

WHEN PHILIP IV. in 1654, as I said before, removed the bodies designed for this mausoleum from their antient sepulchres, with all the funeral pomp and solemnity possible, nay, I might add, conceivable: That they were re-buried with the most awful services and functions of mass and burial imaginable, at which PHILIP IV. assisted in person: and, in conclusion, a monk of the order of St. JEROM; spoke a funeral oration, with this remarkable text, taken from the Prophet EZEKIEL, chap. xxxvii. verse 4. *O ye dry bones, hear the word of the Lord!*

THIS oration, or funeral discourse, I had curiosity enough to translate part of; and it is indeed the most extraordinary funeral sermon I ever saw.



Part of a FUNERAL ORATION, spoken upon removing the Bodies of the KINGS and QUEENS of SPAIN into the Vault at the ESCURIAL, in 1654.

O GREAT GOD! where shall the understanding go that is not struck with admiration? What is this discourse, Sacred Catholic, Royal, and August Majesty! that shall not be finished in the time! What is this wonder that is found in the state of men! What is this fear, that keeps pace with the revolution of years? What is it? Can the world hope to see such a theatre of Majesties? Seven crowns, which have not been joined together in seventy ages; who would ever have thought, that they could meet together to hear one sole orator? What imagination could suggest this assemblage of dead Kings, hearing a sermon, as well as if they were alive? Who has brought hither your *Cæsarean* Majesties? Monarchs great of the earth, great Monarchs in heaven!

heaven! Who has brought you hither! But what do I ask? That God is God, and cannot fail in that, which he has spoken—Let us hear him with reverence.

“Son of man, prophecy concerning these bones, and say unto them, Dry bones, hear the word of the Lord; Thus saith the Lord: Behold I will open your tombs, and I will lead you out of your sepulchres, and I will bring you into the land of Israel.” EZEK. xxxvii. 4. Let us adore the secrets of God; a function so great, as this of to-day, requires that it should have been foretold by prophecy in this 37th chapter of EZEKIEL. *Ossa arida*, “Dry bones,” this is the day to hear a sermon: *Audite verbum Domini*: “Hear the word of the Lord.” That is to hear? Perhaps the voice of the living shall break the silence of the dead? Perhaps those who die are not deaf till the sound of the last trumpet? *In novissima tuba.*

PERHAPS—but suppose I do not say perhaps; there are dead, which in ending their lives do not enter into death; there are dead, which rest with a desire of life, and these hear as well as if they were alive, but if there were such, how should our princes die? Ask the most eminent cardinal of BETHLEHEM, JEROM; which great *Palestine* doctor left in some of his writings, language and spirit sufficient to form this discourse to the glory of our most potent SPANISH Monarchs: It is all his, great Sir, because all St. JEROM, all his religion, all his sons, and all his splendor, and all his exaltation is derived from your *Cæsarean* Majesty, and from the Cæsars your ancestors. Of what death did those die whom God made Potentates? Ask JEROM, and ask him upon occasion of seeing MOSES die. Of what grief? Of what accident? Of what infirmity? Who will say thus, *Mortuus est Moyses jubente Domino*; “Moses died because the Lord commanded him; He died obedient.” The LXX translate it, *Mortuus est Moyses per verbum Domini*; “God killed Moses by his word.” And here we may explain the first Apocalypse of St. JOHN the Evangelist. Admire and hear the Almighty, who speaks thus—*I am Alpha and Omega, the first and the last, the beginning and the ending*;

but how sharp a word is the *ending* ! And its force is to be sharp, because with that comes out of the mouth a two-edged sword. *De ore ejus gladius utraque parte acutus exibat.* What different things hath God said by that mouth ! *He breatheth into his nostrils the breath of life.* With that breath and spirit in the breast of ADAM, the mouth said truly, *I am the beginning, I am the beginning of life.* And what a sword was that which said, *I am the end, I am the end, I cut the thread of life.* How powerful is God ! What must those lips be, which speak life, and speak death at the same time.

DIE MOSES, die now, now; now; God kills thee with his word; expect it; a death which is caused by the word, death is hearing, because it is death to hear God much. *He it is, who lived by the word, and dies by the word,* says JEROM to FABIOLA. *For if he seems to have been governed by the spirit of the word, he could cease from that government by the word only.* Princes, who are made such by the hand of the Most High, shall die by the same means which they lived; they live by hearing God, and when they die, the voice rests them being heard, they die and hear. See here a sovereign auditory of dead bodies : O my most august auditory ! Ye dry bones, hear the word of the Lord.

HEAR thou *Cæsarean Majesty*, GERMAN CHARLES, FRENCH CHARLES, ITALIAN CHARLES, AFRICAN CHARLES, INDIAN CHARLES, SPANISH CHARLES, CHARLES most gloriously the Fifth, hear, thou *Cæsarean Majesty*, the voice of a monk of the order of St. JEROM, who will not think it strange, because he expired hearing our voices, and our songs. *Thus saith the Lord.* This is what God says : *Ecce ego aperiam tumulos vestros ; " the day shall come, in which I will open your tombs ;" and is not this to-day ? It is plain : And I will lead you out of your sepulchres.* And is not this time come, in which from the obscurity of your sepulchres ye are taken out into the light of the living ? Is it not now ? Who doubts it ? *Et inducam vos in terram Israel ; " And thence here ye shall come into a land like Israel ;" And is not this now ? It is certain.*

BUT

BUT before we leave the subject, that ye lost life, what? Have we not to give to the eternity of fame, a voice of praise, which will fill the world. The text says, *Fili hominis vaticinare de ossibus istis*; "Man divine concerning those bones before thee." And JEROM explains it, that the bones of the just were to be exalted and praised, as it were with the spirit of prophets, and the fury of the old sibyls. Men call those dead deities: What grief! To be commanded to exalt those with the prophetic spirit, and to have only mine own? *Quasi spiritu vatum*. But let him use that which he is able, and let it become fury, *quasi furore*. Let it be fury, because it is boldness; it shall be boldness, and let us begin with the greatest man of men. There thou art, thou always conqueror, and never conquered CHARLES! there thou art gone. And God leaves me to say, that it is the honour of his Divine Majesty, which is much honoured there.

THE first angel grew proud; that action has always been wondered at; of what could Lucifer be proud? Of being very handsome? No; because it is easy to imagine, that God was handsomer. Of much understanding? Much less; because he must own that of God to be greater. Of much valour? Softly. *Ubi eras, quando me laudabunt astra matutina?* said God to Job. "Come hither, where wast thou, when the morning stars sang praise to me? *Astra matutina*---JEROM says in his commentary upon this passage: "The morning stars are the angels inseparable from God, because they were first called to sing his praise." Which orison of that great world sweet and sonorous birds celebrated; the angels of God dispraised themselves founding his praises; and well. Do we not know what they sung? Isaiah tells us, Holy, holy, holy Lord God of Hosts. With those words broke forth the first morning of heaven and earth, Holy, holy, &c. how well it sounds? What is it to sound well? Does Lucifer say, Lord God of the Hosts of God? And my valour? and my spirit? and my vivacity? Moreover I say, I will ascend into heaven, I will be like the Most High.

ST. JEROM says in his *Hebrew* traditions, that Lucifer being made præfect of the camps of God, was seized with such a mili-

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tary ardor, that he could not bear even God the Lord of Hosts. Lucifer grew proud of his valour; he was the first of the celestial hosts; he was general of them; O ill-gotten employment! He was lost by his much valour, which threw out many vain boasts against God, and that he could equal him in founding the voice of war: *Lord God of Hosts.*

THAT best gift of valour, which God has given to his creatures, broke out into pride: *I will ascend into heaven.* The most heroic spirit of the warrior budded out into arrogance: *I will be like the Most High.* The most brave impulse of the warrior appeared in making a riotous war in all heaven—*Michael fought with the dragon.* O great Creator! what could make a boaster! and what could prompt the proud! O Lord God of Hosts, from that throne divine, let thy sovereign Majesty behold this human tomb, now redressed from the wrongs of old. This potent arm was in CHARLES: But what did it not do? It made him monarch of both worlds; it made him a firm pillar of the church; it made him a cutting sword against heresy; it made him a shining light to infidels; it made him the terror, and the admiration of rebels; it made him a general arbitrator of all empires; it made him feared by FRANCE, obeyed by GERMANY, acknowledged by ITALY, and revered by EUROPE; it made ASIA tremble; it humbled AFRICA; it conquered AMERICA; it caused his valour and fortune to obtain more trophies and victories, than all monarchies have counted; it made at length a man, than whom, from the first of men, the world hath not seen one more valiant, more fortunate, more a soldier, or more glorious.

Now ask Curiosity, This warrior, in whom God effected so much, how did he meet God? What must be the joy in heaven to see one man amend the fault of an angel?

PERMIT me here to paraphrase the second vision of PATHMOS: *Vidi & audivi vocem angelorum multorum;* “*There resounded the powerful voice of many angels.*” How many? Millions of millions. It ought to be a great thing, that cannot be contained in so many breasts! Which was poured out by so many mouths; it ap-
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pears to be a novelty ; it appears to be a mystery, if it is a mystery : God, who can clear it, does clear it ; behold it plain, and given to be seen ; *Ecce ostium apertum in cælo : A gate opens in heaven : beautiful appearance!* St. JOHN the Evangelist looks at this, and says---There is a throne : *Ecce sedes posita in cælo.* And well ? Have they not reason to rejoice, that God holds his throne in heaven ? Who will say so ? Stay---Behold the Lamb standing in the middle of the throne : On that throne, where there is a lamb, shall be God, and he shall reign for ever with patience ; it is much that there appears a lamb. Suppose that a procession came from the other part. I say more. *Behold the lion of the tribe of Judah has conquered.* That Lamb is also a Lion. Let it go ; a novelty appears ; but God has both qualities, he is gentle, and he is valiant. But further : There do not come from thence the words. Do not attempt it, because it is great. There walked four and twenty seniors, and laid down their crowns before the throne : There go Kings, if they are Kings, and quit their crowns. God bless me ! Kings crowned, and their crowns laid aside ! yes, they lay them at the feet of the Lion-Lamb ; Jesus ! what a novelty ! and so great, says JEROM, so great, that it is only seen in heaven : but what voices are those, which spring from thence ? It is true, ZACHARIAS writes in the third chapter it is true ; we read in the Revelations of seniors singing a new song, new because it was heard not on earth, but in heaven ; *That potentates despised the crown of power.* One crown well altogether in right, and nature, it is little to draw it from theirs and to let it fall at the feet of God ? Is it little ? Since when once it is seen in heaven, heaven is filled with applause and admiration.

MAY God preserve August CHARLES in his glory ! thou hast given to be seen among men that novelty, which the angels most celebrate. What front of the sons of ADAM was better girded than thine ? What crown was enriched with such resplendent stones ? Catholic, magnanimous, potent, just, pious, liberal, amiable, feared, heroic, not to be withstood. Holy God ! from whence came the lights of that Imperial diadem ? From whence ? And the world beheld them, and the world beheld him quit the crown, and renounce the greatest of all human pomp, with these

words : *Tu solus Dominus, tu solus Altissimus ; Thou only art the Lord, thou only art the most High.* I say, that here broke forth the voices of all *Jerusalem* triumphant, the voices of many angels.

IT might be a novelty in heaven, as well as earth, to see a majesty, which almost was not contained in the world, to see him contain himself in the narrow cell of a monk ? without aspiring, but after death ; without any more life, than what sufficed to meditate on a good death. This might be a spectacle of wonder to the most fortunate, to see the most triumphant Emperor celebrating the last triumph of his life, and at the same time the obsequies of his death. This appears only to be a child of the imagination, but it was real fact.

THEY erected a tomb in the church of St. JUSTUS, but without apparatus, without pomp ; that he, who when alive was above all, was willing to die no more than a mere man : The mass for his soul was celebrated with solemnity ; and there were two sacrifices ; one, that of the altar ; the other, that of his breast : The time of the *Responso* came ; the mourning of the body. He entered the church in mourning ; while he lived there was no entrance so glorious as that : He placed himself (who yet had vigour) in the front of the tomb ; he was the sole actor of that theatre ; he was alive, and represented one dead, with so much propriety, that even he thought himself, that he was dying ; and it is certain, that from that place he went and died : The monks sung, and wept ; they esteemed him as their master, and even to think, that he was to die, was a grief. And to think that he really was to die became a torment. What a great thing was it to see, that majestic age of CHARLES all attentive, with a taper in his hand, as if with his light he was contemplating the dark glooms of death ; he bathed in tears his venerable cheeks, as one who died with understanding, and knew what it was to die, and understood that there were faults to be bewailed. He prayed the Divine Majesty for his soul, never more happy ; since, for this his supplication, God was giving him life at that time to enable him to make that prayer. The *requiescam in pace* was sung ; and lifting up his crying eyes to heaven, he said aloud, *Amen.* And he was in suspense long enough

enough to remain in a lively faith, that the Lord of the living and the dead heard him. He turned himself to the priest, and prostrating himself before him, he offered into his hands the lighted taper, saying: *Into thy hands I commend my spirit.* Into those hands, which had completed offering to the Eternal Father the unbloody sacrifice of his only Son, he placed his soul; and from thence he went to that bed, in which he died a natural death. &c. &c. &c.

THE KING'S OTHER PALACES.

BUT before I go on to the paintings and manuscripts, give me leave to take this opportunity of describing briefly the rest of his Catholic Majesty's palaces, that I may dispatch for once this article all together.

THE BUEN RETIRO, or the old palace in MADRID, is not so good a royal mansion as St. JAMES'S: a very indifferent quadrangle, with gardens, which no one would mention here, as being any thing extraordinary.

THE PALATIO NUEVO is indeed a very fine fabric in MADRID; but then it has cost two millions sterl. of our money already. It was begun in 1725, and is not finished, and has no gardens, or opening round it as yet.

THE palace of SAN ILDEFONSO is a very good one; the building not grand, nor in a good taste; but the gardens are magnificent, and the fountains the finest in Europe: The gardens are said to have cost five millions sterling. During the building and finishing of this palace, &c. in the years 1731, 32, 33, I have been told, that neither the army, navy, officers of the court, or the ambassadors abroad received any pay, tho' it was in time of war. The statuary who made the fountains was never paid; he died of poverty and a broken heart. The same thing, it is said, happened to the man, who made the iron rails at HAMPTON COURT for King WILLIAM; QUEEN ANNE did not choose to pay the debt. I mention this circumstance as a sort of apology for Queen ISABEL's not remembering an artist employed by PHILIP.

THIS

THE KING OF SPAIN'S PALACES. 149

THIS palace is about sixty miles from MADRID. When the court goes thither, most ambassadors, except the family ones, reside at SEGOVIA, about ten miles distant: tho' his late Majesty thought that too far off.

THE palace of the SARSUELO, a few miles out of MADRID, is nothing but a hunting-box.

THE palace of the PARDO, about eight miles out of MADRID, is likewise but an indifferent seat for an *English* country-gentleman.

THE palace of ARANJUEZ, about thirty miles distant from MADRID, is a very tolerable edifice; has one fine front; is agreeably situated in a pleasant vale upon the confluence of two rivers, the *Xàrama*, and the *Tagus*. The air becomes very unhealthy, when the heats begin. Though the gardens are only a dead flat, and the walks plantations of trees in strait rows, yet there is something chearful and refreshing in so cool and shady a spot. Here are rows of very fine elms, tho' raised and watered at an incredible expence; particularly in the Queen's Walk, or the *Calle de la reyna*, which is as noble an avenue or vista, as any to be found in England.

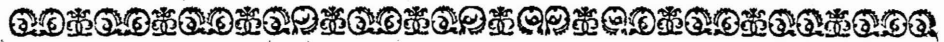
THE palace of the CASA DEL CAMPO is close to MADRID, but an indifferent box, now quite neglected, and used only by the king for shooting.

THE palace of the RIO FRIO is a new building, not yet finished, within a few miles of SEGOVIA: It was begun by the present queen-dowager, about nine years ago, who never went to see it till last year. She will probably leave it to the Infant Don LUIS.

THERE are several other palaces, and royal mansions in different parts of SPAIN, but most of them are ruinous, or forsaken. The *Alcassar of Segovia*, I have described in another place; and the palace at TOLEDO was burnt by the allies in the succession-war. Since MADRID was made the capital, or rather since (to go back to the true cause) the kingdoms were united, these stately edifices



mouldered away, and became almost as forgotten as the vain monarchs, who first raised them to sooth their pride. They now form a set of very fine remains, to gratify the curiosity or *virtú* of modern travellers, particularly at CORDUBA, SEVILLE, and GRANADA.



LIST of PICTURES in the Convent of
the ESCURIAL.

LIBRARY.

Cieling and walls painted by *Pellegrino* and *B. Carducho*.
 Painting of St. Ambrose and St. Augustine disputing. Motto,
A logicá Augustini libera nos, domine!
 Portraits of Charles V.
 Philip II.
 Philip III. par *J. Pantoja de la Cruz*, regia majestati
 Camerarius; Pictor.
 Philip III.
 Philip IV. por *Diego Velasquez*.

CHURCH.

Painted Cielings by *Luca Giordano*.
Juan. Fern. Mudo.
Fred. Zucaro.
Pellegrino y Pellegrini.

SACRISTY.

Over the door through which you enter.
 Woman taken in adultery. *Van Dyke*.

Lower range on the right-hand side.

Christ in the garden (6 feet long, 5 broad) *Titian*.
 Elizabeth and Mary. *Raphael*.

Virgin

Virgin and child.	<i>Titian.</i>
Christ washing the disciples feet. <i>This picture is 7 feet broad, and 19 feet long: bought by the Spanish ambassador out of Charles I's collection; as well as the next, which sold for 250 l.</i>	<i>Tintoret.</i>
Madona y Bambino.	<i>Andrea del Sarto.</i>
Christ scourged.	<i>Luca Cangiagio.</i>
Ecce Homo.	<i>Titian.</i>

Upper range on the right-hand side.

Madona y Bambino.	<i>Guido Rheni.</i>
Noli me tangere (8 feet long, 3 broad)	<i>Corregio.</i>
Joseph and the infant.	<i>Paul Veronese.</i>
Christ bearing the cross.	<i>Sebast. del Piombo.</i>
Magdalen.	<i>Titian.</i>
Pharisees with the tribute-money.	<i>Id.</i>
Assumption.	<i>Hannibal Caracci.</i>
Sacrifice of Isaac.	<i>Paul Veronese.</i>

Altar-Piece.

Hoft elevated to Charles II.	<i>Claudio Clelio.</i>
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On the left-hand side, beginning from the altar.

St. Margaret.	<i>Titian.</i>
St. Sebastian.	<i>Id.</i>
Christ taking the fathers out of limbo (8 feet high, 4 broad)	<i>Id.</i>
Holy family, after their flight into Egypt.	<i>Id.</i>
Magdalen (5 feet long, 3 broad)	<i>Tintoret.</i>
Holy family, <i>bought out of Charles I's collection, and sold for 2000 l. This picture was called the pearl of Philip IV.</i>	<i>Raphaei.</i>
Christ before Pilate.	<i>Titian.</i>
St. Jerom.	<i>Van Dyke.</i>
Christ on the cross.	<i>Titian.</i>
Mary Magdalen before her repentance.	<i>Paul Veronese.</i>

In the SALAS CAPITULARES.

First Sala.

Holy family.	<i>Rubens.</i>
Conversion of St. Paul (10 feet long, 16 broad)	<i>Palma Vecchio.</i>
Centurion (9 feet long, 14 broad)	<i>Paul Veronese.</i>
David's victory over Goliath (10 feet long, 16 broad)	<i>Palma Vecchio.</i>
Heads of two apostles.	<i>Guido Rbeni.</i>
St. Nicholas.	
Holy family.	<i>Rubens.</i>
Woman in adultery.	<i>Van Dyke.</i>
Virgin and child.	<i>Leonardo Vincio.</i>

Second Sala.

Dead Christ.	<i>Raphael.</i>
Esther and Ahasuerus (10 feet high, 16 broad)	<i>Tintoret.</i>
Jacob seeing Joseph's bloody coat (same size as the former)	<i>Don Diego Velasquez.</i>
Christ giving the keys to St. Peter (six feet high, 8 broad)	<i>Giorgione de Castel Franco.</i>
Martyrdom of St. Sebastian.	<i>Spagnolett.</i>

Before the entrance of the king's apartment.

St. John and the lamb.	<i>Spagnolett.</i>
St. Roque.	<i>Id.</i>
St. Sebastian.	<i>Id.</i>
St. Thomas.	<i>Id.</i>
The heads of the Virgin and Child in basso relievo, cut out of porphyry.	
Christ dead.	<i>Spagnolett.</i>
Æfop.	<i>Id.</i>
A philosopher.	<i>Id.</i>
St. Andrew.	<i>Id.</i>
Heraclitus.	<i>Id.</i>
Democritus.	<i>Id.</i>
Christ dead in his father's bosom.	<i>Id.</i>
Blind philosopher.	<i>Id.</i>

St.

LIST OF THE PICTURES: 153

St. Jerom penitent. *Spagnolett.*
 Nativity. *Luca Giordano.*
 St. Thomas convinced. *Id.*

In the Anti-Sacristia.

St. Peter and St. Paul. *Spagnolett.*
 St. John preaching. *Paul Veronese.*
 Presentation in the temple. *Id.*
 Flight into Egypt. *Titian.*
 Lord's supper. *Rubens.*
 Apostles heads. *{ Almuda and
 { Juan Fernandes.*

Over the door upon the stair-case into the church.

Christ, St. John, Virgin Mary, and St. Anne. *Raphael.*

In a small room near the King's apartment.

Holy family. *Raphael.*

This picture is called *Nuestra senora del los piscayo*, or, *Our lady of the fish*. It is the finest in the whole collection, and of immense value. The Virgin is seated with the infant in her lap; Joseph stands by, holding a book. A boy presents some fish in his hand, behind whom stands an angel. Ufari says of it, in his life of Raphael, that it was painted for a church at Naples. See *The history of the Escorial*, page 224.

THERE are, in this convent, 51 statues, 1622 paintings in oil; 10 cielings by Luca Giordano, with the battle of St. Quintin, by the same hand.

Marriage of Cana *Paul Veronese:*

This picture was certainly bought out of Charles I's collection, but where placed, I cannot say.

WHETHER the pictures that came from England, were bought by DON LEWIS MENDEZ DE HARO, as the Spaniards say, or by DON ALONZO DE CARDINAS, as Lord CLARENDON affirms, is a controversy of no moment. The fact is certain that we have lost the



the pictures; and the sale of them in CROMWELL was mean and infamous. Lord CLARENDON and Lord COTTINGTON were sent away from the Spanish court, lest they should see them. This sufficiently shows, that that court itself thought it to be a base transaction.

THERE are many fine collections of paintings in SPAIN besides this; the churches and convents abound with them. There is a most magnificent one at the palace of SAN ILDEFONSO; where there is likewise an amazing collection of antique statues, of the *Muses*, *Cleopatra*, *Venus Medici*, and of *Ægyptian* and *Roman Deities* and *River-gods*: some at the BUEN-RETIRO, some at ARANJUEZ. Many pictures in the possession of the Marquis DONIATI, at *Madrid*: Great numbers in the king's new palace in that city, which the famous painter MINX is just come from ROME to decorate. Their great painters, besides SPAGNOLETT, have been MURILLO, DON DIEGO VELASQUEZ, and DON FERNANDES MUDO. The most numerous works of the first are at SEVILLE, where he died. The second was a most astonishing master of the art, great in design and expression, as may be seen in that picture of his in the ESCURIAL, where JOSEPH's bloody coat is brought to JACOB. The third was chiefly a ceiling-painter, and worked in fresco. It seems to me to be a great error, in imagining ITALY to be the only school for painters: SPAIN, if visited by some of our artists, would, I am persuaded, open new, astonishing, and unexamined treasures to their view. The sculptor would return back with improved models, and the painter with a fancy enriched from the works of great masters, that have been little studied. And I recommend it to the gentlemen patrons of *the arts and sciences*, as an object worthy their attention, to send some person thither for that purpose.

LETTER VIII. PART II.

Catalogus MANUSCRIPTORUM LIBRORUM in Bibliothecâ SCORIALENSI Cœnobii Sancti LAU- RENTII in *Hispaniâ*.

A.
A Cronis Comm. in Horatium
Acta Apost. & Epist. Can.
cum Glossis
Æmilianus Codex
Æmilii Probi (sive Corn. Nepotis)
excellentium Ducum Vitæ, fol.
Idem, & ex Libro Cornelii de Lati-
nis Historicis Vitæ
Annæus Seneca
Æneæ Sylvii, sive Pii II. Vita
Æsopi Vita & Fabulæ
Alberti Medici, de Medicinâ
Albi Tibulli Carmina & Vita, 4to.
Quintus Curtius
Arrianæ Historiæ
Alphonfi Arr. Regis Historia, cum
Privilegiis Regni
Alphonfi Regis Epistolæ
Apocalypsis Fr. Amadæi, mire illu-
minata & depicta
Ambrosii Moralis Miscellanea
And. Alciati Lect. Var.
Annotationes in Horatium & alios
- auctores

Constitutionum Græcarum Codicis
Collectio, & Interpretatio, cum
Epitome Novell. Julian. per Ant.
Augustinum
Idem de Notis
Idem de Notis Antiq. Cod. Decretal.
Apocalypsis S^{ti}. Johannis, cum Ex-
positione & pulchris Figuris
Apocalypsis Fr. Amadæi
Apollonii Conica
Elementa, lib. 4.
Arrag. Regni Legitima Successio
Archimedis Liber Secundus
Arriani Historia
Auli Gellii de Noctibus Atticis
Aufonii Poemata
Ambrosii Moralis Annotationes
Excerpta quæ-
dam de Concil. Tolet.

B.
Barcelonæ Regni Consuetudines
Jura Cataloniæ
Privilegia & Foedera
Constit. Synod. Aragon.
X 2 Bi-

- Biblia vulg. edit.
 vulg. cum Interpret. & Gloss.
 vulg.
 vulg. diversâ ordine disposita
 fol.
 fol.
 a Genesi usque ad Sancti Jo-
 hannis Evangelium
 a Proverbiis usque ad Apocal.
 Psalt. Proverb. Eccles. Cant.
 Literis Longobardicis
 Psalt. cum Offic. Defunctorum.
 Psalt. Literis Gothicis
 Iterum
 Iterum
 Ecclesiasticus
 Proph. Minor. cum Comment.
 Novum Testamentum.
 Evangelicæ Liber Vitæ, litte-
 ris aureis, jussu Henrici Conradi
 Imp. f.
 Pauli Ep. cum Comment.
 Act. & Ep. Canon. cum Gloss.
 Acta, Ep. & Apocalypsis
 Apocalypsis, cum Comment.
 & figuris, literis perantiquis
 Apocalypsis cum Comment.
 Apocalypsis, literis Gothicis
 Blondi & Columellæ Fragm. quæd.
 Boetii Hist. Eccles. Belgarum, Teu-
 tonumque
 Bruti Epist. per Renutium, Latinè
 C.
 Canones Apost. Literis Gothicis
 Cassiodori Opera
 Catonis Distica, & alia quædam
 ad Legem, Si quis pro eo, &c.
 Catulli Poemata.
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Monumental de la Andalucía y Generalif
CONSEJERÍA DE CULTURA

JUNTA DE ANDALUCIA

LETTER

L E T T E R IX.

Description of the City of T O L E D O.

WE arrived at the city of TOLEDO, from ARANJUEZ, where the court then was, May 12, 1761. We travelled in a coach drawn by six mules, and were conducted by the *Arrieros*, or carriers, as is usual: For you must know, that the nobility and gentry of SPAIN only use postilions, or drivers, in the cities and great towns; and when they take a journey, tho' they go in their own coaches, they generally have hired mules, and two drivers, one sitting between the two fore-wheels, upon the bed of the carriage, and the other generally running along-side of the mules: which, as the two last only are reined, or rather roped, run on with the coach with their heads pointing four or five different ways. This is but a trifling circumstance, yet even the merest trifles may sometimes serve to shew the turn and genius of a people. We found the road to TOLEDO good for travellers, the country about it but indifferent, tolerably tilled, and planted with *olive-trees*: We passed almost the whole way upon the banks of the TAGUS, which are not by any means such as would furnish a poet with fine landskips, or beautiful images. But the river runs through a rude and wild waste: the windings of it near the city of TOLEDO are beautiful; and where the river passes between the rocks on which the city is built, and those adjoining, with the bridge and gate of the city, all together form such a view, as the wild imagination of the extravagant SALVATOR ROSA would have delighted in.

THE

THE Cathedral is certainly equal in riches to the grandeur of the see, but not in fabric; which is of the modern Gothic, not remarkably large, rich in carving, but the building neither light, nor of a good taste: the cieling of the sacristy is painted by LUCA GIORDANO, and is indeed fine, entire, and well-preserved. There are some valuable pictures, one particularly of TITIAN: the custodia, jewels, pearls, and precious stones, are inconceivable, as well as inestimable: altars with steps to them of massy silver, gilt; the figures of the four quarters of the world, each dressed with the precious stones peculiar to its own quarter, and sitting on globes of two feet diameter, the globe resting on a pedestal, and that on a base; the figure, globe, pedestal, and base being all together about ten feet high: all these, of massy silver, were the gift of CHARLES II's Queen, who survived him; not to mention a filagree brazier, some chests, and a multitude of vessels, candlesticks, lamps, shrines, &c. &c. of silver likewise. Marble and granite in profusion. What plunder NEBUCHADNEZZAR took away first, or TITUS at the last, from the temple at JERUSALEM, I know not; but I am sure there is enough here. The revenues of this archbishopric are well known to be the greatest of the ecclesiastical fort in SPAIN, and are, as well as I can learn, above 30,000 pounds a year. But the present archbishop has not himself the whole revenue; for since the resignation of the Infant DON LUIS, the Infant has reserved to himself the yearly appointment of 60,000 ducats, or about 7400 l. sterling. This prelate likewise ranks very high as a civil or state-officer, being primate, chancellor of CASTILE, and privy-counsellor. Mr. AP-RICE, I remember, mentions there being 10,000 weavers in silk and cloth in that city only: but, to say the truth, that gentleman's accounts, with regard to this country, are very erroneous; and as to the manufactures of SPAIN in general, they are all now in a declining condition.—But give me leave here to make one remark upon the wealth that is so uselessly locked up in the several churches of these kingdoms; those dormant riches, which a mistaken piety has so absurdly set apart forever; which answer no rational purpose, and which neither serve to the glory of God, nor the good of man: Mr. MACANAS, who had been Plenipotentiary at BREDA, proposed to PHILIP V's ministers some plans for making this

stagnate wealth circulate a little, and become of some use; but the proposals were not accepted by the court; and this man had the fate so common to genius in this country: His parts raised him envy and enemies at court, and in the end he was banished entirely, and confined to CORUNNA, where he died. His *Political Testament* is a great curiosity; but I could never get sight of it. And since his time another gentleman designs laying some proposals of the same sort and tendency before the present ministers. These may possibly meet with a more favourable reception: for as the present King has just now had spirit enough to confine the inquisitor-general, and banish him to a great distance; a bolder stroke than any of his predecessors ever dared to attempt! he certainly need not fear to put any measures in execution, which he judges to be expedient.—But to return to TOLEDO.

THE *Alcassar*, or Palace, built by CHARLES V. as some say, or, as others, by the Archduke CHARLES, is a noble building; though it is now almost a ruin, being burnt by the Allies and Austrian party, in the partition or succession-war, lest it should fall into the hands of PHILIP V. Who would ever conceive, that this very PHILIP should have afterwards desired an alliance with the burner of his own palace, and the competitor for his throne? It was such a counsel as no one but a RIPPERDA could suggest, or indeed execute: yet such was the VIENNA-Treaty! But I forget TOLEDO. The manufactory for *swords* is just revived there, and their goodness is solely owing to the confluence of the XARAMA and the TAGUS: for those two rivers have been tried separately, by way of experiment, by the King's order, and their disunited waters will not give that *trempe*. This manufactory is all worked by English tools, which came into the hands of the Spaniards very oddly: The story, as I was told it, runs thus;—About twenty years ago, a set of English workmen came upon contract to TOLEDO, to make such works, or engines, as were necessary for throwing the water of the river up the rock into the town: for at present it is brought by asses, each ass carrying six earthen pitchers burthen, as indeed is the general custom throughout SPAIN: These English contractors brought with them all sorts of English instruments and tools necessary for such a work, and some very large
large

large iron pipes. The undertaking certainly was difficult ; but foreigners professing and endeavouring to execute such a work, as the *Spaniards* owned themselves unequal to ; and then these being *English Heretics*, all these circumstances soon raised the envy and jealousy of the people : In short, from their opposition, and their endeavours to counteract every step the English undertook, the whole project and design came to nothing. But here my story begins to grow dark ; for the conclusion is, that these English all died, and as there was no heir to claim their effects, they were kept *as goods without an owner* ; and what remains of these tools and effects are now in the hands of the King of SPAIN, and employed in the old, but just-revived *Sword-Fabric* of TOLEDO.

BUT give me leave here to make one or two remarks.—
The effects and goods of these unfortunate contractors amounted at least to above 1000l. What! were they and their servants all so absolutely swept away, that no one should remain as heir, claimer, or inheritor of these effects? Had they no friends, or even relations left in ENGLAND? Was there no resident, or ambassador then in SPAIN, to apply to for the removal of these goods, or at least for the sale of them? All these circumstances seem to me so improbable, that I am at a loss what to say, or what to conjecture : And the whole, I think, that can be said, is, that it is really a very blind story.

BUT to return to TOLEDO; the city, like that of SEGOVIA, is built upon a rocky mountain ; but you must remember at the same time that it was built by the Goths or the Moors. I take particular notice of this circumstance for two reasons; first, because it is evident, that a principle of fear, and self-defence, drove those people into such marvellous situations: And secondly, Because a Spaniard would never have been industrious enough to have carried so much weighty and bulky materials up so high, and into such impregnable and almost inaccessible strongholds. For you can neither get in or out of those cities, without passing a descent or ascent of immense length, and all in zigzags, just like lines of circumvallation. The gates and portcullis's, like some of the *Saxon*

I have

I have seen in ENGLAND, or *Norman*, never face the street, but are all in oblique positions. The streets of TOLEDO are remarkably narrow, but those of SEGOVIA much broader, and the walls of immense height, with turrets all round.

THERE is indeed one very great curiosity at TOLEDO, not yet mentioned, which is an *original Hebrew Temple*, and it certainly is a fine remain; but here, to my sorrow, the piety of the Spaniard in converting this temple from Judaism to Christianity, or rather to Popery, has taken away much matter of entertainment to the antiquarians. The antient divisions, or *cancellæ*, were all taken down; the *sanctum sanctorum*, and even the *tabernacle* itself was here literally done away. There was likewise above a separate *tribune* for the women, as I remember there had been at St. CROSS at WINCHESTER; and the walls, which are covered with the finest Hebrew characters in the world, I believe; written all over with the *Psalms in Hebrew*; these the good Spaniard had very zealously plaistered over with untempered mortar. (Whether or no this temple will furnish arguments for or against Bishop HARE or Dr. LOWTH; whether it will determine any thing relating to the metre, the points, the vowels; or whether it will support any *Hutchinsonian* nonsense; all these things must be left to another time, and in the interim I shall go on with my tale.)

THERE were now no longer any traces or appearance of aught that ever had been *Jewish*, as much as if TITUS, or the Inquisitor-General had been visitors; and so this temple stood for many years: There was nothing but a vague and vulgar tradition remaining, to prove that it ever had been Jewish, and was now wearing the *San-Benito*. But fortunately for the antiquarians, a canon and treasurer of the church of TOLEDO, whose name is DON PEREZ BAYER, being a man of parts and learning, and having a particular turn for Hebrew, as one would think indeed from his name: This gentleman, I say, happily observing, that in some places where the plaister had fallen off, *Hebrew letters* might be traced, he had spirit enough instantly to set about the displaistering the inside of the temple, and has since very accurately and carefully copied the whole into a book, taken drawings and a section of the

A a

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building, and explained all with a learned and elegant differtation: This book, you must know, he cannot well publish in SPAIN; Spanish writers lie under disagreeable restraints in that particular. UGOLINUS, the great collector of Hebrew antiquities, would fain have begged it of him, but he refused: I offered to publish it in ENGLAND for him, if he would let me; but he said he had not finished it, and would at least put the last hand to it, before he ever thought of printing.

THERE are, I am told, near the city of TOLEDO, some remains of a *Circus* and *Amphitheatre*, which are *Roman*, but at present one may almost say,

— *etiam hæ perire ruinae.*

As I had but an indifferent *Ciceroni*, these I did not see. Nor, which I am sorry for, the very curious *library* which belongs to the *cathedral*, replete with invaluable treasures. But as one frankly owned to me, they do not much care to shew their library, and less to print a catalogue of what it contains; lest they should disclose how rich they are: politically apprehending, perhaps not without reason, that if others were let into the secret, they might possibly like to have a greater share in those treasures, than would be agreeable.

THERE is also an hospital for the *French disease* only, which will easily tell you the prevalence and malignance of that distemper in this country. This is more owing to their want of neatness, and their ignorance in *physic* and *chirurgery*, than to any other cause. I remember the King's physician told me, that it had been observed, that patients infected with this disease, if they came from a colder climate, were easily cured here; but if they went from hence infected into a colder climate, that they seldom or ever could be cured. There is an hospital also for *foundlings*, where the children seem to be well taken care of.

I DO not remember any thing more worth observing with regard to TOLEDO, than that they had hung on the wall of one of their convents a vast number of fetters, which were taken when they released some christian captives from the MOORS. The fetters are indeed monstrously large, and of inhuman weight: such is Eastern cruelty! They were taken at the conquest of GRANADA.

L E T T E R

L E T T E R X.

Description of the City of SEGOVIA.

HAVING just given a description of TOLEDO, I shall now give an account of SEGOVIA, for though the two cities are at such a distance from each other, they have some resemblance in common, and may serve as companions, like two pictures, to each other.

THE site of the city has something of a very martial air, built upon a high rude rock; by which means most of the entrances to it are steep, and disagreeable, especially as you are obliged to make several zigzag-windings before you can gain the summit: It is entirely surrounded with a lofty old Moorish wall, with battlements and turrets, in the stile of the fortifications of those days; which indeed were almost impregnable. There are several *Roman inscriptions* in the walls; some too high ever to be read, others turned wrong side upwards, others defaced, and some with the inscription turned inwards: For as the MOORS considered these only as meer stones to build with, it is no wonder to find them in such strange positions. I copied one or two of them of no moment, but however they serve me as proofs to make out one point, which I shall speak to hereafter. On the *castle* or palace-side of the town is a deep, natural foss, formed by two contiguous ridges of mountain; on the northern side a small river runs at the foot of the rock; which serves to little other use, but to turn a large paper-mill, where they make great quantities of an ordinary

coarse paper. The next advantage they draw from this river, is the washing themselves and their linen; which last is performed in SPAIN in the following manner, however it may surprize a good ENGLISH housewife. The women carry all their linen down in great bundles to the side of this river; and having chose a good smooth stone, or sometimes a piece of wood, they kneel down, wet the linen, and then wring it and soap it; and then beat it upon the stone or wood, till they have got the dirt out of it. And this is all the operation; the chief inconvenience of which is, that the linen is apt to be beat to pieces, otherwise it is clean enough. *Ironing* is, I believe, but little used in this country; plaiting never; and the folding or smoothing the linen is most commonly done by the hand, or what we call the mangle, or calendar. In FRANCE, I am told, the linen is washed in the same manner, as may be seen on the banks of their rivers, and on those of the SEINE at PARIS, where the water is so muddy and yellow, as to leave a bad tinge upon the linen. I am informed by a friend, that at St. MALO and other sea-ports in BRITANNY and NORMANDY, the women take the opportunity of the tide's going out, to wash their linen in the sea-water left in the cavities or basons in the rocks; when having soaked, soaped and washed it, they lay it on the rock, and beat it with a kind of wooden battledore, which commonly pinks it full of holes.

BUT as to the river's being of much use to the city, by supplying it with water for all the domestic purposes of life: This you will easily imagine could not be the case, from the extreme height of the mountain; and, because they must constantly have brought it up with asses, as they do at TOLEDO. It was this inconvenience, and the desire of supplying the city more effectually, that gave rise to one of the noblest works, to one of the most magnificent fabrics of that sort possibly in the whole world: You will naturally guess, I mean, THE AQUEDUCT.

THE extent of this *Aqueduct* is said to be about three miles; at the eastern entrance of the town it begins with small arches gradually