

An interior tower, rather more than twenty feet square, runs up the whole height of the Moorish portion of the building; between which and the external walls an easy ascent is contrived on an inclined plane. The necessity of introducing light throughout the ascent accounts for the different elevation of the windows and ornaments of the different sides; but the architect has so managed this difficulty, that no bad effect is produced in the external view. At the lower part of the tower the ascent is sufficiently wide to admit of the passage of two men on horseback abreast; but it becomes narrower as it approaches the summit. Queen Christina is said to have been drawn up in a small carriage. The walls, both of the inner and outer tower, increase in thickness as they rise, and as the ascending plane decreases in width: a plan which appears opposed to the principle usually adopted by modern architects.

It is known that Geber was the architect of the Giralda, but no certainty exists respecting its date. The Spanish antiquarian Don Rodrigo Caro supposes it to have been erected during the reign of Benabet Almucamus, King of Seville, shortly before the appearance in Spain of the Almoravides; but this is no more than a conjecture, founded on the supposed wealth of that King, who possessed larger states

than his successors, and who paid no tribute to the sovereigns of Castile.

Immediately over the highest story of the Moorish tower is the belfry. The bells are suspended on the centre of revolving beams, which traverse the open arches of the four faces of the tower. They are consequently in full view, as they throw their somersets and send forth their lively clatter on a *dia de fiesta*.

Their effect is very original, and as unlike as possible to the monotonous and melancholy cadence of an English peal. None of them are deep-toned nor solemn, but all high and sharp: so that being let loose in merry disorder, and without tune, they somehow appear to harmonize with the brilliant skies, just as the descending ding-dong in England suits the gloom of the northern heavens. Leave Seville, and never shall their tones steal on your memory without your being transported into a blaze of bright sunshine

In Spain the houses of the grandees are not called palaces, as those of the same rank in Italy are usually termed. There is not even an intermediate term, such as mansion,—still less the hall—abbey, or castle. They have the last, but only applied in cases in which it is correctly and legitimately applicable. The Arab expression *alcazar*, composed of the article

al and *cazar*, is so like the Spanish *la casa* (the house), that, not having at hand a professor of Arabic to consult, I will risk the assertion that it bore the same meaning; notwithstanding the opinion of several French writers who translate it *château*. Chenier, author of the history of Morocco, derives it from the word Caissar, which he considers synonymous with Cæsar: but this derivation appears to admit of much doubt, as the word would signify the Emperor, instead of his residence. Supposing it to signify the house, it must no doubt have meant the principal, or royal house. At present the two words are admitted into the Spanish language as one, which is applied indiscriminately to royal town-residences, whether castles or not, as well as the term *palacio*. But a private residence of whatever extent is modestly termed a house.

In this instance, as in many others, the proud contempt of high-sounding phraseology is common to Spain and England, where some of the most palace-like habitations are called Wentworth House, Hatfield House, Burleigh House: the very porters' lodges being sometimes such edifices as would claim the title of *château* in some other countries. But this same haughty modesty is rather individual than collective, and does not prevail as applied to towns and cities. In public acts and addresses, and even in the

most homely precautionary warnings placarded at the corners of streets or promenades, the form used is,—“The constitutional Alcalde of this heroic and very invincible town of Madrid, or Seville, forbids, or orders, &c;” and still more splendid epithets are found for the nation in general.

I don't know whether it has occurred to you that this progressive dereliction of consistency is universal in human nature, although it assumes a variety of forms. In the present instance modesty commences at home, as they say charity should.

By the way, if charity should commence at home, together with the other affections of the heart, such as patriotism, then did the first Brutus make a mistake. If, on the contrary, his merit was great in sacrificing his son to his nation, it follows, that, in causing his entire nation to be butchered the first time they were guilty of any encroachment on the rights of the rest of the world, his glory would have increased in the ratio of one to some millions.

He either acted on a principle of justice, or preferred the applause of his compatriots to the affection of his son. If, therefore, an opportunity was ever afforded him of doing the world the above-mentioned act of justice at the expense of his countrymen, and he abstained from it,—it being impossible to suppose a Roman republican capable of a dereliction

of principle—it is clear that he preferred the applause of his nation to that of the rest of the world; and all becomes a question of taste. But what, you exclaim, has the first or any other Brutus to do with Pilate's house, the description of which is preceded by this long introduction? And was not his murder of his son benevolence itself, compared to the infliction of these digressions on your patience?

The Casa de Palatos is a palace belonging to the Duke of Medina Coeli. One of his ancestors is said to have built it in exact imitation of Pontius Pilate's palace in Jerusalem, and to have obtained possession of a large quantity of the ornaments and portable furniture belonging to the ancient building, which, on the completion of his edifice at Seville, he established, each object in the place corresponding to that which it originally occupied.

A lofty wall, filling the side of the small square, called the Plaza de Pilatos, and surmounted by a balustrade, forms the outer enclosure of the palace. You enter through a large plain arched doorway, and pass through a court, containing the porter's house, and other out-buildings devoid of ornament. A small door on the left leads from this enclosure to the principal court. Here you might imagine yourself still in the Alcazar. The ornament is in the same style; only the arcades are inferior in light-

ness and beauty. It contains, however, a fountain very superior to that of the principal court of the Alcazar.

At the four angles are colossal statues of white marble, representing deities of the Grecian mythology. They are antique, and of Roman origin. Under the arcades a series of busts of the Roman emperors, are placed round the walls; the greater part of them are also antique. On one side of this court is the chapel, very small, and entirely covered with Arabesque ornament. At one side is placed erect against the wall a black cross, said to be a facsimile imitation of that actually carried by our Saviour, which occupied a similar situation in the palace at Jerusalem. Its length is about seven feet, and the thickness of the wood about four inches by two. Opposite to the cross is a Madonna by Raffaele. As no light enters the chapel, excepting through a small door, and that placed under the arcades, and the picture is hung at a considerable height, it can only be examined by the aid of a ladder, which is kept near it, and then only very imperfectly. At the time the chapel was habitually used, it probably contained candles always burning.

The great staircase is very ornamental and leads to several handsome suites of rooms. There is a colonnade on one side of the garden, under which

lies a valuable collection of antique busts, columns, capitals, and fragments of all sorts, "in most admired disorder." The proprietor never visits this residence, and every part of it is in a very neglected state.

Seville lays claim to no less a founder than Hercules. A magnificent temple dedicated to him is said to have existed on the spot at present occupied by the parish church of San Nicholas. Near it a statue of the demigod has been discovered, together with six columns, four of which are sunk so deeply in the earth that they cannot be brought to light. The other two are placed on lofty pedestals, and adorn the largest of the promenades of Seville, that called the Alameda. One of them is surmounted by the statue mentioned above, and the other by one of Julius Cæsar. Venus is also stated to have shared with Hercules the devotions of the Sevillanos. The existence of her worship in ancient times is placed beyond a doubt by the well authenticated martyrdom of Saints Justa and Rufina, condemned for refusing to do honour to the rites of that goddess, and to figure in her processions.

These two martyrs to the Christian faith have pursued, on various subsequent occasions, a conduct calculated to afford a degree of advantage to an adversary, should he presume to accuse them of renegade propensities. They have manifested them-

selves determined protectors of the Arab tower, on every occasion of its being threatened with danger. Numerous instances are on record ; the most remarkable of which, is one that has given rise to much controversy, and employed in more recent times the researches of learned men. The tradition states, that, during an earthquake, which took place in the year 1504, and of which a vivid description may be found at the end of a book, called the Regla Vieja, which exists in the archives of the cathedral—the two virgins were seen to support the tower and prevent it from falling, surrounding it with their arms, one on each side. It is also related that, on the occasion of a previous earthquake, that of the year 1396, voices were heard in the air, articulated by demons, crying, “Throw it down, throw it down ;” and that others replied, “No, we cannot, for those villanous saints, Justa and Rufina, are guarding it.” For these reasons it is usual, in paintings representing the Giralda, to place the figures of the two virgin Saints supporting it, one on either side ; and a small model thus supported by images of the two martyrs, executed in wood, is carried in the principal religious processions. In all these representations, the figures stand rather taller than the tower.

The hospital of La Caridad is one of the principal attractions to strangers at Seville ; for in its chapel

is contained the picture, which passes for the master-piece of Murillo. The chapel is narrow and lofty, and the picture placed as near as possible to the ceiling. A sight of it can only be obtained at an angle of about twenty degrees. But the aching of the neck is unheeded during the examination of this superb picture. It is called *Las Aguas*, the Waters. Moses has just struck the rock, and stands in a simple and dignified attitude. In the complete contentment of his countenance there may be traced a mingled expression of pity and gratitude, as he looks on the scene which follows his action. The artist has given proof of consummate talent in the choice and treatment of his subject; which afforded him a variety of grouping, of expression, and of attitude, of which few were capable of taking better advantage.

This picture is a specimen of his natural style, and its success is considered, and I think justly, superior to that of any other of his works. The imitation of material nature is here carried to as great perfection as in many of his paintings; while at the same time nothing can surpass the poetry of the composition, nor the exquisitely harmonious grouping of the men and animals. In this last quality, Murillo is certainly unequalled. He seems also in this instance, to have reached the utmost limits of art in the ex-

pression of the countenances, throughout the different groups, whether employed in offering silent thanksgivings, or entirely absorbed in the eager effort to obtain for their parched lips a draught of the bright liquid. In the feeling displayed in these instances, and so well represented, there is, it is true, nothing elevated, but still it is feeling; and its materiality is amply made amends for, by the chief personage of the scene, in whose countenance nothing but the sublime can be traced.

Had Murillo not painted this picture and the Saint Elizabeth of Hungary, Spanish art must have contented itself with the second rank, and Raphael would have continued without a rival. These pictures occasion regret that such genius should have employed itself during a long period, on works of a different sort. The San Antonio and a few others, were no doubt productions worthy of the painter of the Aguas, and a hundred or two others are magnificent paintings; but the time employed on some of these, and on a still greater number of less prominent merit, would have been more profitably devoted to the production of two or three which might have ranked with these giant creations of his talent.

In viewing either of these compositions, the other speedily becomes present to the imagination, and

forces you to draw a comparison between them. They have a sort of affinity in their subject as well as in their style. The sufferers of the St. Elizabeth, occupied with their torments and their gratitude, answer to those of the Aguas, engrossed also with almost parallel feelings. The Moses, tranquil and erect in the midst of the action which surrounds him, is the exact pendant of the majestic figure and compassionate countenance of the youthful princess, exercising her saintly charities. These pictures ought to be companions in the same gallery, were it possible for two such works to find their way into one and the same apartment. But that would be a consummation as hopeless as finding St. Peter's and the Duomo of Milan in the same town; Naples and Seville in one province, a London and a Paris in one country, an Ariosto and a Byron in the same language. It has more than once occurred to me, since I have seen these two pictures, that were Raphael's Spasimo and Transfiguration placed on one side of a room, and these two on the other, and the choice offered me which pair I would possess, I should never be able to come to a decision.

Another large picture by Murillo, the multiplying of the Loaves in the Desert, is suspended opposite the Aguas, and at the same elevation. On attempting to examine it, you are forcibly reminded by cer-

tain acute sensations in the region of the neck, of the unnatural position it has so long maintained, and you leave this picture, together with two others, placed near the entrance of the chapel, for a subsequent visit.

In the church of the Faubourg Triana, on the right hand after passing the bridge, are some excellent pictures, particularly a Conception by Murillo. The multitude of paintings left by this artist is incredible, when to all those scattered through Spain, France, and England, are added those preserved in this his native town. Almost all the good houses in Seville contain collections of pictures; and all the collections have their Murillos. There are no fewer than sixteen in the gallery of the Canon, Don Manuel Cepero; but this is the largest of the private collections, and the best, as it ought to be, since it is contained in Murillo's house. It is the residence occupied by him during the latter part of his life, and in which he died. Its dimensions and distribution are handsome. At the back of it there is a garden of limited extent, but in which not an inch of space is thrown away. Where there remains no room for choice flowers and orange trees, the walls are painted to prolong the illusion. The Canon possesses also several good paintings by Italian masters. I counted likewise four Rembrandts, and two of Rubens. Among the

other private collections, that of the Alcalde Don Pedro Garcia is one of the richest ; it contains a Santa Barbara of Cano, an exquisite picture. A Saint Joseph by Murillo, in the collection of the French Consul (a native of Seville) is admirable.

In most of the churches there is sufficient of this sort of attraction to make them worth a visit. In the convents nothing is left ; in fact they no longer exist as convents. There may be one or two remaining in Seville, but I did not hear of them. The monastery of Jeronimites, and the Chartreuse—both situated in the environs—were the most considerable religious establishments of Seville. They are converted, one into a school, and the other into a porcelain manufactory. This last, the Chartreuse, contains in its church and refectory, plentiful traces of its former magnificence. An Englishman has purchased the monastery with three or four acres of ground, containing the immediate dependencies ; and he is occupied with the labours which necessarily precede its appearance in its new character, replacing the butteries, kitchens, storehouses, and cells, by rows of pudding-shaped baking-houses.

He has, however, spared the chapel, which is to continue in its former state. All the stalls, the altar, and other immoveable furniture, remain as

he found them. The pictures and statues had of course been previously removed. The woodwork is inimitable—the best I have seen in Spain; it would be impossible in painting to represent with more delicacy, the very texture of the drapery, the very veins of the hands, and hair of the beards—of figures of a quarter the natural dimensions. You are filled with astonishment, that the infinite patience necessary for this mechanical labour should have accompanied the genius which conceived and executed the incomparable figures and heads. The refectory, of which the ceiling is the principal ornament, is to be the great show-room for the display of the china. The fortunate manufacturer inhabits, with his family, the prior's residence—one of the most elegant habitations in the world: surrounding a court, which contains of course its white marble fountain and colonnades: and he is in treaty for the purchase of the orange-grove, the park of the monastery. This pleasure-ground is ornamented here and there with Kiosks, from which are obtained views of Seville, and the intervening Guadalquivir.

On the confiscation of this monastery, several magnificent pictures disappeared, a few of which have since been placed in the cathedral. Two alabaster monuments, belonging to the family of

Medina Cæli, were also removed; they are placed in a church at present under repair. They are erect, and fit into the wall; measuring about forty feet in height. Their upper portion is adorned with several well-executed small statues.

The other convent—that dedicated to S. Geronimo, is situated on the opposite side of the river, about a mile higher up. It is not so beautiful as the Cartuja, but on a grander scale. The principal court is magnificent; it is surrounded with upper and lower arcades, respectively of the Ionic and Doric orders: the apartments and church are of corresponding extent; but have either been deprived of their ornaments, or were originally but sparingly decorated. A *ci-devant* governor of Seville—a general officer, very distinguished as a linguist, has turned schoolmaster, and taken up his abode here. The day of my visit happened to be the general's birth-day, and a scene of much festivity presented itself. The schoolmaster's successor in his former post at Seville, had arrived, attended by the band of a cavalry regiment; and the great court having been converted into a ball-room, the marble arcades were made to ring with the thrilling cadences of the hautbois and clarionette—by way of a fitting afterpiece to the tragic chants of former days.

The relatives and friends of the students were

present, so that the youthful dancers were well-provided with partners. The performances were French quadrilles, English hornpipes, German waltzes, Russian mazurkas, and Spanish fandangos. I had arrived too late for the first part of the entertainment, which consisted of a bull-fight, for which a temporary arena had been enclosed. The bulls were what are called *novillos*—that is, scarcely more than calves; as the full-grown animals would have been more than a match for their juvenile antagonists.

The ruins of the Roman city of Italica, to which I have already alluded, are situated four miles from Seville in ascending the river—and on the opposite bank. The whole town is underground, with the exception of a few houses in the part in which excavations have been made, and of the amphitheatre which occupies an eminence. No notice was taken in modern times of the existence of this buried town, until towards the end of the last century, when the remains of the amphitheatre, the only portion of the ruins which were visible, drew the attention of travellers: and the authorities of Seville received orders to commence excavating. The search yielded a large quantity of valuable remains; a temple was discovered, in the neighbourhood of which were found several statues and capitals of columns. A choice was made

of the objects in the best state of preservation, which were forwarded to Madrid in order to form a museum. Large quantities of coins were also sent, and collections of household utensils, and ornaments. The Arabs, who did not consider these Roman relics worthy objects of antiquarian research, nevertheless had either discovered and laid open a large portion of the town, or were themselves its destroyers. From it they extracted the large quantities of marble columns and slabs with which Seville is filled. The mutilated statues, together with several funereal monuments, found in later times, and not considered deserving of the journey to Madrid, have been deposited in a large room in the Alcazar of Seville, where they are now exhibited.

No record exists of the foundation of Italica. Its annals are traced to the time of Scipio Africanus, who, on the completion of his conquest of Spain, and the final expulsion of the Carthaginians, finding himself embarrassed by the number of wounded and sick among his troops, established them in this town under the protection of a garrison. He gave to the town its name of Italica,* its previous

* The above is gathered from the following passage of Appianus Alexandrinus. "Relicto, utpote pacata regione, valido præsidio, Scipio milites omnes vulneribus debiles in unam urbem compulit,

name being Sancius: the real situation of Italica has been the subject of much controversy. Like the Grecian cities, which claimed each to be the birthplace of Homer, several of the towns in the neighbourhood of Seville are candidates for the honour of being representatives of the ancient Italica; but ample proof exists of the identity of these ruins with that city.* The *Historia general*, written by Alonso el Sabio, book I., chap. xv., speaks of Italica as a place of much importance in ancient times, in allusion to the invasion of a people called the Almunizes. He adds, in the antiquated Spanish of his time, "Las nuevas fueron por todas las tierras de como aquellas gentes avian ganado a España, e todos los de las islas quel oyeron crecieron les corazones por fazer otro tal, e ayuntaron muy grandes navios, e vinieronse para España, e entraron

quam ab Italiâ Italicam nominavit, claram natalibus Trajani et Adriani, qui posteris temporibus Romanum imperium tenuere."

Elius Sparcianus, in the life of Adrian, says, "Origo imperatoris Adriani vetustior a Picentibus, posterior ab Hispaniensibus manat; siquidem Adriâ ortos majores suos apud Italicam, Scipionum temporibus resedisse in libris vitæ suæ Adrianus ipse commemorat."

* No other town is so placed as to accord with the description given by Pliny, who passes it on the right bank of the river, and arrives at Seville lower down on the left: "Italica et a lævâ Hispalis colonia cognomine Romulensis."

Lucas de Tuy, who wrote four centuries back, says, "Italica est Hispalis Antigua."

por cuatro partes. Los que entraron por Cadiz vinieron Guadalquivir arriba, e llegaron a Italica e los de la villa salieron e lidiaron con ellos, e los de fuera entraron con ellos de vuelta por medio de la villa, e mataron los a todos, e ganaron la villa." It is not clear what invasion is here alluded to.

The town of Italica was one of the six or seven in these provinces which possessed the title of *municipia*; a superior one to that of *colonia*, from its involving the privilege of retaining its ancient laws and customs, while on the colonies those of Rome were imposed. It was among the cities which sheltered some of the earliest converts to Christianity. Its first bishop was the martyr Saint Geruncio, put to death in prison. The prison, being considered sanctified, from its containing the saint's remains, became subsequently the resort of pious votaries from all parts of the province. In the Mozarabic ritual there is a hymn for the day of this saint, one of the stanzas of which fixes the epoque of his life and martyrdom, at that of the apostles.*

* Hic fertur Apostolico
Vates fulsisse tempore :
Et prædicasse supremum
Patrem potentis filii.

The centurion Cornelius, mentioned in the Acts of the Apostles, as converted by the preaching of St. Peter, was, it is said, a native of this city, and commanded a cohort raised in his native place.

The date of the destruction of Italica, is as uncertain as that of its origin. The fact of its existence during almost the entire period of the Gothic dominion, is established, by the presence of its bishops being recorded at the different councils. It is conjectured that its destruction was the work of the Arabs, who were no sooner in possession of Seville, than they considered it imprudent to allow so large a town to be in the hands of enemies in their immediate neighbourhood. This supposition of Spanish antiquaries seems hazarded without sufficient reflection; since, in the first place, had the occupants of Italica occasioned the Arabs any uneasiness, nothing was easier than to occupy the place themselves; and secondly, the ruins bear strong symptoms of having been reduced to their present state by some convulsion of nature, rather than by human agency: not to mention the coins discovered in large quantities, which would not have been neglected by human destroyers. It is not likely that the destruction of so considerable a place by the conquerors of the province, at the time they were too few to defend it, would have

been overlooked by their historians—who make no allusion to the event.

The present appearance is that of a green undulating hill, which no one would imagine to be composed of the remains of streets, palaces, temples, and market-places. The upper portion only of the amphitheatre remains above-ground. Its form is slightly oval, nearly approaching to a circle. The greatest diameter is three hundred and twenty-five feet. It has twenty rows of seats, half of which are buried; each seat is two feet and a half in depth, and two in height. Part of the Podium remains; and enough of the entrance, to distinguish that it consisted of three large arches. It was constructed with Roman solidity. Nothing less than an earthquake could have toppled over the masses of masonry, which appear in their confusion like solid rocks. A very small portion of the ruins has been explored: and part of that, for want of being sufficiently cleared out, is again buried in earth, and the work is discontinued. The objects now above-ground, consist of five or six tessalated floors, two of which have been considered of sufficient value to be walled in, and locked up, but without being roofed.

These ruins are well worth a visit, although the road to them from Seville, bears terrible symptoms

of having been constructed before Macadam's day ; perhaps even before that of the Scipios.

At the distance of a few hundred yards from the nearest portion of the ruined town is situated the village of Santi-ponce, in which is the convent of S. Isidoro, of the order of St. Jerome. The church contains the tombs of Don Alonzo Perez de Guzman, surnamed the Good, and of his wife Doña Maria Alonzo Coronel, founders of the ducal house of Medina Sidonia. This family obtained from Ferdinand the Fourth, a grant of Santi-ponce and old Seville (Italica), with the district, and temporal and spiritual jurisdiction. Don Sancho had already rewarded the services and tried fidelity of Perez de Guzman by presenting him with the town of Medina Sidonia. An anecdote is told of him worthy of a Roman republican. Being governor of Tarifa under Sancho the Fourth, he had to defend the town against the Infant, Don Juan, who had revolted against his brother. This prince, learning that a child of Guzman was in his power, being at nurse in the environs of the town, sent for it ; and, presenting himself before the walls, declared to the governor that he would kill the child, if the town were not immediately surrendered. Guzman replied by drawing his sword, and throwing it down to the prince, who had the barbarity to order the infant to be murdered before his father's eyes.

LETTER XXI.

PRIVATE HOUSES, AND LOCAL CUSTOMS IN SEVILLE.

Seville.

THE greater number of private houses are situated in an interminable labyrinth of winding streets, between the Calle de la Sierpe, and Plaza de San Francisco and the city wall, which connects the Aqueduct of Carmona with the Alcazar. It is the South-eastern half of the city. To the west of the Calle de la Sierpe there are also a few streets containing private residences, but they are not in so large a proportion. Some of the most elegant are, however, on this side; which being less Moorish and more modern, is less chary of its attractions, and allows a part of its decoration to enliven the external façades; while its spacious doorways frequently open to the view of the passer-by a gay perspective of gardens and courts.

The sunny balcony, crowded with a crimson forest of cactuses, is not more attractive to the sight,

than the more mysterious vista beneath it, of retreating colonnades, mingled with orange and pomegranate trees, through which the murmur of the fountain is scarcely audible. Few cities present more charms to the wanderer than one in which the houses offer a combination so luxurious as is met with in the greater number of those of Seville. The cool summer rooms opening into the court, in which the drawing-room furniture is arranged on all sides of a fountain, plentifully supplied from the aqueduct of Carmona: and, on the upper floor, the winter apartments, chosen from their being better lighted, for the deposit of a collection of pictures and these almost always excellent,—and opening to the gallery; to which, during this season, the furniture having been removed from below, is placed, together with the work frames and portable musical instruments, on the side exposed to the sun. One sees these houses and their amiable and happy-looking inhabitants, and imagines there is no life to be compared to it. Yet the experiment may be made, and fail to answer the expectations of the stranger, who, confident in his discovery of the road to happiness, may have pitched his tent in the midst of these bewitching regions.

Can it be fatality—or is it essential in human nature, to find ever the least felicity there, where it

looks for the greatest? The experiment, I say, was made. An Englishman, possessing every advantage of taste, talent, and wealth, took up his residence here, resolved to devote the remainder of his days to the peaceable enjoyments of a literary and social life. Thanks to his literary propensities, we are enabled to judge of the result of the trial. In a book published by the person to whom I allude, we find that no one could be less satisfied with his lot. Seville and the Sevillanos meet with no mercy at his hands, and must, if we may judge by his dislike of them, have rendered his life a burden.

This, however, is a single example, and insufficient to deter others from the attempt. It may be that this individual had not entered fully into the spirit of Andalusian existence. Every detail of life being here adapted to the place and its customs and climate, no custom can be erred against with impunity — that is, without the forfeit of some corresponding advantage.

Seville presents two so different aspects during the two opposite seasons of the year, that to be well understood it should be visited at both. During the winter, the existence does not materially differ from that of the inhabitants of most other European towns; excepting that the intercourse of society is subjected to less formality. Cards of invitation are

rarely made use of; and you are not, consequently, exposed to the annoyance of seeing and hearing your house invaded by a dense crowd, on a night you have appointed a month before, without any possibility of foreseeing whether you would be disposed or not on that particular night to undergo such a toil. These crowds are, I believe, unheard of in Seville; but those who are pleased in each other's society, know where to find each other; and without waiting for invitations, small circles are formed every evening, from which all crushing, fatigue, and intense dressing are excluded.

The winter is also a more advantageous season for the stranger, who would be totally debarred by the summer heats from the activity necessary for the satisfaction of his curiosity, in visiting the objects of interest contained in and around Seville. On the other hand, the summer season offers to his contemplation the successful attainment of a mode of existence suited to the burning climate; a problem found to be solved but in few instances. The first and most essential arrangement appears to be the turning night into day, and *vice versa*, as far as regards society and all locomotion. No one leaves his house until long after sunset, and visiting commences some hours later. The morning being consequently the time for repose, and the breakfast hour

nevertheless remaining the same all the year round, the *siesta* is very essential, and is judiciously placed between the dinner, which terminates at four, and the hour for movement—nine, when the Sevillano, refreshed by three or four hours sleep, and a fresh toilette, is infinitely better disposed for the evening's amusements than the denizen of more northern climes, who rises at that or a later hour from the chief repast of the day, and is put *en train* by the less natural and less durable stimulants of the table.

This mode of life presents other numerous advantages. A very prominent one is the inviolable division of time between society and solitude. We suppose the hour for rising eight,—immediately after the chocolate,—that of breakfast eleven. The intervening hours are solitary, and are frequently divided between the pillow and the toilette; while they are sometimes devoted to more useful occupations, and added to by earlier risers. From the family meeting at breakfast until the dinner hour, three, the time may be employed in business, reading, in fact, in every one's habitual pursuits. No intrusion is to be feared. No accursed idler lounges in to interrupt with his compliments, or gossip, your letter to your lawyer, or, if you are a lawyer yourself, that to your client; nor is the conscience of scrupulous porters burdened with the mendacious "not at home."

These hours are sacred, and guaranteed by the very air, which renders the streets impassable, but leaves the cool court protected from the sun's ray by the *todo*, (canvas awning spread at a level with the roof, and which is reefed up at night like a sail,) and refreshed by its ever-murmuring fountain and cool marble pavement, to the peaceable enjoyment of its owners. The female portion of the family are thus enabled to devote themselves to household occupations, or to their favourite employments, without having to undergo, until the second getting up in the evening, the fever of a complete toilette, which would, during the day, be insupportable. The time thus devoted to society, is amply sufficient; as it may be prolonged, as each party feels inclined, from an hour or two after sunset, until the returning rays drive all back to their cool retreat.

The night of the festival of St. John is, in Seville, sacred, from remote time, to amusement and festivity. During the five or six hours of darkness accorded by the Midsummer sun, the banks of the Guadalquivir echo the gay melodious laugh, which enlivens the animated buzz of the crowd; and the morning ray gilds the upper windows of the deserted houses before their doors are opened to the supper-craving population. The rite practised on this occasion is marked by a simplicity altogether

antique. The youth of Seville, that is the masculine portion, have provided themselves with small boxes, containing a sort of sugar-plum of exquisite flavour. One of these is held between the finger and thumb of the *cavallero*, from the moment he sets foot on the promenade. On the approach of a party of ladies he endeavours to distinguish, as far off as the gloom permits, the features or dress of an already selected object of preference; or, if still free to make a selection, some countenance possessed of sufficient attraction to determine his choice. On discovering the owner of either of these requisites, he watches a favourable opportunity, and approaching the lady, offers the bonbon.

The *señorita*—of course unmarried—thus selected, is obliged to accept the compliment if properly offered, as well as the arm of the *cavallero* during the rest of the night; and, on arriving at her house, he receives from her parents, or chaperon, as the case may be, an invitation to supper. Should the lady be desirous of avoiding the compliment, of the approach of which she is usually aware, she must exercise her ingenuity in putting obstacles in the way of the attempt. In this effort many are successful, since the peculiar mode of proceeding, obligatory on those who make the offer, affords certain facilities. The condition is not binding on

the fair object of the compliment, unless the lips receive the bonbon immediately from the finger and thumb of the cavalier. This is a source of no small amusement to the *señoritas* at the expense of strangers from other provinces of Spain. Conscious of being the object of preference of some young beginner, or stranger uninitiated in the mysteries of the rite—and who, let it be understood, does not happen to be an object of preference with them—they will afford him every facility of approach, and on receiving the present in the hand, will repulse without mercy the luckless wight, whose retiring steps are accompanied by peals of laughter from all the party.

The month of June is likewise distinguished by the procession of the Corpus Christi. On this occasion all the principal streets are protected from the sun by canvas awnings; and from the windows of every house draperies are suspended, the materials of which are more or less rich according to the means of their respective proprietors. From an early hour of the morning, ushered in by sunshine and the gay orchestra of the Giralda bells, the vast marble pavement of the cathedral begins to disappear beneath the momentarily increasing crowd. Here all classes are mingled; but the most conspicuous are the arrivals from the surrounding

villages, distinguished by their more sunburnt complexions and the showy colours of their costume, contrasted with the uniformly dark tints of the attire of the Sevillanos.

Here are seen also in great numbers, accompanied by their relatives, the gay *cigarreras*, whose acquaintance we shall presently make in the *fabrica de tabaco*. The instinctive coquetry discernible, no less in the studied reserve of their looks than in the smart step and faultless nicety of costume, indicates how easy would be the transition to the quality of the still more *piquant* but somewhat less moral *maja*. The black satin, low-quartered shoe is of a different material; but the snow-white stocking, and dark green skirt the same — and the black-velvet bordered mantilla is the identical one, which was held tight to the chin, when passing, the evening before, under the city walls on the return from the manufactory to the faubourg at the other extremity of Seville.

The procession, headed by a band of music, and accompanied by the dignitaries of the diocese, and civil authorities of the province, bearing *cierges*, winds through the principal streets, and re-enters the church to the sound of the two magnificent organs, never heard in unison except on this anniversary. The exterior of the principal portal is

ornamented on this occasion with a sort of curtain, which is said to contain upwards of three thousand yards of crimson velvet, bordered with gold lace. The columns of the centre nave are also completely attired from top to bottom with coverings of the same material. The value of the velvet employed, is stated at nearly ten thousand pounds.

Christmas-day is also solemnized at Seville, with much zeal; but the manner of doing it honour presents more of novelty than splendour. At the early hour of seven the parish churches are completely filled. The organ pours forth, from that time until the termination of the service, an uninterrupted succession of airs, called *seguidillas*, from the dance to which they are adapted. On the gallery, which adjoins the organ-loft of each church, are established five or six muscular youths, selected for their untiring activity. They are provided each with a tambourine, and their duty consists in drawing from it as much, and as varied sound as it will render without coming to pieces. With this view they enter upon the amiable contest, and try, during three or four hours, which of their number, employing hands, knees, feet, and elbows in succession, can produce the most racking intonations. On the pavement immediately below, there is generally a group, composed of the friends of the performers,

as may be discerned from the smiles of intelligence directed upwards and downwards. Some of these appear, from the animated signs of approbation and encouragement, with which they reward each more than usually violent concussion, to be backers of favourite heroes. During all this time one or two priests are engaged before the altar in the performance of a series of noiseless ceremonies; and the pavement of the body of the church is pressed by the knees of a dense crowd of devotees.

The propensity to robbery and assassination, attributed by several tourists to the population of this country, has been much exaggerated. The imagination of the stranger is usually so worked upon by these accounts, as to induce him never to set foot outside the walls of whatever city he inhabits, without being well armed. As far as regards the environs of Seville, this precaution is superfluous. They may be traversed in all directions, at all events within walking distance, or to the extent of a moderate ride, without risk. Far from exercising violence, the peasants never fail, in passing, to greet the stranger with a respectful salutation. But I cannot be guarantee for other towns or environs which I have not visited. It is certain that equal security does not exist nearer the coast, on the frequented roads which communicate between San Lucar, Xeres,

and Cadiz ; nor in the opposite direction, throughout the mountain passes of the Sierra Morena. But this state of things is far from being universal.

I would much prefer passing a night on a country road in the neighbourhood of Seville, to threading the maze of streets, which form the south-eastern portion of the town, mentioned above as containing the greater number of the residences of private families. This quarter is not without its perils. In fact, if dark deeds are practised, no situation could possibly be better suited to them. These Arab streets wind, and twist, and turn back on themselves like a serpent in pain. Every ten yards presents a hiding-place. There is just sufficient lighting up at night to prevent your distinguishing whether the street is clear or not: and the ground-floors of the houses, in the winter season, are universally deserted.

An effectual warning was afforded me, almost immediately on my arrival at Seville, against frequenting this portion of the town without precaution after nightfall. An acquaintance, a young Sevillano, who had been my daily companion during the first five or six days which followed my arrival, was in the habit of frequenting with assiduity, some of the above-mentioned streets. He inhabited one of them, and was continually drawn by potent attraction towards

two others. In one, in particular, he followed a practice, the imprudence of which, in more than one respect, as he was much my junior, I had already pointed out to him. A lady, as you have already conjectured, resided in the house, in question. My friend, like many of his compatriots, "sighed to many;" but he loved this one; and she was precisely the one that "could ne'er be his." She allowed him, however, a harmless rendezvous, separated from all danger, as she thought, by the distance from the ground to the balcony, situated on the first-floor. The lady being married, and regular visiting being only possible at formal intervals, these interviews had by degrees alarmingly, as appeared to me, increased in frequency and duration; until at length during two hours each evening, my acquaintance poured forth in a subdued tone, calculated to reach only the fair form which bent over the balcony, his tender complaints.

The youth of these climes are communicative on subjects which so deeply interest their feelings; and whether willing or not, one is often admitted to share their secrets at the commencement of an acquaintance. It was thus that I had had an opportunity of lecturing my friend on the various dangers attending the practice in which he was persisting, and of recommending him — the best advice of all being,

of course, useless — to revive the more prudent custom of by-gone times, and if he must offer nightly incense to the object of his fire, to adopt the mode sanctioned by Count Almagro, and entrust his vows to the mercenary eloquence of choristers and catgut—to anything—or anybody, provided it be done by proxy. My warning was vain; but the mischief did not befall him exactly in the manner I had contemplated.

His cousin opened my door while I was breakfasting, and informed me that L— was in the house of Don G— A—, and in bed, having received a wound the previous night from some robbers; and that he wished to see me. I found him in a house, into which I had already been introduced, being one of those he most frequented. A bed had been prepared in the drawing-room, all the window-shutters of which were closed, and he was lying there, surrounded by the family of his host, to whom was added his sister. As he was unable to speak above a whisper, I was given the seat by the bedside, while he related to me his adventure.

He had just quitted the street of the balcony at about nine o'clock, and was approaching the house we were now in, when, on turning a corner, he was attacked by three ruffians, one of whom demanded his money in the usual terms, "Your purse, or your

life!" while, before he had time to reply, but was endeavouring to pass on, a second faced him, and stabbed him in the breast through his cloak. He then ran forward, followed by the three, down the street, into the house, and up the staircase; the robbers not quitting the pursuit until he rang the bell on the first-floor. The surgeon had been immediately called, and had pronounced him wounded within—not an inch, but the tenth part of an inch—of his life; for the steel had penetrated to within that distance of his heart.

My first impression was that the robbers were acting a part, and had been hired to get rid of him, —otherwise what were the utility of stabbing him, when they might have rifled his pockets without such necessity? But this he assured me could not be the case, as the person most likely to fall under such suspicion, was incapable of employing similar means; adding, that that was the usual mode of committing robberies in Seville. I left him, after having assured him how much I envied his good fortune; seeing that he was in no danger, and only condemned to pass a week or two in the society of charming women, all zealously employed in nursing him—for such was the truth—one of the young ladies being supposed, and I fear with justice, to be the object of his addresses.

The ungrateful wretch convinced me by his reply (as we conversed in French, and were not understood by those present) that his greatest torment was impatience to escape from his confinement, in order to see or write to the other fair one.

At the end of a week he was sufficiently recovered to be removed to the house of his family. From certain hints, dropped during a conversation which took place more than a month after the event, it is to be feared that the knife of the assassin, in approaching so near to the heart of his intended victim, succeeded, by some mysterious electric transmission, in inflicting a positive wound on that of the lady of the balcony.

I afterwards learned that it was usual for those who inhabited or frequented this part of Seville, and indeed all other parts, excepting the few principal thoroughfares and streets containing the shops and cafés, to carry arms after nightfall; and in shaking hands with an acquaintance, I have sometimes perceived a naked sword-blade half visible among the folds of his cloak. These perils only exist in the winter, and not in all winters; only in those during which provisions increase in price beyond the average, and the season is more than usually rigorous: the poor being thus exposed to more than the accustomed privations.

There are towns in which assassination and robbery are marked by more audacity than is their habitual character in this part of Andalusia. Of these, Malaga is said to be one of the worst, although perhaps the most favoured spot in Europe, with respect to natural advantages. An instance of daring ruffianism occurred there this winter. A person of consideration in the town had been found in the street stabbed and robbed. His friends, being possessed of much influence, and disposing, no doubt, of other weighty inducements to action, the police was aroused to unusual activity; the murderer was arrested, and brought before the *Alcalde primero*. A summary mode of jurisprudence was put in practice, and the culprit was ordered for execution on the following day. On being led from the presence of the court, he turned to the *Alcalde*, and addressing him with vehemence, threatened him with certain death, in the event of the sentence being put in execution. The *Alcalde*, although doubtless not entirely free from anxiety, was, by the threat itself, the more forcibly bound to carry into effect the judgment he had pronounced. The execution, therefore, took place at the appointed hour. The following morning, the dead body of the *Alcalde* was found in a street adjoining that in which he resided.

LETTER XXII.

INQUISITION. COLLEGE OF SAN TELMO. CIGAR MANUFACTORY.
BULL CIRCUS. EXCHANGE. AYUNTAMIENTO.

Seville.

IN the faubourg of Triana, separated from the town by the river, may be distinguished remains of the ancient castle, which became the headquarters of the Inquisition, on its first creation, in 1482. That body was, however, shortly afterwards, compelled to evacuate the building, by a great inundation of the Guadalquivir, which occurred in the year 1626. It then moved into the town, and, from that period to the close of its functions, occupied an edifice situated in the parish of Saint Mark. Its jurisdiction did not extend beyond Andalusia. The entire body was composed of the following official persons:—three inquisitors, a judge of the fisc, a chief Alguazil, a receiver, (of fines,) five secretaries, ten counsellors, eighty qualifiers, one advocate of the fisc, one alcaide of the prison, one messenger, ten honest persons, two sur-

geons, and one porter. For the City of Seville, one hundred familiars: for the entire district, the commissaries, notaries, and familiars, amounted to four thousand. The ten honest persons cut but a sorry figure in so long a list. Do they not tempt you to parody Prince Hal's exclamation "Monstrous! but one halfpenny-worth of bread to this intolerable deal of sack?"

The Inquisition of Seville is of an earlier date than that of Toledo, and was the first established in Spain. It was likewise the most distinguished by the rigour of its sentences. The actual horrors of the inquisitorial vaults were, I imagine, in general much exaggerated. A few instances of severity, accompanied by a mystery, skilfully designed to magnify its effect, was sufficient to set on fire the inflammable imaginations of these sunny regions, and to spread universal terror. It was on finding these means insufficient for the extirpation of religious dissent, that, at length, executions were decreed by wholesale. Rather than give credit to the voluminous list of the secret cruelties, which were supposed by many to be exercised by the midnight tribunals, and which could have no adequate object, since a conversion brought about by such means could not, when known, profit the cause. I think it probable that all acts of severity were made

as public as possible, in order to employ the terror they inspired as a means of swelling the ranks of Catholicism.

My opinion is in some measure backed by what occurred at Toledo. On the Inquisition of that city being dislodged from its palace,—now the seat of the provincial administration,—it was expected that the exploration of the subterraneous range of apartments, known to be extensive, would bring to light a whole Apocalypse of horrors; and all who had interest enough to obtain admission, pressed in crowds to be present at the opening. The disappointment was immense on finding not a single piece of iron, not the shadow of a skeleton, not a square inch of bloodstain. Each individual, however, during the permanence of these tribunals, lived in awe of their power; and the daily actions of thousands were influenced by the fear of becoming the victims of their cruelties, whether real or imaginary.

The terror which surrounded the persons of their agents invested them with a moral power, which frequently rendered them careless of the precaution of physical force in cases where it would have appeared to be a necessary instrument in the execution of their designs. This confidence was once well-nigh fatal to two zealous defenders of the faith. The Archbishop of Toledo, subsequently Cardinal

Ximenes de Cisneros being on a visit at the residence of his brother of the see of Granada, it occurred to them during an after-dinner conversation that, could they accomplish the immediate conversion of the few thousands of Moors remaining in Granada, it would be the means of rendering a signal service to the Catholic Roman Apostolic religion.

Inflamed with a sudden ardour, and rendered doubly fearless of results by the excellence of the archiepiscopal repast, they resolved that the project should be put in execution that very evening.

Ever since the Conquest of Granada, a portion of the city had been appropriated to the Moors who thought proper to remain; and who received on that occasion the solemn assurance that no molestation would be offered to their persons or property, nor impediment thrown in the way of their worship. Their part of the town was called the Albaycin, and was separated from the rest by a valley. It contained some twenty to thirty thousand peaceably disposed inhabitants.

The two enterprising archbishops, their plan being matured (although insufficiently, as will appear) repaired to a house bordering on the Moorish quarter; and, calling together all the Familiars of the Inquisition who could be met with on the spur of the occasion, divided them into parties, each of a

certain force, and dispatched them on their errand, which was, to enter the houses of the infidels, and to intimate to the principal families the behest of the prelates, requiring them by break of day, to abjure the errors of their creed, and to undergo the ceremony of baptism.

But in order that so meritorious a work should meet with the least possible delay, all the children under a certain age were to be conveyed instantaneously to the house occupied by the Archbishops, in order that they might be baptised at once.

The agents opened the campaign, and had already made away with a certain number of terrified infants, whose souls were destined to be saved thus unceremoniously, when the alarm began to spread; and, at the moment when the two dignitaries, impatient to commence operations, were inquiring for the first batch of unfledged heretics, an unexpected confusion of sounds was heard to proceed simultaneously from all sides of the house, and to increase rapidly in clearness and energy: and some of the attendants, entering, with alarm depicted on their countenances, announced that a few hundred armed Moors had surrounded the house, and were searching for an entrance.

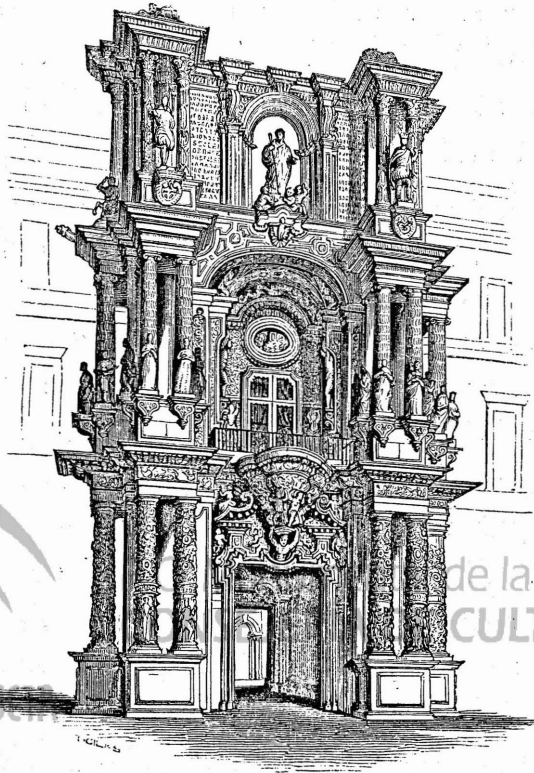
It now, for the first time, occurred to the confederates, that difficulties might possibly attend the execu-

tion of their project; and their ardour having had nearly time to cool, Archbishop Ximenes, a personage by no means wanting in prudence and energy, during his moments of reason, employed the first instants of the siege in taking what precautions the circumstances admitted. He next proceeded to indite a hasty line, destined for the sovereigns Ferdinand and Isabella, who were journeying in the province, to inform them of his situation, and request immediate assistance. A black slave was selected to be the bearer of the letter: but, thinking to inspire him with greater promptitude and zeal, an attendant thrust into his hand a purse of money together with the document.

The effect of this was the opposite to that which was intended. The negro treated himself at every house of entertainment on his road; until, before he had half accomplished his journey, he was totally incapacitated for further progress. This circumstance could not, however, influence the fate of the besieged prelates; who would have had time to give complete satisfaction to the offended Moors before the King could receive the intelligence. Fortunately for them, the news had reached the governor of Granada, a general officer in whose religious zeal they had not had sufficient confidence to induce them to apply to him for aid in the emer-

gency. That officer, on hearing the state of things, sent for a body of troops stationed at a neighbouring village, to whose commander he gave orders to place a guard, for the protection at the same time of the churchmen from violent treatment, and of the Moors from every sort of molestation. This adventure of the Archbishop drew upon him the temporary displeasure of the Court.

The public buildings of Seville are on as grand a scale as those of some of the principal capitals of Europe. The college of San Telmo, fronting the Christina-gardens, is composed of two large quadrangles, behind a façade of five or six hundred feet in length, the centre of which is ornamented by a portal of very elaborate execution in the *plateresco* style. The architect, Matias de Figueroa, has literally crammed the three stories with carved columns, inscriptions, balconies, statues single and grouped, arches, medallions, wreaths, friezes. Without subjecting it to criticism on the score of purity, to which it makes no pretension, it certainly is rich in its general effect, and one of the best specimens of its style. This college was founded for the instruction of marine cadets, and for that reason named after S. Telmo, who is adopted by the mariners for their patron and advocate, as Santa Barbara is by the land artillery. He was a Do-



PORTAL OF SAN TELMO, SEVILLE.

minican friar, and is recorded to have exercised miraculous influence on the elements, and thereby to have preserved the lives of a boatful of sailors, when on the point of destruction. The gardens in front of this building are situated between the river and the town walls. They are laid out in flower beds and walks. In the centre is a raised

platform of granite, forming a long square of about an acre or more in extent, surrounded with a seat of white marble. It is entered at each end by an ascent of two or three steps. This is called the Salon, and on Sundays and Feast-days is the resort of the society of Seville. In the winter the hour of the promenade is from one to three o'clock; in the summer, the hours which intervene between sunset and supper. During winter as well as summer, the scent of the flowers of the surrounding gardens fills the Salon, than which it is difficult to imagine a more charming promenade.

The cigar manufactory is also situated outside the walls. It is a modern edifice of enormous dimensions, and not inelegant. In one of the rooms between two and three hundred *cigareras*, girls employed in rolling cigars, are seen at work, and heard likewise; for, such a Babel of voices never met mortal ear, although familiar with the music of the best furnished rookeries. The leaden roof, which covers the whole establishment, furnishes a promenade of several acres.

I am anxious to return to the interior of Seville, in order to introduce you to the Lonja; but we must not omit the Plaza de los Toros, (bull circus,) situated likewise outside the walls, and in view of the river. It is said to be the handsomest in

Spain, as well as the largest. In fact it ought to be the best, as belonging to the principal city of the especial province of *toreadores*. It is approached by the gate nearest to the cathedral, and which deserves notice, being the handsomest gate of Seville. The principal entrance to the Plaza is on the opposite side from the town, where the building presents a large portion of a circle, ornamented with plain arches round the upper story. This upper portion extends only round a third part of the circus, which is the extent of the part completed with boxes and galleries, containing the higher class seats. All the remainder consists of an uniform series of retreating rows of seats, in the manner of an amphitheatre, sufficient for the accommodation of an immense multitude. These rows of seats are continued round the whole circus: but those beneath the upper building are not accessible to the same class of spectators as the others—the price of the place being different. This is regulated by the position with regard to the sun, the shaded seats being the dearest. The upper story consists of an elegant gallery, ornamented with a colonnade, in the centre of which the box of the president is surmounted by a handsomely decorated arch.

The circus, measured from the outside, is about two hundred and fifty feet in diameter. Those who

are desirous of witnessing to what lengths human enthusiasm may be carried, should see a representation in this Plaza. With seven prime bulls from La Ronda, and a quadrille of Seville *toreros*—the enormous circumference as full as it can hold, (as it always is,) it is one of the most curious sights that can be met with.

The origin of this amusement is not easy to be ascertained. It was undoubtedly in vogue among the Spanish Arabs, and probably originated in the time of the Goths, on the falling off of the representations of the Roman amphitheatres for want of a sufficient supply of wild beasts. In times not very remote, it had become principally an amateur performance, and the *toreros* were men of rank, who made choice of this arena, subsequently to the falling into disuse of the lists, in order to exhibit their daring and dexterity before the objects of their flame. The science is still studied by the greater part of the Spanish youth; just as, in England, the custom is maintained of receiving instruction in pugilism; but an amateur is rarely seen in these days to figure in a public arena.

The intense interest which absorbs the feelings of those present at these representations, affords a faint notion of what must have been the attractions of a Roman circus, in which combats were sustained by