribution of Martin Luther's works in all his fields, including the Spanish-speaking monarchy and the German Empire, which will be ratified next year on the entire Catholic globe by Pope Clement VII. - faithful to Roman and papal orthodoxy before Protestants, supporters of Luther's ideas and other reformers - they make lists or indexes of books banned because they are considered heretical. The first index was commissioned by King Henry VIII of England and published in 1529 - before it broke with Rome. Charles V commissioned this task from the University of Leuven, which published his list of books banned in 1546 - the Sorbonne of Paris published its index in 1542. In 1551, the Spanish Inquisition adopted as Leuven's own index and edited it, with an application dedicated to books written in Spanish, thus born the first Index of banned books of the Spanish Inquisition. In 1559, Pope Paul IV unveiled the Ban on the Liberal index of the Roman Inquisition, but the one that covers the entire field of Catholic Christianity was proclaimed at the request of the Council of Trent by Pope Pius IV on March 24, 1564. Publications to maintain the Index after the first edition were created in 1571 by the Holy Congregation of the Index, which published many publications during the next four centuries, when its suspension took place, in 1966. An illustration published by the Index Congregation in the Index (1711 edition) depicting the burning of the Holy Spirit with forbidden books, radiating a supernatural ray reflected in the body of two Catholic saints. The contents of the Index were fed on materials that were added by both the Congregation and the Pope. Other congregations, such as the Holy Office, passed their own corrections to the previous one to include them. In the end, the list had to be approved by the Pope, who could pardon any author or add another, as happened in the case of Felicity Robert de Laminne. For most of its existence, the Congregation studied and censored books that had been condemned by some; after the reform of Pius X in 1908, the Congregation for Indices is obliged to study published books ex officio and to decide which of them should be banned. The index contained both names of authors whose works were completely prohibited as separate works by other authors or anonymous, as well as a detailed repertoire of chapters. The list includes literary authors such as Francois Rabelais (full work) or Jean de LaFontaine (Contes et nouvelles), thinkers such as Rene Descartes or Montesquieu, as well as scholars or proto-priests such as Giordano Bruno, Konrad Gessner or Copernicus. The latter was included in the list as a result of the inquisition process against Galileo, decreed by the General Congregation of the Index of March 5, 1616, which required the expurgation of some incompatible with a faith that showed how sure the Earth is moving around the motionless sun (heliocentric theory). The amendments were published in 1620, but copernicus (De revolutionibus orbis coelestium) did not leave the Index until 1758. Johannes Kepler, who defended Copernicus's heliocentrism in 1618, was included in the Index. The thirty-second edition, 1948, last published, contained about 4,000 titles censored for several reasons: ezha, moral deficit, sexuality, political ideas, among others. The list included along with part of the historical list, much of the 19th century writers, such as zola or Balzac, whose works were banned in full, or Victor Hugo, from which the Unhappy was not removed until 1959. Thinkers include Michel de Montaigne (essays), Descartes (several works, including Metaphysical Meditations), Pascal (Thoughts), Montesquieu (Persian Letters), Spinoza (Posthuma Opera published in 1677, which contained not only his theological-political treaty, but also his ethics and political treaty, among others), David Hume, Kant (Criticism of pure reason), Nicolas de Condorcet (Esquisse d'un tableau historique des progres de l'esprit humain) or Jeremy Bentham. Some modern authors were also included in the list before their abolition, for example Maurice Maeterlinck, whose works were banned in full, as were those of the following authors: Anatole France (included in 1922), 5 by Andre Gide (1952) or Jean Sartre (1959). Another important inclusion is Dutch sexologist Theodore Hendrik van de Velde, author of The Perfect Marriage sex guide, in which marriages were asked to enjoy sex. Authors known for their atheism, such as Schopenhauer, Marx or Nietzsche, or their hostility to the Catholic Church were not included in the Index, as such readings are prohibited ipso facto. Rather, it includes those authors and works about which believers cannot immediately know that their positions are seriously contrary to the doctrine of the Church, such as Erasmo de Rotterdam, Michel de Montaigne, Creative Evolution, Henri Bergson or, for example, acts congros d'histoire du christianisme (Congress of the History of Christianity) of 1933. Some of the names integrated the index because it had some political content: in 1926, the list included action fran'aise magazine, which defended far-right interests. The effects of this index were felt everywhere, outside the Catholic world. For many years, in places such as Canada, Spain, Italy and Poland (Catholic territories), it has been very difficult to find of these books, especially outside the major cities. The end of the index After the Second Vatican Council, in late 1965, The Motu Proprio Integrae of Paul VI reorganized the Holy Office, making it the Congregation of the Doctrine of the Faith, not to mention the Index among its competencies. A notice dated 14 June 1966 announced that there would be no new editions, and although the Index remains morally binding, in light of the requirements of natural law, it is responsible for the awareness by Christians that it is on the guard of those scriptures that may jeopardize faith and morality. At the same time, it is stated that he no longer has the power of canon law to enforce a ban, such as excommunication. The Holy See, on the other hand, has issued new rules on books, writing and the media, which it has included in two articles of the current Code of Canon Law: 831 1- Without reasonable and reasonable reasons, write nothing to believers in newspapers, pamphlets or magazines that clearly attack the Catholic religion or good customs; clergy and members of religious institutions can only do so under licence from a common place. The Episcopal Conference should give the necessary requirements for clergy or members of religious institutions to participate in radio or television broadcasts involving matters relating to Catholic doctrine or customs. 832 members of religious institutions also require the licence of their senior superior under the constitutional rule to publish essays relating to religious or customs. Authors or Prohibited Works Edition of Pope Alexander VII Index 1664. In the Index, which is grouped, there were three lists: all works and works of the banned author. Specific books by a banned author. Specific works by an uncertain author. Some well-known authors, whose full work made the list: Erasmo Rotterdam (1500) Francois Rabelais Giordano Bruno (1600) Thomas Hobbs (1649 -1703) David Hume (1761 -1872) Denis Diderot Honore de Balzac Emile zola (1894-1898) Anatoly France 192982) Henri Bergson (in 1914) Maurice Maurice Maeterlinck Andre Gade (1952) Jean-Paul Sartre (1959) Among the specific books were: De Revolution orbum coelestium Nicholas Copernicus (1616-183 In a commentary on the work of Diego de Sieg (1616) Dialogues on the two highest systems in the world Galileo Galilei (1633-1822) Francis Bacon Arrangement (1668) Philosophical Books by Rene Descartes (1663) Essays by Michel de Montaigne (1676) Theological and Political Treaty and Opera Posthuma de Baruch Spinoza (1679) La ou Dictionnaire raisonne des sciences, des arts et des m'tiers de Diderot y d'Alembert (in 1757) Thoughts, avec les notes de Voltaire de Blaise Pascal (1789) Pamela or the rewarded virtue of Samuel Richardson (1740) Social contract et Emilio, From the formation of Jean-Jacques Rousseau Criticism of pure causes Immanuel Kant (1827) De l'Allemagne de Joachim Heine (1836) Roman Popes, their church and their position in the sixteenth and seventeenth centuries Leopold von Rank (1836 Red and Black Standhal (1848) Course de philosophy positive Auguste Comte (1864) Unhappy and Our Lady of Paris Victor Hugo (1834-1869) Some works by Alexander Skom (1864) Unhappy and Our Lady of Paris Victor Hugo (1834-1869) Some works by Alexander e Dumas (father) (1863) Novels by George Sand (1840) Principles of political economics of Jon Stewart Mill (1856) Madame Bovary de Gustave Fl Ober (1864) The story of the decline and fall of the Roman Empire by Edward Gibbon (1873) Justin and Juliet Marquis de Sque Science de l'homme Henri Saint-Simon the Great Diction universe du XIXe siakle de Pierre Larousse (1878) Prologue Emilio Castelar to the common history of Freemasonry G. Danton Novels Gabriele D'Annunzio (in 1911) Het volkomen huwelijk (Perfect marriage), 1926 Theodore Hendrik de Velde translation into English, German, French Several works by Alexandre Dumas (son) (all his romantic novels in 1863 and La issue of divorce in 1880) , it is in order to keep the morale of people intact and avoid any contact with the erisova. Since the book is the primary means of disseminating information, through decrees, they are regulated by the institution more effectively. Each order consisted of a list of books that, according to certain characteristics, were condemned, at best, to a small censorship or total prohibition, giving the Inquisition the right to keep or destroy a convicted book, as well as to prosecute its publisher and/or writer if it deems appropriate. This type of decree also functions as a record of existing books, according to Gomez Alvarez and Tovar de Teresa, are an inventory of books that were counted at the time, although many of the books that are included in the lists are already completely legitimate to read and even already a classic of current literature, we probably would not have known their existence if not for the entries in the decrees. The structure of Decree One began with a headline that referred to collected for the decree, outlining the general reasons for banning the books that will be mentioned and which territories such a decree will affect. Secondly, a list of books prohibited in the totum still licensed was written, i.e. books that were absolutely forbidden not only to read, but also to own them, because they were considered the most dangerous. Then there was the banned totum for those who did not have a license, i.e. books were equally punished, but with the distinction that some persons authorized by the Inquisition could gain access to them. A collection team followed, implying that the books listed there were suspected of being in it, so they would be withdrawn in the fact that the court had considered them, and after the process had been completed, it would be reasonable for them to remain in circulation or not. Finally, the titles sent by expurgar were listed, they were considered the least risky books because they required only a small censorship in some paragraphs, in fact, the same publisher of the book can make expurgo provided that it will be shown later to the Inquisitor. Subsequently, it was published only for this purpose, the decree was printed in several very large documents that will be distributed everywhere, hitting it on the doors of churches of major cities, villages and towns. However, it is believed that few people read them because their texts were so small that even today, for our days, it is difficult to read them for various reasons for prohibition Although it is clear that yes is the main reason, it can be justified in different ways, because in the background it was an excuse that the Holy Office needed to protect its interests. -Love themes that only seek to break the spirit, and that go in violation of decency (usually romantic, satirical novels, works with pornographic content and even tragedies). -Revolutionary ideas that preach the ideals of freedom, equality and justice. In the case of New Spain, such texts were most dispersed among private libraries and therefore most hidden among the population. The punishment for those who broke this law was the excommunication latae sententiae '9' Influence in the Spanish territories of New Spain To know that the book was banned, in New Spain was more likely to follow the documents issued by Spain (like index and decrees), but over time and society adapted to its own context, the novohispana inquisition gradually saw itself in need to publish its own documents according to its own documents especially when revolutionary ideas of independence began to develop. To whom Iberian decrees. Novohispanos decrees have a feature that they specifically explain the reasons why a particular text should be banned or censored. The distribution of forbidden books All these revolutionary ideas were born in France with the Enlightenment, in order for them to reach the New World, their distribution through books was necessary, and although from the 17th century the Spanish crown was interested in monitoring and studying as best as possible every book and every batch going to America, the smuggling of books served as a tool to finally spread it. Another important factor is printing, the more copies are printed, the better the distribution of text can be. To this end, many printing presses did this work in secret. Private libraries also played an important role in the distribution. Personal libraries were reviewed by the Inquisitors after the death of the owner, in which a wide range of topics were found, with religious is the least common, but a great trend towards secularization can be observed, and these libraries belonged to people of different backgrounds, from merchants to politicians, so that not only the culture of these people saw, but also the fact that much more was actually read than previously thought. If the Inquisitor found any prohibited name in these libraries, it was immediately selaughter, and the rest was sold to the public. Cm, also the Congregation of Index Censorship of Hell Religion (Library) Seminar of Prohibited Books Links to b v Martinez de Souza, 1992, p. 133. Martinez de Souza, 1992, page 131-133. b Stone, 2011, page 109. Decree of the Holy Congregation of the Index on The Excurring or Prohibition of Heliocentric Works, archived on December 24, 2007 by Wayback machine. 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