

Spiegava poi il Deuteronomio alla moglie ed a' figli, e frattanto teneva la stampa in casa e leggeva a circa 400 scolari oltrechè a diversi Signori. — Tutte queste cose denunziò il Gesuita, aggiungendo che non avea mancato di parlare pure al Vicerè ed al Reg.te Marthos «che se sariano mossi per quel che potria importare anche al Stato», e infatti, quando egli si rivolse poi al S.to Ufficio, vide che già il Marthos ne aveva scritto a Mons.r Baldino e all'Arcivescovo di Napoli. — All'esame di costui seguono nell'agosto 1595 gli esami del Principe di Conca, del Duca di Seminara e di D. Cesare Miroballo, i quali confermano tutte le cose predette aggravandole; ne risulta che lo Stigliola era pure nemicissimo de' Gesuiti perchè cercavano di far proibire molti libri, che non aveva la corona di paternostri, che approbava il procedere del Re di Navarra, che leggeva anche a francesi, e leggeva ad alcuni scolari una lezione di Scritture con le porte serrate (*sic*). — Segue l'esame di Giulia Giovine, napoletana, di anni 30, moglie dello Stigliola, chiamata a deporre con giuramento. A successive interrogazioni risponde: che il marito trovasi in Roma carcerato ma non sa perchè; è ingegniero; dà letture in case di Signori; non si ricorda che abbia letto in casa (pia menzogna); soleva leggere a lei «e alli garzuncelli» in camera sua le vite de' Santi, i Salmi, il Testamento vecchio e il nuovo; ha visto franzisi in casa sua ma non sa il perchè; lodava il Navarra perchè era sapiente ed amava li huomini da bene, non perchè era heretico; non ha voluto mai magnare carne in giorni proibiti, neanche essendo malato; una volta ha portato due corone alle figliole femine (*sic*). — C'è ancora l'esame di Alessandro Pera Canonico napoletano, che ha udito il Principe di Conca parlare contro lo Stigliola, e tra le altre cose dire che spiegava in casa il 3.^o libro de' Re; una volta nel discorrere con lui del miracolo del mar rosso, lo Stigliola disse che un astrologo conobbe essere la cosa avvenuta per accesso e recesso del mare; un'altra volta, nel discorrere del governo di questo Regno, sospirando disse il verso del Petrarca, «Anime belle et de virtuti amiche Terranno il mondo»; infine lo crede buono, e ne sa di male sol quanto ha udito dal Principe di Conca. — Segue una lettera del Card.l di S.ta Severina con gli articoli del fisco compilati in Roma (8 10bre 1595); poi gl'Interrogatorii per le ripetizioni de' testimoni; poi gli esami ripetitivi de' suddetti Signori e della Giovine, che vanno fino al 4 aprile 1596. — Qui finiscono gli Atti, poichè, naturalmente, il processo ebbe termine in Roma. Senza essere gravissimo, il processo lascia nell'animo una profonda tristezza. Mentre riescono assai curiose ed interessanti le notizie delle vedute religiose, delle aspirazioni politiche e della vita dello Stigliola, spandono una fosca luce que' Nobili, quel Gesuita, quello stretto accordo del trono e dell'altare, quel ricorso del Gesuita prima al trono e poi all'altare, quella tortura morale fatta soffrire alla moglie dello Stigliola; un mucchio di miserie.

Baptized In Dirty Water

SA Adler



Baptized In Dirty Water:

The Enigmatic Realm of **Baptized In Dirty Water**: Unleashing the Language is Inner Magic

In a fast-paced digital era where connections and knowledge intertwine, the enigmatic realm of language reveals its inherent magic. Its capacity to stir emotions, ignite contemplation, and catalyze profound transformations is nothing lacking extraordinary. Within the captivating pages of **Baptized In Dirty Water** a literary masterpiece penned with a renowned author, readers set about a transformative journey, unlocking the secrets and untapped potential embedded within each word. In this evaluation, we shall explore the book's core themes, assess its distinct writing style, and delve into its lasting impact on the hearts and minds of those who partake in its reading experience.

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