

digest of law, and medicine, are required for a higher degree. At the end of each year, examinations are gone through, before granting certificates; and the whole of the instructions are in Latin, excepting rhetoric and Spanish law. The philosophy used, is that of Guebarra. The expense of instruction varies according to the university; at Toledo it is all gratis; at Alcala it costs about 50%. per annum; but many are admitted into the colegios, in which case the student is put to no expense. These colegios are particular foundations, under the patronage of certain great families. The education of an attorney requires only an apprenticeship, and that the candidate should be twenty-five years of age, and have a certificate of good morals; he has also to pass one examination in law. Before any barrister, attorney, or notary, be admitted to practice, he is obliged to swear that he will defend the poor gratis. Thirty are appointed each year from each society to defend the poor in civil cases; and every one is entitled to be put upon the poor list who chooses to swear that he is not worth 4000 reals (40%); and it is a curious fact, that, in criminal cases,

the prisoner is entitled to make choice of any barrister in Madrid to defend him. In Spain they do not understand that celebrated legal fiction, so implicitly believed by some sound heads in England, that the judge is counsel for the prisoner. I learned that the course of justice, or in plainer terms a legal process, is very expensive in Madrid; two-third parts, at least, of every account being absorbed in court dues and stamps.

The Spanish government is not unmindful of the lives and health of its subjects; for medical is even more strict and tedious than legal education.

There are three kinds of medical professors in Spain:—physicians, medico-surgeons, and cirujanos romancistas.

The first of these, after a course of the usual regular scholastic studies, go to the University, where they study anatomy, physiology, pathology, and the different branches of medical education; in which four years are employed. They then go through the hospitals, with professors appointed for the purpose—note down the diseases and their treatment, and submit their notes for revision, to the

instructors; this occupies two years: after which they undergo examinations upon the theory and practice of medicine, before being admitted to practice.

The medico-surgeons profess both physic and surgery: they go through the same studies as the physician, adding chirurgical pathology, midwifery, clinica medica, and surgical practice; and are subject to examination upon all these branches.

The third class, the *cirujanos romancistas*, are literally surgeons who have not studied Latin, and are an inferior class. They are not required to have the same classical education as the others; but must study, and pass examinations in anatomy, physiology, chirurgical pathology, operative surgery, and midwifery. Those belonging to this class of medical practitioners, are forbidden, by a royal edict, from prescribing for inward complaints.

Madrid does not want institutions for the alleviation of bodily infirmity; there being no fewer than thirteen hospitals in the capital. The principal of these are, the General Hospital, which is chiefly supported by the receipts of the bull-fights; and the *Hospicio real*

de San Fernando, which is also a workhouse, and is supported by imposts upon the entry of goods into the city. There is also an Hospital for Illegitimate Children, which receives about 1200 yearly, nearly one-third of the number being foundlings, and which is supported by the lottery; an Orphan Hospital, which supports about 800 orphans; several smaller orphan hospitals; and two lying-in hospitals.

There are also in Madrid, ten different institutions for philanthropic purposes—the succour of the wretched, and the relief of the poor; among these, *El Monte de Piedad* deserves mention. It is a public establishment, which lends money upon goods, which may be reclaimed at any time during a year, or even longer, in particular cases, upon repayment of the loan *without any interest*.

Madrid, I have mentioned in the former chapter, is supposed to contain 170,000 inhabitants; but this is partly conjecture,—no census having been lately made. In the year 1790, there died in Madrid 5915 persons; and 4897 were born: and in the year 1810, 3786 persons died; and 5282 were born.

The following was the consumption of Madrid, in the year 1825: 230,000 sheep; 12,500 oxen; 70,000 hogs; 2,417,357 arrobas* of charcoal; 13,245 arrobas of soap; 40,809 arrobas of oil; 800,000 bushels of corn; 500,000 arrobas of wine; 50,000 arrobas of snow; 30,000 arrobas of candles; and 18,000 bushels of salt: and supposing, as there is reason to believe, that since that time the population of Madrid has increased 5000, the addition of a thirty-fifth part to these sums, will give nearly the present consumption of Madrid.

Madrid, although, with the exception of Constantinople, the most interesting city in Europe to visit, owing to the perfect novelty of scene which it presents even to him who has travelled through every other country, would not be an agreeable permanent residence. It is not like Paris, or Rome, or Vienna; in any of which cities a stranger may, if he pleases, live nearly as he lived in his own country. In Madrid, this is impossible; the hotels are execrable; boarding houses there are none; and although a

* An arroba is 25lbs. weight.

stranger may find lodgings, he will find Spanish habits in them. Of the state of society, and of the diversions, I have already given some idea. These possess much interest to a stranger, but not any permanent attraction; so that after he has remained in Madrid long enough to gratify his curiosity with the novel spectacle of a people differing from all the rest of the world, in dress, habits, amusements, modes of life, and modes of thinking, he will begin to feel some desire to know what the world beyond Spain is doing; because of this, he can know nothing within Spain. But let no traveller leave Madrid to return to England. Seville and Granada lie beyond; and when the Castiles have lost their attraction, Andalusia and its thousand charms await him.

Before closing this chapter,—the last that has any reference to Madrid,—let me give some information respecting the price of provisions, &c.

The Spanish capital is probably the dearest capital in Europe; and this cannot excite surprise, when it is considered that Madrid is situated in the midst of a sterile country,

where there is no pasture land, no rivers, scarcely any gardens, and no communication with the sea, or with any of the distant and more productive provinces. Notwithstanding these drawbacks, the markets are well supplied; and all kinds of meat, poultry, game, vegetables, and fruit, may be had of an excellent quality: fish, and milk, are the only scarce articles. In the following enumeration, the best quality of every article is understood; it is not easy to render the prices with precision, into English money, because they are generally reckoned in *quartos*; but if the reader recollects that eight *quartos* are nearly $2\frac{1}{2}d.$, one *quarto* being $\frac{18}{64}$ ths of a penny, it will be no difficult calculation to bring the prices to English value.

Beef, per lb. of 14 oz. 18 *quartos*. Veal, per lb. 30 *quartos*. Mutton, per lb. 18 *quartos*. Pork, per lb. 20 *quartos*.

The price of fish cannot be stated with accuracy; it is never seen excepting in winter, and the supply is so precarious, that it is impossible to approach the truth.

Bread, of the first quality, is 14 *quartos* per lb.; the second quality 10.

Ordinary wine of La Mancha, 21 quartos.

A fine fowl, 6 reals (1*s.* 6*d.*). A chicken, from 7*d.* to 10*d.* A duck, from 1*s.* 8*d.* to 2*s.* 1*d.* A goose, 3*s.* 6*d.* A turkey, from 4*s.* to 10*s.*, according to the season. Turkeys, in Madrid, are not sold in the markets, but are driven through the streets. I have several times bought a small turkey for 3*s.* Pigeons, 1*s.* 6*d.* or 1*s.* 8*d.* a couple.

Coffee, 1*s.* 8*d.* per lb. Chocolate, 2*s.* 6*d.* per lb. Green tea, 10*s.* Black tea, 12*s.*; but it is scarcely to be found. Sugar, 1*s.* 8*d.*, equal to English sugar at 11*d.* The natives use sugar at 10*d.*; but it is dirty and bad.

Goat's milk 4*d.* a pint during summer,—half that price in winter; cow's milk is difficult to be had in summer,—in winter it is 3*d.* a pint; Flanders butter 2*s.* 6*d.* per lb.; salted butter, from the Asturias and Galicia, may also be had at 1*s.* 6*d.*; but it is not good.

Vegetables are rather dearer than in England, especially potatoes.

Fruit is always excellent and cheap. A melon, such as cannot be seen either in France or England, costs 5*d.*; these are the Valencia melons, extremely pale, and of the most ex-

quisite flavour. The finest Muscatel grapes are $1\frac{1}{2}d.$ per lb.

I have mentioned in a former chapter, that the bread of Spain is, without exception, excellent; and it is nowhere finer than in Madrid. The finest, is called *pan de Majorca*; but this bread is made partly with milk, and is not fitted for general use; the bread used by the better classes, is the *pan Frances*, very ill named, because it is much superior to any French bread. The lower orders, and many too among the middle classes, use *pan Candeal*, in which there is no leaven, and no salt.

I must not omit the mention of fuel; this is an expensive article in winter to a stranger who is not accustomed to sit without a fire. The American minister told me, that his fuel cost him 20s. per day in the month of August.

There is only one thing in Madrid remarkably cheap; that is, the keep of horses. From the same authority I may state, that the keep of a horse does not exceed 20l. per annum. The usual food of horses is cut straw, and a

little barley; and it appears that they thrive well upon this regimen: but in Spain, horses are lightly worked, no one travelling with his own horses, but invariably with mules hired for the purpose.



P.C. Monumental de la Alhambra y Generalife
CONSEJERÍA DE CULTURA

CHAPTER IX.

STATE OF PARTIES, AND POLITICAL PROSPECTS.

IN dedicating a chapter to the consideration of the state of parties, and the probable political prospects of Spain, I am anxious to avoid the imputation of any assumption of superior knowledge, or exclusive information. My knowledge upon these subjects has no farther claim to superiority than that which arises from its having been gathered upon the spot: this ought, no doubt, to count for something; both because a resident in a country is better situated for judging of the authenticity of information, and is able to avail himself of a greater number of sources; and because, from personal observation, many helps are obtained. During the several months that I remained in

Madrid, my acquaintance lay among men of all parties. With Carlists, Royalists, and Liberals, I was upon terms of equal intimacy; and I never found, among men of any party, the least backwardness in speaking privately the sentiments of their party; or in avowing its views, and speculating upon its prospects. Many have been so candid as to avow themselves hypocrites. Military men in Madrid, and at Barcellona, sworn to support the government, have admitted to me that they were Carlists,—associated in private societies of that party which held their meetings every second night: and employées in Toledo, dependents upon the existing government, who, in that hot-bed of ultraism, found it prudent even to pretend some sympathy with the opinions of the Carlists, have told me in confidence, that they were neither Loyalists nor Carlists, but Liberals. From this it may be gathered, that a person residing in Spain, and unsuspected of any improper object, may, without much difficulty, learn the opinions and views of men of different parties. The conclusions which I may occasionally draw, many may think erroneous. I will only say,

that I am unconscious of being biassed by prejudice; and whatever I set down shall be based as much as possible upon fact and observation.

I left England in the belief that there existed in Spain two great parties,—the Constitution-
alists, and the adherents of the government; the latter party indeed somewhat divided,—and comprising many shades of opinion, ranging from absolutism, to a point somewhere between that and moderation. But this estimate I discovered to be very erroneous. I found three parties in Spain: the Absolutists, there denominated Carlists; the Government party, there called the moderate party; and the Liberals. The most influential of these parties is, beyond all question, the first. Reckoning the total population of Spain, this party is by far the most numerous; it comprises the great mass of the lower orders throughout Spain; and in many parts, almost the whole population,—as in Toledo, the towns and villages of the Castiles, and the provinces of Murcia and Catalonia. It comprises, with few exceptions, the 130,000 friars, and a great majority of the clergy,

and it comprises a considerable proportion of the military, both officers and privates; but chiefly the former. With such components, it is evident that this party does not depend for its power, solely upon its numerical superiority. Every one knows, that there is uncounted wealth in the convents and churches of Spain. I do not speak merely of the wealth in jewels, and golden urns, and images, locked up in Toledo, and Seville, and Murcia, and the Escorial, and elsewhere,—though much of this would, without doubt, be made a ready sacrifice to the necessities of the party; but also of the more available riches, well known to be possessed by many orders of frairs; among others, by the Carthusians, the Dominicans, and Hieronomites. Hundreds of the convents in Spain have no possible way of consuming their revenues—for it is a fact, that the poor orders are invariably the most numerous; and we generally find a very limited fraternity in those convents whose revenues are the largest. In the Carthusian convent, at Granada, there are only nine monks; and the land for more than half a league round, and comprising numerous country houses, and

hamlets, is the property of this convent. In the Convento de los Reyes, in the neighbourhood of Valencia, there are indeed twenty-seven monks; but one of their number admitted to me, that the revenues of the convent exceeded 500,000 reals, (5000*l.* sterling): and in the neighbourhood of Murviedro, (the ancient Saguntum), there is another convent of Carthusians, which owns seven villages, and a tract of land as rich as any in Spain, nearly a league square, and which contains only seven monks.

In place of three of these examples, as many hundreds might be given. The same monk who admitted to me the amount of the revenues of the Convento de los Reyes, said, in reply to my question as to what they did with so much wealth, that "times of need might come;" and there can be little doubt that other friars might make a similar reply. Nor can it be doubted, that many of the reputed poor orders, who live upon charity, have no need of it. The prayers, blessings, and other godly offices of the Franciscans, bear the highest value in the market of superstition; and in those convents in which the

visitor dare not put money into the hands of the friar, I have frequently been reminded, that a certain little golden saint, or silver virgin, accepted the *pecetas* which were laid upon their altars. This cannot be considered a digression, because it explains another source of influence, besides physical strength, possessed by the apostolicals.

It scarcely requires that I should adduce any proof of the fact stated, that the lower orders, and the friars, are attached to the party of Carlists. The present government of Spain is considered by the friars to be guided too much by moderate principles. They perceive that they lose a little ground; and, shut out as they are in a great measure, from commerce with the world, they are ignorant of the pace at which the world moves: and the secret is breaking upon them but slowly, that the strength of governments lies in free institutions. They still fancy that men are to be governed by the scourge and the cowl; and believe that another Philip II. would elevate the fortunes of Spain, and raise up all the props of the Roman Catholic faith. I have myself heard one of the monks in the Escorial

say, that the king was no friend to them : and then, pointing to the urn of Philip, pass an eulogium upon *his* virtues and piety. If any other proof were needed, of the attachment of the friars to the Carlist party, the circumstance mentioned in a former chapter might be stated; that the chief of the Franciscan order was detected in a conspiracy to overturn, or at least to overawe the government. I need say nothing of the lower orders, because, with few exceptions, they and the friars are one.

I have said, that a great proportion of the regular clergy also are Carlists. I know that many are not; because many are intelligent men, who have at all events the acuteness to perceive, that a more despotic government would not secure its permanency; and whose alarm, at the progress of liberalism in the world, is not so great as that of the friars. But the majority of the priesthood are ignorant; and the majority are therefore Carlists. Besides, their interest lies that way—the head of the church in Spain, the Archbishop of Toledo, is the head of the party; the Archbishop of Seville is one of its warmest partisans; and almost all the archbishops and

bishops, hold similar sentiments: the curate, therefore, who envies the luxuries of a canon, must both profess his adherence to that party, and employ his influence in its favour.

To the friars, the priests, and the lower orders, I have added a part of the military, as partizans of the Carlists; I might also include a considerable number of the employées. That such is the fact, I have had many personal proofs, as well as information from the most authentic sources. The reason alleged by those in government employment, whether civil or military, for being favourably disposed towards that party which would rather see Don Carlos than Ferdinand at the head of the government, is, *the indecision of the king's character*. They say that merit is not rewarded; that services are not requited; that promotion is not upon a footing of justice; and that neither in civil nor military service, is there any dependence upon government favour, which shines or is withdrawn by caprice— which favouritism purchases, and slander destroys. All this they ascribe, and probably with justice, to the king's *want of character*: and the idea among them is very general, that

under Don Carlos, a system of greater justice, and impartiality, and decision, would be pursued in every department of the state. I have sometimes wished, when I have heard these good qualities attributed to Don Carlos, that he possessed, along with them, some of those other virtues which Spain requires in a sovereign: there might, in that case, be a more speedy prospect of happiness for Spain.

Such appear to me to be the elements of the party called Carlists,—the strongest in numbers and wealth, and the weakest in intelligence.

Classing the parties according to their numerical strength, I must next mention the party called Liberals; but generally, in England, known by the name of Constitutionalists. If, by this party, be meant those who desire a return to the Constitution of 1820; or who would be satisfied to leave the settlement of the government to the wisdom of an army of refugees,—there is no such party in Spain: but if, by the liberal party, we are to understand those who perceive the vices of the present government, and who dread still more the ascendancy of the Carlists; those who

view with satisfaction the progress of enlightened opinions in politics and in religion, and who desire earnestly that Spain should be gradually assimilated in her institutions, with the other civilized nations of Europe,—then the liberal party comprises the principal intelligence of the country; and subtracting from the population, the lowest orders, the employées, the friars, and the priests, it possesses a great numerical majority. In any other country than Spain, this party would wield an influence to which its numerical strength would not entitle it; but in Spain, the light of intellect spreads but a little way; for it has to struggle with the thick mists of ignorance and superstition; and when we say that the liberal party comprises nearly all the intelligence of the country, it must be remembered, that intelligence is but scantily sprinkled over the face of Spain; and that, therefore, enlightened Spain, and enlightened England, ought to convey very different ideas of numerical strength.

It is a curious fact, that the adherents of the existing government should be the fewest in number; yet, this is certainly the truth. With

the exception of perhaps the majority of the employées, a part of the regular clergy, and the greater part of the army, its friends are very thinly scattered; and its influence scarcely extends beyond the sphere of its actual benefits. Its patronage has been greatly circumscribed since the loss of the Americas; its lucrative appointments are centred in a few; and above all, its power and patronage are held by so uncertain a tenure, that few, excepting those in the actual enjoyment of office, feel any assurance that their interests lie in supporting that which seems to hang together almost by a miracle.

The only security of a despotic government is strength; and this security the Spanish government wants altogether. It has no strength in the affections of the people generally; and even among the military and employées, which are its only strength, there are many disaffected. When the king returned, after the overthrow of the constitution, every measure was adopted that might give a fictitious strength to the government: a clean sweep was made of all the employées, from the highest to the lowest; and whether hold-

ing their offices for life, or at pleasure. These, under the constitution, had been selected from amongst the best educated classes; but all who had been connected with the liberal party being excluded from employment under the succeeding government, the public offices were necessarily filled up with persons of inferior station. Another stroke of policy was intended, in the *distribution* of office: in no country is there so great a division of labour in public employments as in Spain; the duties of an office formerly held by one person, were delegated to three, and the emoluments split in proportion,—by which policy, a greater number of persons were interested in upholding the government.

A third measure of policy I have mentioned in a former chapter; that of remodelling the universities, and seminaries of learning, and putting them under the superintendence of Jesuits: and a fourth, was intended to secure the fidelity and increase the numerical strength of the military. To effect the first of these objects, a new body of guards, in all nearly 20,000 men, was raised, and *officered* by children. The king said, he would not have

a single officer in the guards old enough to understand the meaning of the word constitution; and even now, that several years have elapsed, the officers are, almost without exception, boys.

To protect the government by the numerical strength of military, his majesty invited the organization of a force to be called Royalist Volunteers, to come in place of the national volunteers who existed during the time of the constitution. The term volunteer was a misnomer; because government held out temptations irresistible to the lower classes,—a new suit of clothes, and pay two days in the week, besides some other little gratuities: the consequence was, that a body called Royalist Volunteers, amounting to about 160,000, was speedily embodied. Such were the measures adopted by a government that sought to base itself, not upon the affections of the people, or upon its own merits; but which trusted rather in the zeal of hirelings, the precepts of Jesuits, and the purchased bulwark of bayonets. But these acts of political sagacity have added little to the real strength of the government:

the change of all men in public office, made as many enemies as friends; and the exclusion of so many educated men, created a necessity for the employment of many low and unprincipled men, who by their bad conduct, have helped to lower the government in public opinion. The fetters put upon education offended many,—because the change from a better to a worse plan of education was soon perceived by the heads of families, in the more limited range of knowledge offered to their children; and the establishment of a volunteer force, is well known throughout Spain to have endangered, rather than strengthened the government. That force is composed for the most part of the lowest orders; and it is quite a matter of notoriety, that the great majority of these men are Carlists,—a thing proved indeed by the discovery of the conspiracy, in which they had agreed to take an active part.

With such elements as those which compose the adherents of government, and with so total an absence of that kind of support to which alone an absolute government dare trust, it seems impossible that the existing government can long maintain its authority; and the

probability of its dissolution will appear the greater, by citing a few facts, proving its utter rottenness; its perfect contempt of honour and justice in its dealings with its subjects; and its constant and flagrant acts of oppression. I cannot well separate the examples, because the bad acts of the government are not simply oppression, or injustice; but compounds of oppression, injustice, and weakness. I shall take them as they present themselves to my memory.

While I was in Madrid, a grandee, a favourite at court, whose name I regret I cannot recollect, being deeply in debt, and harassed by his creditors, and unwilling, although extremely wealthy, to limit the number of his enjoyments, went to the king and laid the case before his royal master; who, sympathizing in the pecuniary distress of the noble, exercised the prerogative of a king who is above law, by immediately presenting him with a royal order, by which he was secured in the undisturbed possession of his revenues for ten years,—his creditors being interdicted during that time from making any demand upon their debtor.

The grandee called his creditors together; and when they supposed they were about to be paid, he produced the royal order, against which there was no appeal. No act of oppression could be more base than this; it was a total suspension of law, exercised without reason; a royal license to commit robbery; and of the worst kind, the robbery of the poor by the rich. It is more than probable, however, that before the lapse of ten years, the signature of Ferdinand VII. will have ceased to inspire fear, or exact obedience.

The following circumstance I know to be true. The Duke of Liria (Berwick) having got into difficulties, put himself under, or was put under *secrésto* (sequestration), and was allowed 10,000*l.* per annum from his revenues. It so happened that the duke had an attack of gout, and that he was obliged in consequence to absent himself a few weeks from court. One evening, while he was sitting at home, a letter was delivered to him, sealed with the royal seal; and, upon opening the letter, he found it to be an order of the king, that he should pay 2500*l.* of his income yearly to his grandmother in Paris. Thus, without process,

without cause, without any previous intimation made to the Duke of Berwick, without any opportunity being given to him of objecting to this inroad upon his property, he was deprived, by a dash of the king's pen, of 2500*l.* per annum. This was accomplished by the intrigue of the duke's grandmother. The sequel to the story, by which it will be seen that the duke regained his money, does not in any respect alter the act of tyranny that deprived him of it; but only exemplifies the indecision of the king's character. The duchess, who happened to be a spirited woman, and who knew the character of the king, immediately ordered her coach, drove to the palace, asked an audience, saw the king, and returned in less than an hour with the revocation of the order in her hand.

While at Seville, I learned some very gross instances of injustice practised by the government in its dealings with its subjects. My authority could not be more authentic, because my informant—an old and highly respectable merchant—was himself the person who had suffered. A debt of 1600*l.* was due to him by government, upon a contract for supplying

cartridge boxes ; this debt had been some years due, and he had applied for payment often, and in vain. At length, having some other business in Madrid, he resolved to attempt the recovery of the debt, by preferring his claim in the proper quarter. Day after day, he went to the minister ; sometimes he was denied admittance,—sometimes he saw the minister, and was always treated by him with the utmost rudeness : this was his first transaction with government, and he had yet to learn its way of doing business. One day, when he was leaving the minister, and slowly passing towards the stair, a reverend gentleman touched his sleeve, and begged to know what was the cause of his frequent visits to the minister : the merchant told him his business. “ And do you expect to receive payment of the debt ? ” demanded the priest. “ I despair of it,” replied the merchant. “ Then,” resumed the priest, “ you would probably sacrifice a small part to obtain the rest ; ” and upon the merchant admitting that he would gladly do this,—“ Come,” said the priest, “ to-morrow early, and I’ll undertake that you shall have your money ! ” The merchant kept

his appointment; the priest was waiting—the merchant never saw the minister; and in less than half an hour, the priest put into his hands an order for 1200%, upon the treasury at Seville; the remaining 400% being the perquisite of the minister and his emissary:—yet even after this, it was necessary to sacrifice another 100%; before payment of the order could be obtained at Seville. All this is according to usual practice: no settlement of any government account can be obtained without making a large sacrifice; sometimes as much as a third, or even a half. The system of bribery is universal, from the minister to the lowest official: sometimes the individual is robbed, sometimes the treasury. If the transaction lie between the government and an individual, the minister and his go-between are the gainers, and the contractor is robbed. If the affair lie between individuals and employées—as officers of the customs—a false return of duties is made to government; the merchant and the employée pocket the difference; and the government is robbed: this is a regular part of the settlement of every custom-house transaction. At Malaga, I learnt a curious instance of this, adding another to

the many proofs of a weak and disorganized government. All vessels chartered from Gibraltar for Malta, Corfu, or any foreign port in the Mediterranean, but carrying part cargo for Malaga, are obliged, while they remain at Malaga, to deposit all goods *in transitu* in the custom-house, as a preventive against smuggling. Such vessels are well known to be freighted with English goods, or with tobacco, or with other goods either prohibited, or upon which high duties are payable: in fact, the vessel is a smuggler,—and how is this matter arranged? The captain deposits a hundred bales of goods in the custom-house, being the whole of the goods entered for the foreign port; and when the vessel leaves the port, the same number of bales must be shipped,—and so they are; but during their deposit in the custom-house, they have suffered a wonderful diminution in bulk. Bales which measured a yard square, are reduced to the size of foot-balls; the bales, such as they are, are re-shipped;—the vessel has disburdened herself of her contraband cargo, and in place of proceeding to Malta, returns to Gibraltar. I relate this, not of course as an example of

government oppression or injustice, but as a proof of the lax and unhinged state of the government, and of the total want of integrity that pervades every department of the public service: and before recurring to other instances of government oppression or injustice, let me mention another incident, proving that the same system extends even to the army. A regiment of cavalry arrived at Granada sometime last spring; and the soldiers being in want of new spurs, the colonel sent for a tradesman, and told him what he wanted. The tradesman named a certain price: "No," said the colonel, "you must let me have them at half that price;" the tradesman agreed, promising only that the spurs would not last a week. This was of no importance to the colonel; the spurs were delivered; the account was made out at *the price first demanded*, and being presented to the government office, the money was paid; one half of which went to the blacksmith, and the other into the pocket of the colonel.

The following case of extreme hardship was related to me by an English merchant at Seville, a man once extremely wealthy, but

who has suffered irreparable losses from the unjust acts of the government. He entered into a contract with government to supply the whole accoutrements for 12,000 cavalry. An order so extensive required great outlay, and constant attention. The accoutrements were completed; and one half, according to the contract, delivered; and when the time nearly approached for the delivery of the remaining quantity, an intimation was received, that no more could be taken, because, to please the people of Madrid, it was necessary to employ the workmen of the capital. Not only was there no indemnification made for the breach of the contract, by which goods to the value of 36,000*l.* were thrown upon the merchant's hands; but the price of the delivered goods is to this hour unpaid. Four years have now elapsed, and he has no expectation of ever receiving one farthing; the debt being too large to be adjusted by the sacrifice of a part.

While I was at Seville, considerable discontent was produced by a most unjust act of the government. All arrears of taxes due upon houses for the past thirty years, were claimed

from the actual proprietor: the consequence of which was, that upon the mere shewing of the government officer, proprietors were forced to pay arrears for a period in which the house was in other hands, and even in many cases, before the actual proprietors were born!

But more flagrant, at least more violent, acts of injustice and oppression are sometimes committed. After the return of the king, between two and three hundred persons who had served in the national volunteers during the constitution, were seized in Barcellona, and shipped to Ceuta,—the Spanish Botany Bay,—where they now remain. Their crime was said to be, unadvised talk in the coffee houses; but this was never ascertained, because no form of trial was gone through; and three years have not elapsed, since a man was hanged at Barcellona, without any one knowing what crime he had committed.

The truest proofs of a good government, are just laws; and the best evidence of a well organized government, is to be found in their strict execution. Judging the Spanish government by these tests, it will appear the worst and weakest government that ever held

together. Justice of no kind, has any existence; there is the most lamentable insecurity of person and property: redress is never certain, because both judgment, and execution of the laws, are left to men so inadequately paid, that they must depend for their subsistence upon bribery. Nothing is so difficult as to bring a man to trial who has any thing in his purse, except to bring him to execution; this, unless in Madrid, and in Catalonia, where the Conde de España is captain-general, is impossible; for money will always buy indemnity. Every thing in Spain connected with the following out of the laws, is in the hands of the *escrivanos*; these are the friends of all bad men: for whatever be the action a man may commit, or meditate, he has only to confide in the *escrivano*, and pay for his protection.

The following remarkable fact, I had from the lips of an eye-witness, a highly respectable American merchant, of Malaga. One day last winter, two butchers quarrelled in the market-place, and got to high words; and one of them, according to the usual practice in such cases, put his hand under his girdle, and

half drew forth his knife. All the while, an *escrivano*, of known talent in his profession—a man who never allowed any one who confided in him, to be either tried or executed, stood close by. While the man still but half shewed his knife, as if uncertain whether to use it or no, the *escrivano* continued to jog him on the elbow: “*Da le,*” (give it him), said the lawyer, “*aqui estoy yo ;*” (don’t you see that I am here, so that no harm can come to you). The butcher, however, had not been sufficiently roused, for he put up his knife; and the *escrivano*, turning to him with a look of contempt, said, “*Alma miserable!*” (mean-spirited creature), “and so, for the sake of 400 or 500 reals, you would not revenge yourself upon your enemy.”

Before concluding these examples of a bad, weak, and tyrannical government, I cannot refrain from mentioning the case of a man, who has been in prison ever since the evacuation of Spain by the French army; and who has still many years of punishment before him.

Shortly after the Duke D’Angouleme took possession of Barcellona, the inhabitants were one morning awoke by the ringing of bells,

and other tokens of rejoicing: the cause of this was soon announced to be, that the Virgin of *Monte Serrate*, an image of silver or wood,—I forget which,—had come to Barcellona, of her own free will, probably considering herself more secure there, than in the convent of *Montserrat*; and about a year afterwards, when it became evident that the French intended no outrage upon the convent, it was given out that the virgin had signified her intention to return; but it was determined, upon this occasion, that she should not be allowed to return by herself, but that she should be carried with great pomp. A Catalonian peasant, who stood in the line of procession, perhaps with better eye-sight—perhaps with less faith, than his neighbours,—unfortunately expressed aloud, the thought that passed through his mind: “She’s only made of wood,” said he;—and for this offence, he was arrested, tried, and condemned to ten years’ imprisonment in the citadel!

These various facts will suffice, I think, as proofs of that which I intended they should illustrate: the despotism and the weakness of the Spanish government—the total want of

integrity that characterizes all its dealings—and its absolute inefficiency to execute the laws, either for its own protection, or for the redress of others.

Such being the condition of the Spanish government, we are naturally led to ask ourselves, "What are its prospects?" Is it to be expected that a government, without one element either of virtue or of strength—without the physical strength that may long support a bad government—and without the moral strength of virtue, will be able long to maintain itself? One naturally answers,—“No,” the thing cannot be; the whole system requires ploughing up, and it is impossible that there should not be a change, and that speedily!! But the question is, what change? After the French revolution broke out, a change of government in Spain was generally expected throughout both France and England; but the expectations upon this subject were certainly grounded upon an erroneous notion of the state of public feeling in Spain. I have no party to serve in giving my opinion; it is formed, I think, without prejudice, upon what I have seen and heard while in the country;

and I feel a confident persuasion, that the change hoped for by every friend of mankind, is still at a distance; and that the present government must yield to the *strongest* of the two parties that seek its downfall. Spain, I believe, has yet to pass through a fiery trial, before her days of freedom and happiness arrive: the change first to be expected, is one from despotism and weakness to greater despotism and greater strength: and this will be a new reign of terror. I am not stating my own opinion merely, but the opinion of the most thinking and best informed classes in Spain—liberals, as well as Carlists and royalists. With many, it is a miracle that the party of Carlists have not, long ere now, obtained the upper hand; a fact only to be accounted for, from the uncertainty that prevails as to the sentiments of the army. I recollect reading, in one of the French or English newspapers, a statement, that about the time the constitutionalists prepared to enter Spain, the minister sent for the different commanding officers of the guards stationed in Madrid, and demanded of them whether they could answer for their respective regi-

ments; and that the reply was, they could answer for themselves only: this statement was true, but the interpretation put upon the answer was erroneous. The government had at that time greater fears of the Carlists than of the Constitutionals; and the meaning of the officers, when they said they could answer only for themselves, was not—according to the interpretation annexed to the statement—that the troops were supposed to be of liberal sentiments, but that it was feared they might be attached to the Carlists. The conspiracy for elevating that party,—detected during the autumn,—cannot be supposed to have crushed it. I know that after that period, meetings of its partizans were regularly held; the intrigues of the clergy still continued in active operation; and subsequently to that period, the birth of a princess left the male succession open to the sons of Don Carlos.

That the probabilities of a change to greater in place of to less despotism, may be more obvious, not only the strength and influence of parties must be looked to, but also the peculiarities of Spanish character. Viewing

the present state of Spain, there appears to exist a necessity for a more enlightened government; and one with difficulty persuades himself of the probability of a revolution which would pull down one despotic government to raise another more despotic in its place. But an Englishman would judge very erroneously of the prospects of Spain, who should measure Spanish feeling by his own; and considering what the people of England would do under similar circumstances, conclude that Spain will do likewise. The Spanish government will fall by its weakness, rather than by its vices; it is the prospect of a stronger, not of a more virtuous government, that incites the exertions of the Carlists. The mass of the population of Spain take little heed of the vices of the government, and are entirely indifferent about political privileges. The Basque provinces, which are the most enlightened, have little to complain of; for they enjoy a multitude of privileges and exemptions which are well defined, and jealously maintained: and as for the Spaniard of the southern provinces,—give him his shade in summer, and his sunshine in winter; his to-

bacco, his melon, his dates, his bread, and his wine; give him a hole to creep into, and put him within sound of a convent bell, and he asks no more: or if you rise a degree or two in society, and speak of the respectable peasant, then give to him his embroidered jacket, his tasseled hat, his guitar, and his *maja*, (sweetheart, in the dialect of Andalusia), and it is matter of indifference to him, whether Spain be ruled by a Caligula or a Titus.

The love of ease and pleasure, and the proneness to indolence that distinguish the character of the Spaniard, especially in the provinces south of Castile; and his total ignorance of the uses and nature of political freedom, will yet, for many years, prove a barrier to the progress of free institutions in the Peninsula. It is true that this contentedness with his condition,—this unripeness for political freedom,—this ignorance of the claims of his species, ought not to be alleged as any reason against the attempt to force free institutions upon him. It is that very ignorance, that unripeness, that false contentedness, that hasten the necessity for revolution; because instruction,

without which no country can be rendered fit for the enjoyment of political rights, could never carry its light to the people, under a government like that of Spain.

A series of attempts to establish liberal institutions in Spain may be necessary, before it be found possible to sustain them; but I believe that every new attempt will be attended with fewer obstacles. The most unsuccessful struggle against despotism, must produce good effects: accordingly, I do not agree in opinion with those who contend, that the movements of 1812 and 1820, retrograded the cause of liberty. It is certain, indeed, that the Spanish liberals then attempted impossibilities; they based the constitution upon principles of liberty, which Spain, nursed so long in despotism, was unable to support; yet the glimpse which Spain then caught of the light of freedom,—the knowledge that was conveyed through the medium of a free press to every part of the kingdom, and especially to all ranks in the metropolis,—and the unrestrained interchange of sentiment, opened the eyes of many, and prepared all, for a future and wiser attempt. Such an attempt may

yet be at some distance ; a more despotic, but a more vigorous government, may be able to repress, for some years, the declaration of principles hostile to those by which it is maintained: but opinion will advance nevertheless ; and the epoch will certainly arrive in the history of Spain,—as it must in all countries in which government stands still,—when men's opinions, which change, clash with institutions which change not.

The attempt upon the Spanish frontier which followed the revolution in France, would scarcely deserve notice, but for the ignorance which it shewed of the state of public feeling in Spain. I was then in Madrid; and I think I may venture to say, that this movement created less sensation in Spain than in any other country in Europe. An attempt far better organized, could not at that time have met with any success. The plans of the Carlists were then advancing; and the party was becoming every day more a subject of embarrassment and alarm to the government; but the views of that party were a sufficient security against the designs of the other, whose ascendancy would at once have

annihilated the hopes of the Carlists. It was therefore sufficiently obvious, that if the aspect of things on the frontier became formidable, the interest of the Carlists would lie in strengthening the hands of government. But all the well-informed classes, of whatever party, looked upon the attempt as ill advised, and certain of failure. I conversed at that time with many persons of liberal sentiments, who, with scarcely an exception, deprecated the attempt as rash and useless; and expressed deep regret that so many unfortunate men should expose themselves to the merciless policy of the government. It was well known, that both the Basque Provinces and Catalonia,—the two points at which the entry was made,—were to be depended upon for their loyalty, or their ultraism—sentiments alike hostile to the liberals. The Basque Provinces, which enjoy peculiar privileges, were the least interested in the liberal cause; and Catalonia, one of the strong-holds of the Carlists, was governed by the *Conde de España*, whose great experience, staunch loyalty, and decided character, are always considered a guarantee for the tranquillity of Catalonia. It was never

contemplated by the Spanish Government, to meet the attempt by any other weapon than force ; and even if the strength of the Constitutionalists had been far more formidable, and their success far more probable, conciliatory measures would have been impossible ; it is perfectly understood that any act of the government savouring of liberalism, would at once be sealing it over to the power of the Carlists.

The result was as all had anticipated : no indication of favourable feeling, on the part of the peasantry, attended the movements of the invading force ; and without this, it was impossible that it could maintain itself. The events that took place upon the frontier, were probably better known in England than in Spain : at all events, it does not fall in with my object to enter into a detail of them.

CHAPTER X.

THE ESCURIAL—ST. ILDEFONSO—SEGOVIA.

Journey from Madrid; First View of the Escorial; Philip II.; Situation of the Escorial; the Church; Lucas Jordan; the Relics; the Santa Forma; the Sacristy and its Pictures; a Reverie; the Hall of Recreation; the Library; the Tomb of the Kings; the Manuscript Library; Ignorance and Idleness of the Monks, and Anecdotes; Manner of Life among the Monks; the Palace; Particulars of the Extent and Cost of the Escorial; Pedestrian Journey across the Sierra Guaderama to St. Ildefonso; the Palace, Waters, and Garden of La Granja; Road to Segovia; its Remains, and Present Condition; Expensiveness of Royal Honours; Return to Madrid.

BEFORE leaving Castile for Andalusia, I made two excursions, to objects well deserving a visit,—the Escorial and Toledo. To the former of these, I shall dedicate the present chapter.

Having hired a mule and a guide, I left Madrid one charming morning, before day-break; and passing out of the city by the gate de San Vicente, I proceeded up the bank of the river Manzanares along a good road, bordered on both sides by poplars and willows. From this road, the palace is a striking and beautiful object; and the sun rising shortly after I had passed the gate, its blaze reflected from the innumerable windows, produced a magnificent and almost magical effect. A league from the city, the road, crossing the river, leaves the stripe of scanty herbage that borders it, and enters upon the wide arid country, that extends all the way to the foot of the Sierra Guaderrama. Travelling in any direction from Madrid, there is little to narrate; the country is wholly devoid of interest; there is scarcely any population; and no travellers are seen on the road, to relieve its monotony, or attract the attention.

During four leagues, the road continues to ascend almost imperceptibly, and then climbs the first of those ridges, that are connected with the outposts of the Sierra Guaderrama. From the top of the ridge, about four leagues

and a half from Madrid, the Escorial is first seen reposing at the foot of the dark mountain that forms its back ground; and although still fourteen miles distant, it appears in all that colossal magnitude that has helped to earn for it the reputation of being the ninth wonder of the world. Between this point and the village of San Lorenzo, there is nothing to interest, excepting the constant view of the Escorial, increasing in extent, rising in elevation, and growing in magnificence, as the summit of every succeeding ridge discloses a nearer view of it. After a ride of seven hours and a half, I arrived in front of the Escorial a little after mid-day; and dismissing my mule, I immediately presented myself at the gate with my credentials. These were, a letter from the Marquesa de Valleverde, to El muy Rev. Padre Buendia; and another from the Saxon minister, to the Librarian to the Grand Duke of Hesse Darmstadt, M. Feder, who had been for several months resident in the Escorial, employed in collating some classical works. The monks being then at dinner, I declined interrupting the enjoyment of the Father Buendia, and was ushered into a small

apartment in one of the angles opposite to the Sierra, where I remained about a quarter of an hour, while the monks continued their repast.

Most persons know that the Escorial was erected by that renowned monarch, Philip II., —renowned for his vices, his bigotry, and his ambition. The reasons assigned by Philip for the erection of this building are three-fold :—as a token of gratitude to God, on account of the victory gained over the French at St. Quintin ; as an act of devotion towards the holy martyr San Lorenzo ; and in fulfilment of the wish expressed in the last will of Charles V., that a sepulchre should be erected wherein to deposit the bones of himself and the empress, the parents of Philip II. Another, and less ostensible reason assigned by this religious monarch, was that he might be able to retire at times from the turmoil of the court ; and in the seclusion of a royal monastery, profit by the lessons of holy men, and meditate upon the instability of worldly grandeur : and Philip shewed in his practice the apparent sincerity of this motive ; for he was wont often to be an inmate of the Escorial ; and traits of his de-

votion and humility are yet related within its walls.

The situation chosen for the Escorial accords well with the gloomy character of its royal founder. There is no town or city nearer to it than Madrid, which is thirty-four miles distant; a wild and deserted country forms its horizon; and the dark defiles and the brown ridges of the *Sierra Guaderrama* are its cradle. In the building itself, Philip royally acquitted himself of his vows; for a structure so stupendous in its dimensions, or so surpassing in its internal riches, is nowhere to be found. The building was begun in the year 1563, under the direction of Juan Bautista de Toledo, and finished in 1584; Juan de Herrera presiding over the work during several years preceding its completion.

My meditations were interrupted by the welcome entrance of Father Buendia, whom I found an agreeable and rather intelligent man, although a great worshipper of the memory of Philip II. I was first conducted into the church of the monastery, which certainly exceeds in richness and magnificence any thing that I had previously imagined. It is quite

impossible to enter into minute descriptions of all that composes this magnificence: the riches of Spain, and her ancient colonies, are exhausted in the materials;—marbles, porphyries, jaspers, of infinite variety, and of the most extraordinary beauty,—gold, silver, and precious stones; and the splendid effect of the whole is not lessened by a nearer inspection; there is no deception, no glitter,—all is real. The whole of the altar-piece in the Capilla Mayor, upwards of ninety feet high and fifty broad, is one mass of jasper, porphyry, marble, and bronze gilded; the eighteen pillars that adorn it, each eighteen feet high, are of deep red and green jasper, and the intervals are of porphyry and marble of the most exquisite polish, and the greatest variety of colour. It is, in fact, impossible to turn the eye in any direction in which it does not rest upon the rarest and richest treasures of nature, or the most excellent works of art; for if it be withdrawn from the magnificence below, by the splendour of the ceiling above, it discovers those admirable frescos of Lucas Jordan, which have earned for him the character of a second Angelo. It would be tedious to

B.C. Monumental de la Alcañala y Generalife
CONSEJERIA DE CULTURA
JUNTA DE ANDALUCIA

Jordan

ordans
was born
in 1590
- Lucas
ordans
in 1632

enlarge upon the subject of Jordan's frescos; they are too numerous indeed to be described within the limits of a chapter; but they comprise, it may be said, the whole history of the Christian Religion, beginning from the Promises, and are excelled only by the works of Angelo. The battle of St. Quintin, which ornaments the ceiling of the great stair-case, is considered to be one of the most excellent of Jordan's frescos.

Lucas Jordan was born at Naples in the year 1632. His father chanced to live near Españáletto, who was then in Italy; and Jordan, from infancy, was constantly in his neighbour's workshop. At nine years old, he is said to have made great progress; and at fourteen he ran away from his father's house, and went to Rome, where, it is said, his father following him, found him in the Vatican copying Michael Angelo's Last Judgment. At Rome he was the disciple of Pietro de Cortona; and he afterwards visited Florence, Bologna, Parma, and Venice, where he improved himself upon the style of Paul Veronese. Subsequently he went to Rome; but unable to forget Veronese, he again returned to Venice, where he re-

mained until called to Florence, in 1657, to paint the cupola of the Capilla Corsini in the church of Carmine. He was afterwards invited to Spain by Charles II., and arrived in Madrid in 1692; and from that time until his death, his genius was employed in enriching the palaces and convents of Spain, particularly the Escorial.

Having satisfied my curiosity with the church, and the frescos, I wished Father Buendia to conduct me to the sacristy, where are to be seen those glorious creations of the pencil, which have added the charm of beauty, to the grandeur and magnificence of the Escorial. But my conductor led me first to the relicary, whose contents were perhaps more valuable in his eyes than those of the sacristy. In this relicary, there were five hundred and fifteen vases before the invasion of the French; but their number is now reduced to four hundred and twenty-two. These vases are of gold, silver, bronze gilded, and valuable wood; many of them thickly studded with precious stones: and upwards of eighty of the richest of these vases still remain. But the French, more covetous of the gold and silver than of the

relics, made sad confusion of the latter; for not caring to burden themselves with bones, and wood, and dirty garments, they emptied the little gold and silver vases upon the floor,—irreligiously mingling in one heap, relics of entirely different value. The labels indicating the relics having been upon the vases, the bones, &c. were without any distinguishing mark; so that it was impossible to discriminate between an arm of St. Anthony, and the arm of St. Teresa,—or to know a bit of the true cross, from a piece of only a martyr's cross,—or a garment of the Virgin Sin Pecada, from one of only the Virgin of Rosalio: and as for the smaller relics,—parings of nails, hair, &c. many were irrecoverably lost. But with all this confusion, and all these losses, the Escorial is still rich in relics. Several pieces of the true cross yet remain; a bit of the rope that bound Christ; two thorns of the crown; a piece of the sponge that was dipped in vinegar; parts of His garments, and a fragment of the manger in which he was laid. Making every allowance for bigotry and excess of ill-directed faith, I cannot comprehend the feeling that attaches holiness to some of these

relics: it is impossible to understand what kind of sacredness that is, which belongs to articles that have been the instruments of insult to the Divine Being. Besides these relics of our Saviour, there are several parts of the garments of the Virgin; there are ten entire skeletons of saints and martyrs; the body of one of the innocents, massacred by command of Herod; and upwards of a hundred heads of saints, martyrs, and holy men; besides numerous other bones still distinguishable.

But the peculiar glory of the Escorial, and its most wondrous relic, is the Santa Forma, as it is called; in reality, "the wafer," in which the Deity has been pleased to manifest himself in three streaks of blood; thus proving the doctrine of transubstantiation. This relic has been deemed worthy of a chapel and an altar to itself. These are of extraordinary beauty and richness; and adorned with the choicest workmanship: jaspers, marble, and silver are the materials; and *bas reliefs*, in white marble, relate the history of the Santa Forma; which is shortly this. It was origin-

ally in the cathedral church of Gorcum in Holland, and certain heretics (Zuinglianos) entering the church, took this consecrated host, threw it on the ground, trod upon the it, and cracked it in three places. God, to shew his divine displeasure, and at the same time, as a consolation to the christians, manifested himself in three streaks of blood, which appeared at each of the cracks. One of the heretics, struck with the miracle, and repenting of his crime, lifted the Santa Forma from the ground, and deposited it, along with a record of the miracle, in a neighbouring convent of Franciscans, who kept and venerated it long; the delinquent, who abjured his heresy, and who had taken the habit, being one of their number. From this convent it was translated to Vienna, and then to Prague; and there its peregrinations terminated: for Philip II. being a better Catholic than the Emperor Rodolph, prevailed upon the latter to part with it, and deposited it in the Escurial, where it has ever since remained. It had a narrow escape from being again trodden upon, during the French invasion: upon the approach of the enemy it was hastily snatched

from the sacred depositary, and unthinkingly hid in a wine butt, where it is said to have acquired some new, and less miraculous stains: and after the departure of the French, a solemn festival was proclaimed on the 14th of October, 1814; upon which occasion, his present majesty, assisted by all his court, and by half the friars of Castile, rescued the Santa Forma from its inglorious concealment, and deposited it again in the chapel which the piety of Charles II. had erected for it. The Santa Forma is not shewn to heretics; but its history is related: and it was evident, by the manner of the friar who related it to me, that he placed implicit belief in the miraculous stains.

Besides the general relicary and the peculiar chapel for the Santa Forma, there is another smaller relicary, called the Camarin, into which Father Buendia conducted me. Here I was shewn an earthen pitcher, one of those which contained the water that Jesus turned into wine; and affixed to the pitcher, there is a writing, narrating the manner in which the vessel found its way into the Escorial. I was also shewn three caps of Pope Pius V.; and a

stone which was taken from his Holiness' bladder; besides several manuscripts written by the hand of St. Teresa, and St. Augustin; and the ink-horn of the former saint.

I might still have been gratified by the sight of more relics; but I was anxious to visit the sacristy, which contains relics of another kind. The sacristy itself, in its walls, roof, and floor, equals in beauty, any part of the Escorial; but the beauty of jaspers and precious stones, and the excellent workmanship of many rare and beautiful woods, are unheeded, where attractions are to be found so far excelling them. It is in the sacristy of the Escorial, where the choicest works of the most illustrious painters of the great schools are preserved; and of these we may say, what can rarely be said of any collection, that among the forty-two pictures that adorn the sacristy, there is not one that is not a *chef d'œuvre*. Among these, there are three of Raphael, one of them known all over the world by the name of La Perla; two of Leonardo da Vinci; six of Titian, and many of Tintoretto, Guido, Veronese, and other eminent masters. La Perla represents the Virgin embracing the infant

Jesus, with her right arm round his body, while he rests his feet upon her knee; the Virgin's left hand lies upon the shoulder of Saint Anne, who kneels at her daughter's side; her elbow resting upon her knee, and her head supported by her hand. The child, St. John, offers fruits to the infant Christ in his little garment of camel-skin; and Jesus accepting them, turns at the same time his smiling face towards his mother, who is looking at St. John. Such is the subject of *La Perla*, a picture that would have placed Raphael where he now stands among the illustrious dead, even if he had never painted the *Transfiguration*,—any critique upon a painting of Raphael would be impertinent.

While I was occupied with the treasures of the sacristy, a bell rang for prayers; and as it was contrary to the rules of the monastery to leave the door of the sacristy open, I was locked in, while Father Buendia went to his devotions. This was precisely the most agreeable thing that could have happened: a large chair, which looked as old as the days of Philip II., stood below the altar of the *Santa Forma*; and drawing it into the middle of the sacristy, and sitting down, I spent the next half-hour

luxuriously; not as might have been imagined, in admiration of the immortal works around me; but in a waking dream, that carried me away from the Escorial, and back to the days of boyhood, when throwing aside my Horace, I used to seize an old book, which I have never seen since then, called "Swinnburne's Travels," and devour the descriptions of the Escorial; its immensity, its riches, its monks, its tomb of the kings,—not its pictures, for I was then ignorant of even the name of Raphael,—but this knowledge came later, and all was blended together in this delicious reverie, which was in fact a vision of the Escorial, as imagination had pictured it in bygone days. But the great key, entering the door, annihilated twenty years, and brought me where I was, seated in the great chair in the sacristy of the Escorial; and after another glance at the pictures, I followed Father Buendia to the old church and the cloister; but in passing to these, we entered the Hall of Recreation, or as it is called, La Sala Prioral. Here the monks assemble at certain hours, to converse, and enjoy each other's society; and for this purpose, they