royal ordonnances. When the cholera was expected, a sudden rise took place in the price of tea and various other articles, which were considered preservatives against the disease. A royal edict was immediately issued to prohibit any price being demanded above the ordinary rates.

The whole of the public colleges and universities are in want of remodelling, and of a better system of study. They were shut up in 1830, in consequence of absurd reports respecting the Polytechnic school at Paris, which it was feared might set the monarchy in a blaze. At a college in a large city where I happened to go in order to see a painting; I arrived as a dominican monk was lecturing on physics. He exemplified the figure of the earth by an orange, which he kept peeling as he advanced. At the close of the double operation; the juvenile auditory made a general rush and almost pulled him out of the rostrum, to divide the spoil, which he gave up with the greatest good humour. The students are seen in costume in the provincial towns, where they wear black cloaks, with a strange cooked hat, giving them a singular appearance, which is a favorite subject for the sainetes. Their costume is extremely ungraceful and the stuff it is composed of equally bad in quality, frequently covering rags and tattered vestments, which are turned into the broadest ridicule on the stage. The first act of the new government in 1832, was to reopen the universities, of which the evil of closing them was increased by the allowing the time lost in taking their degrees, the vacant year being included in the regular period.*

* Since these sketches were written, the author has seen in the newspapers an exposé by the new government of the state of seminaries and places of education, which are extremely numerous. There appears in the whole to be provision for 500,000 persons; a great number in a population of twelve millions.
There is no want of common education in Spain, and there are abundance of parochial and other schools. I was informed on the best authority, that of late years, female education is very much improved for all ranks. The late government prevented the means of good education for the upper classes, and at the same time, in instances which came under my knowledge, used the most tyrannical and illegal means to prevent the youth being sent abroad for the purpose.
CHAPTER XI.

On the Clergy.

It is stated in a leading periodical journal, that the number of the Spanish clergy is four hundred thousand, which is more than double what I have heard was its estimate at the period just previous to the war of independence, when every convent was full, and the church in its highest and most palmy state. From whence the author has procured his data, I am ignorant, but it will be seen in the ensuing statement, that it is prodigiously overrated. It is impossible to give the exact number, but if the calculation be correct which made it two hundred thousand at the time alluded to, at least one third may be deducted to approximate to the present number. The same erroneous ideas prevail respecting the revenues of the church, the manners and position of the clergy in society, and their exemption from contributing to the charges of the state.

The clergy form three grand divisions; the upper ranks of the hierarchy, including the archbishops and bishops, the deans and chapters, or prebendaries, which are of two classes, racioneros and canonigos; second, the parochial clergy; third, the monks.

All these differ most materially as to their situation in society. The upper ranks of the clergy in Spain are, in every sense of the word, gentlemen, in general; although there are occasionally exceptions. I once travelled with a canonigo, the only disagreeable companion I ever met with
in the country, who had been a courier to some noble family, and was provided for in this manner; but the general rule is inversely. I have heard that the manners in some universities are superior to those of the others, and that the respective alumni may be distinguished by that circumstance.

The same system of administration is applied to the ecclesiastical nominations as to every other branch in the state. The bishops and deans, who have nearly equal power, are, in every instance which came to my knowledge, of quite opposite characters. It occurred too frequently to be the result of fortuitous accident. There is no sort of difficulty in ascertaining the history of these dignitaries, as they are public characters, and in this country, every one who is, to use the expression, above the horizon, is perfectly known to all the more intelligent part of society, from one end of the kingdom to the other.

The vast power of the church is managed with consummate tact and skill. The whole machine is worked by men who are perfectly acquainted with what is passing around them, and rule by conforming and yielding to the general feeling of society, and not by force or dictation. Whatever may be their pretensions in their cabildos, or conclaves, they never obtrude them on the public. Cervantes, who cannot be understood without knowing Spain, nor Spain without understanding his immortal pages, and who is to this country what Shakspeare is to us, and Homer was to the Greeks, has given rules for the guidance of this, as for that of so many other stations of life. The inimitable scene of the Duke's chaplain with the Knight, seems to have served as a canon to all time in the manners of the clergy, and all society would rebel against any undue assumption from them.

Amongst so numerous a body as the first class, it may
be supposed there is a great variety of character. In fact they are an epitome of society. In the cathedrals may be found men of habits like the "beau ideal" of early christianity, in its purest and most innocent state, approaching apostolic purity in their manners, giving every thing they possess to the poor, and barely retaining sufficient to preserve their existence. By the side of them, probably in the same cabildo, are men of fire and faggot, who would delight in seeing the *quemaderos* again lighted; and who expend their revenues and influence in fomenting civil war and disturbance at home and abroad. Amongst them are seen poets, linguists, men of letters, and of the most varied acquirements, mixed with the young, the gay, and profligate, who pass their lives in forbidden enjoyments, only going through the form of attendance in the choir. In the difficult task of managing the defence of the serjeants at Vejer, as mentioned under the chapter of military affairs, the person deputed to arrange it was a canon of a cathedral church. He was quite unacquainted with the parties who had entrusted their lives to his management in so extraordinary a situation, and was selected from his general reputation, showing the manner every one is known in this singular country. Amongst the younger members may be seen the gayest examples of society. I happened once to be at a private masquerade, where a character appeared as a *chuto*, or bull fighter, of those who are on foot. The character is as difficult to support in Andalusia, as the most choice "fancy" one would be in England, requiring the utmost skill and dexterity in sayings and repartees. It was perfectly supported, and the person escaped detection, but it was whispered about the next day that the unknown was a *canonigo*.

* The fires of the Inquisition.
SKETCHES IN SPAIN.

Of their private lives there are various accounts for the amusement of those who delight in listening to such recitals, and there is no doubt, nor can it be at all wondered at, that there are irregularities amongst the variety of characters who compose the ecclesiastical body; but they are far from being general. An instance came under my own observation; I called on a dignitary to whom I had a letter of recommendation; he happened to be absent. After the usual preliminary enquiries had been made at the Reja, they were repeated to the interior, and I soon heard called out, in the cheerful tone which no one acquainted with the Spanish female voice can ever forget, "que pase adelante." I was immediately ushered into a regular harem, where the ama, or mistress of the house, as they styled her, a young woman of twenty-four, with a child of Herculean make on her knees, was sitting at a brasero with some elderly females, whom I supposed her immediate relations, and several attendants waiting, and engaged in different occupations. She was anxiously awaiting the return of the chief of the house, who had been absent for an unusual time, and it was hoped I had information respecting him. After a short visit I retired. In the course of the evening, the master arrived, and immediately called on me. He was rather abashed at first, from my having accidentally seen so much of his Penates, but soon recovered. What he was in his clerical capacity I am ignorant, but he was an active and useful member of society in other respects, and was engaged in furthering agricultural improvements, which his fortune enabled him to do with effect.

In general the feeling of society is tolerant to these irregularities, where scandal is not given, which is very seldom the case, from the vigilance exercised by the body over its members; and ample allowance seems to be made for the difficulty of observing vows and the temptations of Anda-
Nothing is more erroneous than to suppose that these practices penetrate into society, or that the confessional is made the means of forwarding their plans. The most vicious members of society in Spain are not so corrupt as to admit such dealings, and it is well known that in every country the tastes of vice may be gratified as well as in Spain, by those possessed of the means of corruption. There is no better subject for rallying with the Andaluzas than the affecting to suppose in pure simplicity, that the priests and monks have access to their houses. I have seen curious mistakes made by awkward foreigners in this respect.

There is an invincible repugnance in a large portion of society to confession, and scarcely any of those above the lower classes, now, I believe, conform to it, at least in the cities. The church acts with great forbearance and temperance in this respect. They have the right of calling in the secular arm to support this great branch of their authority, but I believe it is rarely done. The heads of houses, and the old Spaniards of course, for the sake of example and from habit, act differently. I visited a public establishment, of which a chief manager was a Frenchman, who conducted me over it with the characteristic politeness of his nation. I enquired amongst other things, as I suspected he would be, whether he was obliged to confess. He looked rather ashamed at the question, but after a pause, said, “mais oui, il faut se confesser?” How do you manage to get through it? seeing he was of the description of men, who have no relish for these ceremonies in the present day; he said, “Eh! ma foi! l’on fait des grimaces, et l’on s’en tire.” He represents a very numerous class.

In the course of the time occupied by these travels, my occupations led me very much to the churches, which I have visited at all hours, and in every circumstance. I
have constantly seen the confessional boxes occupied, but I never saw in any instance the slightest reason to suppose that it should be converted to the purposes which have been asserted, and I doubt extremely that there is the slightest foundation for them. The men who are charged with that duty are almost invariably elderly persons, and of appearance quite unlike what they have been supposed. I have been repeatedly in the churches of female convents, when admitted by favour, at unaccustomed hours, to see the works of art, with the liberality characteristic and peculiar to the country. At these times they were often occupied with that duty, and if they had any reason to fear observation or detection, of course a stranger would not have been admitted. In fact, from the mode these things are managed, it is almost impossible scandal or evil consequences should arise.

There no doubt may be many of intolerant principles amongst the ranks of the clergy, but there are others of very different tenets. I knew some of the parties in a circumstance which strongly shows that intolerance of other sects is not universal amongst them.

A protestant was at the point of death, where no religious succour could be had. Application was made to the priest of a parish in the city where it happened, by a friend, himself a Spaniard and a catholic, who requested him to assist the person in question, expressly stating that it must be understood he would accept his aid on no other condition than that of pure christianity between persons of the same religion, who differed only in forms, and that no question must be raised as to change or discussion of any kind on the subject. The request was instantly complied with, and it need not be added, faithfully performed.

The mode of conducting the ceremonial of the church service is quite consonant to the grave and serious cha...
racter of the people, and in solemnity it certainly far exceeds that of any other in Europe. The beautiful apostrophe of Eustace might have been justly applied to these majestic rites, compared with which, the worship to which he alludes is very far inferior. They have abstracted every thing which is so absurd in other parts of the south of Europe, and the eye is never disgusted by the sights which are in daily view in other parts. In passing along a street at Naples, in 1828, my attention was called by observing small guns and other preparations for a ceremony. Presently a procession arrived, of a taudry saint, borne on a high frame by several men, who halted and deposited it opposite to the shop of a grocer. The master came out, and ascended the scaffold, where samples of all the articles in his shop were handed up to him. These he successively offered to the saint, making a bow, then putting the parcel into his hand for an instant, when he slid it back behind him, and handed it down to another attendant, who returned it to the shop. The whole of this scene was performed with the indescribable air peculiar to the place, which made it impossible to know whether he was in jest or earnest, as he looked round to the assembled crowd. When the ceremony was finished, the guns were fired, and the procession departed. No such farce would for an instant be permitted in Spain. Some exceptions, it is true, may be found to this rule; such as the processions of the holy week at Seville, and a few others of like nature, but they are to be considered, as they are by the people, rather as masquerades or representations, than in a religious view, and are in no way mixed up with the real service of the church. They are in fact kept up as old customs and as dictated by policy for the encouragement of trade, and the circulation of money. The mode of performing the service, it cannot be denied, has very great advantages for the publ
attendance, and it is to be regretted an analogous practice had not been preserved at the reformation, in which case the people would not have been driven to meeting houses and conventicles, which in many parts are now their only resource. Every hour on the Sundays, after six or seven in the morning, a mass is performed in the principal churches, as the cathedrals, collegiatas, or parish churches, according to the demand of the population. This ceremony, which is, in fact, an abbreviation of the service we have adopted in great part from the catholic ritual, lasts half an hour; so that there is a series of congregations in succession, until twelve, when it ceases, with the exception of Madrid, where, to take every excuse away from the indolent, there is a mass at two. The length of the service in our churches is an insurmountable objection to very many persons in London and other large towns, who do not attend for that sole reason, which is quite obviated in the Spanish system. The whole people, from the Grandee downwards, are seen mixing and kneeling together, in a place where all are equal, and where no distinction of convenience is appropriated to any rank or class. The sermon is quite separate, and is given at other times, either in the middle of the day, or in the afternoon. The administration of the sacrament is also quite independent and is generally performed very early in the morning.

In the majestic cathedrals of Spain, every thing is in keeping. The liberality with which every thing is shown cannot be exceeded. If an enquirer be found to take interest in the works of art, every individual, from the Dean downwards, will vie in forwarding his views. I have had the greatest difficulty in prevailing on the attendants, who had spared neither time nor trouble, to accept any remuneration. The contrast in London is very striking. On returning from Spain I went to attend divine service at
Westminster Abbey, an edifice with which, for historical and national grandeur, nothing in Spain or elsewhere can compete. It was just possible to enter, but the small space allotted to the public, and the miserable manner in which every access was barred and kept by a set of jobbers and watchers, plainly showed that, if possible, it would be excluded altogether. This state of things which to every impartial observer, brings discredit on the church and the country to which these edifices pertain, it is to be hoped may be soon, as it must be finally, remedied; and those magnificent edifices be given up again to the public, to whom they belong.

I witnessed a circumstance in travelling which marks the manners of the clergy and laity generally in this country. Two diligences met, both quite full, all the company, to the number of near forty, being Spaniards, excepting myself. After supper, when the people are generally exhilarated, not from the wine, which they rarely touch, but from social and jovial spirits, a character rose and spoke extempore for a considerable time, on political and other matters, with considerable eloquence. It was in 1829, before the revolution of July, after which it would have been impracticable. The burden of his song were the monks, whom he ridiculed without mercy. The next night the party was reduced to that in our own coach, and after supper he again commenced. When he produced any point which touched a person of the same sentiments with himself, who sat opposite to him, he rose and supported his assertion, and both being corpulent men, were seen gesticulating and speaking together, particularly applying the hands to the body in a mode peculiar to the country, which had a most comic effect. At last, in the course of his speech, he enumerated, as exemplification, various professions, and amongst others the military; when a character in uniform,
but a very bad style of man, who was at the lower end of the table, rose to order, and called him to account, as for reflecting on his cloth. The instant he spoke, a little elderly man, who was sitting nearly opposite the orator, rose, and disclaimed on the part of the latter any intention of giving offence, shaking hands across the table with him. The son of Mars was soon quieted; but there was some trouble with the speaker, who was indignant at the supposition he should have violated the law of decorum, and liberty of conversation, a sacred subject in Spain. The elderly man, whose liberal and conciliatory manners and knowledge of the world had prevented a fracas, and who had the more merit because the church was certainly run upon in the course of the harangues, proved to be the Dean of one of the chief cathedrals in Spain.

I was too much amused with this scene to think of interfering, and, naturally, it would not occur to a stranger to mix in a business with which he had no concern; but it may be worth noticing, to those unacquainted with Spanish manners, that, the next day, I was complimented by some of the party for forbearing to do so.

The union with Rome exists but in name; all the material part is gone, and little or nothing is remitted to the Papal treasury. Amongst the secular clergy there are not wanting those who sneer at the connexion, and chuckle when they speak of the reformation, and the history of Henry the Eighth. One use is found extremely convenient in this connexion. At the last Papal election a prelate who was of the most active and intriguing of the Carlist party, was directed by a royal mandate to repair thither and use his vote. He most reluctantly undertook the long journey, and so long a period was consumed in preparations, and in attempting to procure a retractation of the order, that, on being obliged imperatively to set out, he arrived too late.
The trouble the clergy gave the government was so great that they were actually prohibited going to Madrid during a period of the year when they have a congé from the cathedrals, in the manner of our military leave after the inspections. This prohibition was, however, taken off after the last change of government. They were of course very much mixed up with the intrigues at Madrid during the latter times, but not more so than other parts of the political body who acted in concert with them. Some of the best and most patriotic members of the first cortes were from the ranks of the clergy. I believe, without exception, all who took any part in those proceedings are, however, under proscription. An excellent individual was living in a town of the north, who had been deprived of a licence to preach, the only punishment they could inflict, for having alluded to the constitution in a sermon. Many of them are liberals in secret, and one of the unfortunate companions of Torrijos was a clerigo, of course under a false name. The upper ranks of the clergy are often public spirited, and use their influence in promoting improvements. Amongst others, whilst I was in Spain, the Dean of Burgos was rewarded with public mention and a decoration, for his exertions in effecting the opening of the road from that city to Santander. The clergy, I believe, opposed no obstacle to the difficult arrangement of substituting campos santos, general burying grounds, for those in the churches, as anciently used, which are now almost universally introduced; and in the still more delicate discussion respecting the protestant cemetery at Malaga, the Bishop made no objection, expressing, as I understood, regret that he had not been consulted sooner, which they were unwilling to do, from apprehension of his interposing a negative, as he might have done.

Of the politico ecclesiastico character, the head, in these
days, may be perhaps considered to be the famous Cyril, who has latterly been general of the Franciscans, or mendicant orders, in which capacity he had the rank of grandee of Spain, and great power and influence. Being a thorough Carlist, and combining the qualities of intrigue and ambition with the manners of a court, and the influence of his station in the church, he was a complete pest to his party in the government, and it was at length determined to get rid of him. He was at first banished to Cadiz, where he lived for a long time in the Franciscan convent, faring, as it was said, sumptuously every day, and charming all who saw him, by the grace and affability of his manners. This situation, however, was still too near, and after long consideration, it was determined he should cross the Atlantic. He was accordingly appointed Archbishop of Cuba. This was managed with the consummate tact of the country. The appointment of the highest dignity in the church, in an opulent island like Cuba, would appear to be an object of ambition to any one. With him it was just the contrary. The office is merely titular, the real power being with the Bishop of Havannah, and the state of society was so organised that his peculiar talents were likely to be entirely lost. He accordingly used every effort to induce the government to withdraw the appointment. He exhibited a real and bona fide instance of "nolo archi-episcopari." He besought them day and night that a dignity he was unworthy of, should not be put upon him. It was political death to him. The situation of first mendicant, with the faculty of intriguing, was of more value to him than the highest dignity of the church without it. He supplicated, however, in vain; he was consecrated at Seville, in 1832, and obliged to embark shortly afterwards.

The parochial clergy have in reality more influence than any other members of the establishment. They direct the
peasantry, whose oracles they are, and with whom they in
general live on a footing highly creditable to both parties.
They are mostly men of great respectability, and of supe­
rior education and knowledge to those around them, whom
they lead rather than drive, and with whom they cultivate
the good will by rendering the numerous services which
occur, in the state of society in which the Spanish peasant
lives. It is the lightness of their yoke which makes it tole­
rated, and not a fanatic or bigotted attachment, as generally
supposed, and to men situated as these parties are, it will
not excite surprise that the connexion should be so intimate
as it is. From their situation with regard to their flocks,
the respect they are held in, and the mutual kindliness be­
tween the parties, their deportment is free and unconstrained,
full of dignity and ease. A curious contrast may be observed
with the French clergy, who, in these times, have been en­
deavouring to establish a yoke on different principles, and
whose manners are proportionably distinct, showing that
they were acting against the feelings of society, instead of
going with the stream, as practised in Spain. They are the
counsellors and advisers, supporters and mediators in their
differences, and console them in sickness, or on the bed of
death; and their connexion has with it neither baseness on
the one side, nor arrogant pretension on the other. They
are very inadequately paid in many instances, owing to
the exactions of the government in late years; which will
be shown in the description of the church revenues; and are
dependent on the good will of their parishioners, to make
up the deficiency. They have no sinecures, but often ex­
tremely hard work, in their avocation. Although not per­
fectly, they form a powerful check to the perpetration of
crime, and it is almost to them, that in many parts is con­
fided the conduct of the lower orders. The virtue of the
women of the lower ranks of society, which in most parts
of Spain, is quite as good or better than that in most parts
of Europe, is very much upheld by their exhortations and
denunciations. I was travelling in Aragon; on arriving at
the place where we were to sleep, one of my fellow tra-
vellers mentioned, that he was going to see the cura on
some business. I accompanied him, and we found an elderly
man, of the thoroughly respectable appearance general
with the Spanish clergy, who are quite different from those
seen in other catholic countries. The history was this. A
short time before, a Catalan family were on their way to
Madrid. The prudent matron at the head of the establish-
ment directed the alhajas, or ornaments of the younger fe-
males, to be left behind, but one of them was of a different
opinion, and was privately conveying her own, which were
of some value, in her reticule. This was left behind in the
same posada where we slept. On its being missed, a gen-
tleman in the coach procured a mule, and rode back to en-
quire, but no tidings of it could be had. As no doubt
existed that it was in possession of some of the females
of the house, the object was to mention the circumstance, and
to ask the cura, as a "derniere resource," to endeavour by
means of the confessional to obtain restitution. He entered
entirely into the views of the party and observing that such
things had happened as the detection of crimes by means
of confession, promised that nothing should be left undone
on his part, to effect it in this instance. I never heard the
result.

The parish priest has occasionally to bend before a storm
he cannot face, and in some places, to tolerate irregular-
ities he has not introduced, and could with difficulty
amend. The internal economy of some villages in the
southern provinces are curious examples of this.

The dominion of the church is always kept in view, but
is occasionally modified, and apparently made secondary,
in order to secure the obedience they might vainly attempt openly to enforce. Thus they permit the working on the Sabbath, in districts, during seasons where the loss of a day is of immense importance. The Sunday is thus given up, but as it is "misa de obligacion" or a day they are obliged to hear mass by the canons of the church, they compel them to hear it before they commence work, and to effect this they compel the priests to rise and administer it to them at four in the morning, and the agricultural population may be seen setting out before daylight, for their distant fields, to use their expression, con la misa en el cuerpo. It is extremely probable that if they forbade the infraction of the Sunday in these places, they would not be obeyed, and thus their authority would be weakened.

In the towns the Sunday is as well kept as in any part of Europe, the theatres only being open, as in the other Catholic countries, in the evening, but all business is suspended. The same system prevails throughout in the management of the affairs between the church and the laity. Nothing is obtruded on the public which is offensive, or would create ridicule. Of this, no people have a keener sensibility. Any one who should be heard in a pulpit making a ridiculous speech or gesture, would furnish amusement in the evening for every circle in the place, and his own companions would be obliged to listen in silence, or might join in the merriment.

I was once travelling in a diligence of which the other passengers were Spaniards. The only vacant place was taken by a cura, whom we picked up on the road. As soon as he was perceived, a titter ran through the company. He took his seat, saluting the other passengers in the courteous manner of the country. As he knew instinctively that the feeling of the party was against him, he quickly proceeded to disarm it, remarking that he regretted their
payment was not made in some mode more congenial with the sentiments of the rest of society (alluding to the tithes), than that at present in use. This and other subjects of the kind, he touched with a lightness of hand and tact peculiar to this people, not appearing to make it otherwise than a secondary part of his conversation and not dwelling upon it. He completely succeeded, and when he got out, my companions remarked that he was a very reasonable person, and a good specimen of his profession, &c.

THE MONKS.

The feelings of society with respect to the monks differ totally from those towards the regular clergy; between these bodies themselves, there is a deep gulf fixed, and if reports be true, mortal hatred, even if possible plus quam theologicum, reigns between them, and the union, of late years, has been only in appearance. In reality, the most determined dislike and contempt, on the part of the upper ranks of the hierarchy, exists towards these Lazzaroni of the establishment. The apparent harmony is caused by common danger and the necessity of temporary union against that portion of the liberal party, who are hostile to the whole body.

In the upper ranks of society, the monks are rarely spoken of, and are comparatively as much unknown as the gypsies in England. They are very rarely admitted within the doors of any respectable house, unless the sudden illness of a servant, or some such cause, require the temporary service of a Capuchin, who is always at hand to supply the want of other attendance. Of course, this is meant to be stated as the general rule. Of this the cir-
cumstances mentioned by a late traveller of their burrowing into a house at Cadiz is an accidental example in the widest sense. Anecdotes of the kind may be furnished in every country, and we should not feel indebted to any foreigner who should publish that the methodists had penetrated into a house in England, and seduced the maid servants, as has happened more than once, without stating it to be an accidental occurrence. When the mendicant progresses of the poorer orders are made, from house to house, the rule in the south is not to admit them beyond the patio. The ridicule attached to any intimacy with them, would alone secure their exclusion from any house of the upper classes. As you descend in society, the same feelings are carried still further. In the middle classes, and the active part of society, as merchants, officers, and the like, they form the subjects of universal ridicule. The sight of one in a mixed company is a certain cause of merriment; and the broadest jokes and stories are unceasingly retailed at their expense. One instance came to my knowledge, when a friar was on his way in a diligence to the south of Spain. The other passengers were young officers, who tormented him to such a degree, that he was obliged to get out on the second day, and wait for a more quiet company. The manners of these people are fashioned accordingly. They bear raillery with the greatest good humour, often retorting on their assailants, and approaching that happy state termed in France a "bon diable." There is a great difference in the situation of the orders. In the more wealthy convents of Geronimos, Cartuxos, and others with landed property, they are now reduced to a very small number. They are seldom more than half, frequently one third, or less, of their regular complements, and sometimes they approach the situation of a skeleton regiment on its return from India, there being barely sufficient to attend the worldly concerns
of the management of farms and the refectory, whilst the vigils and night observances of their accustomed rites are obliged to stand over, from want of the necessary numbers to perform them. I have never been able to ascertain, even proximately, the amount abstracted from the convents annually, for secret service, that is the private support of the apostolic chamber, which in these times has by such means only, been enabled to keep them together. It must be very large, besides the depreciation in the value of land and agricultural produce, which have reduced the small portion of monks now in the convents, to a state of absolute poverty. These observations do not apply to the proportion paid to the general government as will be stated afterwards, but to the extraordinary levies.

These higher orders ought to recruit amongst the richer ranks of society, but the repugnance to them is such, that it is now impossible; and either from accident or design, they are dwindling entirely away, so much so that it might even have been supposed the intention of the government to let them die out. These orders, both by their habits, which are abstracted and unsocial, quite unlike the rest of society, lie under a jealous dislike from the rest of the community, which strongly marks their manners. The Gerónimos are excepted, as I found them in the dealings I had occasionally with them, courteous and polished.

The mendicant orders are quite different from the higher orders in their situation with regard to society. Having no lands or real property, their magazines are not tangible, and they always find the means of living sociably with the people, and of having ample stores of provision. They recruit amongst the lower ranks, and their churches are invariably the best attended and popular in the cities. Their manners are frank and good humoured, and they are generally attentive to those who have occasion to commune
with them. From the mode in which they are maintained, and from their existence depending on the people, their superfluities return into circulation, and they are often extremely charitable. Beggars themselves, they maintain multitudes of beggars yet lower in the scale. In the dreadful winter of 1830, when vast numbers of people perished from cold and hunger, in a city where I happened to be, the Capuchins, who are the poorest of the mendicants, were indefatigable in their attention to the needy, and distributed provisions very largely, whilst, from the opulent see, scarcely any thing was to be obtained. It was said that the archiepiscopal revenues were remitted to Portugal, to support Don Miguel. As their connexions are amongst the lower orders, their vacancies are soon filled up, and it must be allowed that the providing for a son in the actual state of Spain, is an object not to be overlooked, where they are not by education above the prejudices of the upper classes of society against this holgazan mode of life.

If the government really do not boldly suppress the convents, as it is to be trusted they will; the universal voice of society calling for it, the plan of Bolivar, in prohibiting their entry before the age of twenty-four, which put a complete stop to it in America, would most probably produce nearly the same effect in Spain. Amongst the more preposterous of the absurdities of the late government, was the keeping up the Merced, an order instituted for the redemption of slaves from Barbary, which of course has long ceased to be of any utility. To complete the folly of it, the money which was raised, in the way of a legacy duty, to support this institution; is sacked by government, as no longer applicable to its original purpose, whilst the monks are left to vegetate in their convents, many of which are magnificent.
The same prejudices against the female convents are held to even a greater extent than against those of the other sex. Notwithstanding the universal distress, approaching to ruin, of numerous families in all parts of Spain, they seldom allow or hear of their daughters being connected with these establishments, which never, excepting a very few, that are foundations for the purpose, serve for education; the system being different in Spain from that of other catholic countries.

Amongst other causes for the detestation of the monks, so general in the educated ranks of society, is the unjust and iniquitous resumption of the property sold in 1820 and during the short period of the sistema. Not only no money was refunded, but where alterations had been made, the individuals had to restore them to their pristine state, if required, and no allowance was made for improvements. By these operations, many families, in all parts of Spain, have been impoverished or ruined, and the state has gained nothing; for some transactions took place in the Cortes, respecting the sale of these domains, which completely precluded it. It cannot be supposed a people like the Spaniards should have any other than unfriendly feeling to such dealings, or the drones who are the cause of this unjust and unmerited suffering.

Since the war or monkish insurrection of Catalonia, they have been under the strict and constant surveillance of all the authorities. In fact the throne was far more in danger from them, than from the liberals, and the strictest orders were constantly sent from Madrid respecting them. Accordingly, they were scarcely allowed to leave their convents, excepting on indispensable and urgent business. I have seen the licenses issued on these occasions. Besides their being subordinate to the general police, like all others, they are subjected to a most severe routine from their own
brotherhood. Their route is specified, their halting places, the time for each, the authorities they are to be inspected by, and other details, with greater minuteness than any military furlough.

Besides the obligation of duty, the military men in general, high and low, have the greatest detestation for them, and would cordially support the government, if measures should be resolved on to suppress them. The effect on the property of individuals by the late sale and resumption of the property of convents, is mentioned under the head of the revenue. An instance of its practical working came to my own personal knowledge. A man is living in the heart of the Sierra Morena, who, during the war, was the incumbent of an excellent and most desirable benefice in the church. He was elected deputy in the first Cortes, where his talents, his real patriotism, his knowledge, eloquence; and courage, fearless alike of the tyranny of king or people, caused his being one of the leading members. He was accordingly designated, and with more than twenty others, arrested, without a crime being laid to their charge, or their having done any thing but defend the throne, for which he received this recompense. This was the famous act which celebrated the return of the King in 1814. He was confined for some years; part of the time in a dungeon. In time he was released, and on the sale of the lands during the sistema, he invested his whole property in a demesne belonging to a convent of Chartreux, and retired to cultivate it. On the entry of the French, in 1823, his title was set aside, the land was resumed by the convent, his money lost, and he is now living as their tenant; farming his own land and paying the rent to the monks! I visited this extraordinary individual, who is in years, but strong and vigorous, full of information and of grace, and the gallantry of a man of the world, with the habits of a real philosopher.
The impunity with which offences were committed by this body was extraordinary, and characterises the late government, as well as confirms the general statements of the immense occult influence they possessed. I believe, in the war of Catalonia, although they were known to be the sole instigators of it, and some were taken flagrante delicto, not one was executed; whilst the lay individuals taken at the same time, were unsparingly dealt with. The most singular instance, however, took place at Madrid, when I was once there. In one of the disputes between the monks of a convent, where, as in the cabildos, if general belief be correct, although every thing externally is carried on smoothly and harmoniously, "Fixed mind and high disdain," and even "Immortal hate," invade their councils, they so far forgot the usual restraints of decency as to assassinate the prior. It was said he had interfered with their enjoyment of unlawful and forbidden pleasures. Although it was instantly known over the whole city, no real steps were taken to bring them to justice, and the matter was hushed up, in the vain hope of bolstering up the reputation of the church, by avoiding public scandal, whilst these transactions are known in a few days, all over Spain, by every one who has the least curiosity about them. The sacred light in which this part of the establishment is held, and to which the interests and real influence of the more useful part of the establishment is sacrificed; who are obliged to share the burdens and the odium of these worse than useless appendages; is the real cause of the rankling hatred between the two great divisions of the hierarchy.
SKETCHES IN SPAIN.

REVENUES OF THE CHURCH.

The same erroneous ideas are abroad respecting the amount of the ecclesiastical revenues, as upon so many other subjects. They are certainly very large, and, in many instances, unequally and disproportionately distributed; but the fall in the value of land, the abuses in the collection of their dues, with the extreme mildness in the exaction of them, and the enormous sums paid to government, have reduced the great body of the church to a state of property far from enviable; and very few benefices, of any rank, are now adequately remunerated.

For a long period the increasing financial difficulties of the country, with the impolicy and impracticability of laying further burdens on the land, had pointed out the vast possessions of the church, as a mean of invisibly increasing the resources of the treasury. They were accordingly called on to contribute to the public burdens, and these calls have been progressively increased, principally, I believe, during the time of the Prince of Peace, and the subsequent disastrous events which have poured on this unhappy country, until they amount to a sum, I have heard from the best concurrent testimony, clerical and laical, estimated at 70 to 75 per cent. of the whole revenues. This sum is derived, like all Spanish taxes, in a mode not only strictly speaking illegal, but extortionate and tyrannical, aggravating the injustice of it by the manner of its operation. Another singularity is that the people who have successively laid on these impositions, which are exactly after the fashion of collecting revenue in the east, would consider it sacrilege to touch an acre of convent lands, or adopt any of the plans now followed in every catholic country to lop off those fun-
gous excrescences, which have so long, instead of promoting the interests of it, done real prejudice to Christianity, and in Spain, as in every other country, are daily alienating portions of the people from the church.

The direct taxes paid by the clergy to government are, a sum called subsidio, which is a kind of personal or capitation tax, paid annually by the whole body, and raised by themselves. At present, I believe, it is ten millions, rather more than £100,000. There is the novena, or a ninth of the whole tithes of the kingdom. There are what are called annualidades, which are sums, of one to three years' salary, on appointments or translations, according to the rank of the parties. These principally affect the higher secular clergy in the cathedrals. The curas or rectors of parishes are subject to another mode of exaction. The government select an individual proprietor in the parish, at discretion, of course the richest, whose tithes are paid to the treasury. Where there is not found one who is deemed a sufficient contributor, two are taken; these are termed casas escusadas. It is evident that, in very many instances, the tithes of this casa are nearly the stipend of the whole parish, and that the cura is left to the good will of the other parishioners. The right of retaining vacant places is exercised to a great extent, and the revenues are withheld. The actual amount thus levied, I have heard estimated, on very good authority, at about a million and a half sterling, or about a fourth of the whole revenue of Spain.

The folly of continuing this system was seen by the Cortes. A proposal was made to the clergy to reduce the tithe to one half, to be bona fide paid. This was adopted, and, in one sense, worked well; but unfortunately it was hastily determined on, without considering how the deficiency of revenue was to be made up. It was found that
the people were averse to new taxes for the purpose, and preferred the old system. Some instances came to my knowledge, where the labradores, on the benefit being pointed out which would result to them from a reduction of tithe to one half, with a hint that a rise in the rent might be acceptable to the landlord, said, "It is of no advantage to us, we have never paid more than a twentieth." So difficult is it to legislate abstractedly! By a law of that date, the tithes of all lands taken into cultivation subsequently to 1800, are the property of government. In some districts, but of comparatively small extent, the tithes have been granted to individuals. In these, the proprietor is obliged to provide for the service of the church at his own expense. The greatest difficulty is found, notwithstanding the mildness and liberality of the church, who are extremely indulgent in general, to procure the payment of tithes; the collectors often obtaining little more than hard words instead of their dues. An edict was issued during my residence in Spain on this subject, threatening the recusants with coercive measures, in case they persevered in resisting. In their capacity of owners of houses in the cities, which property they hold very extensively, I have heard they are equally mild and indulgent. The amount of revenues of the great sees is very much exaggerated. Granada, which is one of the best, in its flourishing period, before the war of independence, was only forty thousand duros, about eight thousand pounds sterling; a large sum, but far below what has been stated. A regular detailed statement of every item which made up the revenues at that period, including the rich sugar grounds of Motril, is appended in the country palace at Viznar, near the city. At present it is probably one third less. The richest see, at present, is Valencia, the tithes of the rice grounds being a vast, constant, and regular source of revenue. Of the
bishopricks, four only are considered rich, Cuenca, Siguienza, Placentia, and another.

The best appointments connected with the church are two administrative ones. The *comisario de cruzada*, who has the receiving the sum levied on every person for the *bula de cruzada*, empowering them to eat meat in lent, &c. The sum raised in this mode is very great; it being almost a capitation tax, and there is no responsibility or check. The enormous sums levied in this manner were understood to be paid chiefly to the apostolical or secret part of the government, and were one of its chief sources of supply. The party who fills this station is said to live in a style of luxury quite unlike any one in Spain; in fact to be quite an Apicius, and from hints I have heard, might give lectures on some branches of the culinary art at London or Paris. When he went out, his state resembled that of a Cardinal, and the air was perfumed as he passed. The other place is less lucrative, but equally irresponsible. It is that of collector of spoils. In Spain the King is heir to the personal property of the upper ranks of the clergy, which is supposed to be accumulated at the public expense, and to revert to it on his demise. They cannot devise it by will. It seems to be one of their many customs of oriental origin. Accordingly, in each diocese is a collector of spoils, as he is termed, who, on the death or severe illness of any member, proceeds to collect what is due to the state. The receiver general of these spoils is the officer in question. The sum received of course cannot be known, and is very much diminished in these times, few people exposing themselves to such visitations, unless in cases of sudden death.
CHAPTER XII.

Army, Captain General.

The army forms three grand divisions. The regular forces which may amount to about 40,000 men; the militia, which are more numerous; and the realistas, royalist volunteers or national guards, which are denominated as the political state of the country give the predominance to one party or the other. The regular troops have been reformed and very much improved even during the period which occupied these observations. The French system of equipment has been adopted. The men are respectably clothed and appointed, and they are well and regularly paid. The clothing, now, I believe, is entirely of Spanish manufacture. The code of military law, I have been informed, like all the Spanish laws, is excellent, rather inclining to severity; and the disasters of the armies must be attributed to other causes than a deficiency in that respect.

The Spanish soldier is a patient, cheerful, docile, enduring, sober, and hardy being, who is not easily disheartened; and may be again and again led on, if he be properly commanded.

The best troops, I have heard from the officers, are those from the north, who are slow and require much patience in forming them; but when once made are better than those of the south, who learn very quickly but are fre-
quently light headed and unstable, somewhat resembling the Neapolitans.

The grand deficiency in the army is, as no doubt it always has been, the want of regimental officers, up to the rank of captain inclusive. There is at present, for some cause difficult to ascertain, a scarcity of men fitted for these situations; whilst every town abounds in poor nobles whose families are too proud to follow commerce, or similar pursuits, and would appear to be a naturally formed corps of officers. The deficiency of the officers when I was in Spain was increased by the fear of the Government in giving a post of the smallest weight to any of those politically opposed to them. This amounted to an exclusion of nearly all the best officers, the whole of whom are liberals. In a review I witnessed at Madrid, I was assured the only man capable of putting a thousand men through the common manoeuvres was the minister of war himself.

Many causes have concurred in producing the disasters which have attended almost every operation in modern times, and, as I have often heard the well informed and impartial part of society say, have prevented their ever gaining a battle since that of St. Quintin. In these times the strongest causes have certainly been the corruption of those entrusted with the commands, in which the foreigners, for whom the predilection seems undiminished, have largely participated. Many of those in the Spanish service are complete adventurers, and having no stake in the country can have no real patriotism and are too frequently time servers, easily adopting any creed which may serve their purpose. The history of the war of independence and occurrences subsequently have furnished strong proofs of this, and of the great corruption which has prevailed amongst them, even more than the natives. The regular army is drawn by ballot in the manner now so general, with the
The militia is a most valuable force, and with a little attention to discipline, and the selection of good officers, in the lower ranks, would be every thing that could be required in such a corps. It is of the more value on account of the very small number of regular troops, owing to the financial state of the country, which prevents their paying the requisite number.

The lowest description of force in every respect was the corps of realistas. It was originally formed of the bands who took the field in concert with the French cabinet, previous to the invasion in 1823. These were gradually increased and became a regular force in every part of the kingdom. In the large towns they had quarters where "Viva el rey absoluto," inscribed over the gate, explained their tenets. They were generally the lowest of the populace, and, in most places, of the very dregs of society. The only instance of brutality I witnessed in Spain was from one of this corps. I was walking in the calle de Alcalá, at Madrid, when before me was a realista in full uniform, a little, weak, sickly person, such as are seen in the workshops of large cities. In an opposite direction came a huge Gallego. He passed "between the wind and the nobility" of the realista, but without touching him, or doing anything to cause offence. The little man, if he deserve the name, turned round, gave the heaviest blow his strength would enable him, which resembled an assault upon an elephant, and then, drawing his sword, struck the Gallego several times with the flat of it, who had only to seize him by the throat, and in an instant terminate his career, as he richly deserved; but he bore it with the same patience the quadruped would in similar circumstances, and then walked on without speaking one word, or taking the
slightest notice of his pigmy adversary. An order was published in 1830, setting forth that the being enrolled in that corps was not to be considered a dispensation from working, proving very clearly the basis on which it was formed. The most pressing orders were constantly sent to fill up the numbers in the villages; but there was in most instances an invincible repugnance in the respectable part of the community to belong to such a corps. The advantages were considerable. The right of carrying arms, which was to be obtained with difficulty, excepting by being registered amongst them, was a powerful argument in most parts of Spain. They had their own chiefs and separate regulations, but were subject to the orders of the Captain general. It cannot be denied that they showed great activity during the plots of the Constitutionalists in 1830 and 31, and without them some of the invading corps would have penetrated. They were occasionally employed in the conveyance of state criminals. One of the persons engaged in the attempt at Cadiz, at the time the Governor was assassinated, was taken some months afterwards in the north of Spain. He was escorted by detachments of them, to that city, to be tried, and to certain execution. On their return from this service, a kind of public entry was arranged for them at Seville by their brethren, and an account was published in the Gazette of the rejoicing on the occasion, which resembled the fraternising of the republicans in France. Nothing could show more distinctly the description of persons composing this body, than such a display. No real Spaniard, if he had the misfortune to be employed in such a service, would have thought of boasting or making a parade of it. At a great ball given in a city where I was residing, considerable offence was taken by many of the inhabitants, because the officers of that corps were officially invited with the other corps d'armée, with which they were not considered to be,
associated. In this instance, as in some others, sons of functionaries had been enrolled, in order to bolster up a body, to which, in most parts of Spain, it was considered a disgrace to belong.

The defence of Spain in the important period of her modern history, the War of Napoleon, or that emphatically termed by all parties "La Guerra de la Independencia," as it was fought to defend the principle of national independence, than which no people in ancient or modern history have a more durable or noble record, depended almost entirely on their regular forces, formed by a proud and generous people, acting without general subordination or central union by a common impulse, directed sometimes well, but generally ill, by badly constituted and decrepit bodies and institutions. It is much to be regretted that questions, as to whether the success of the war in Spain was owing to the British army, or, as many Spaniards hold, that England and all Europe were saved by Spain, should be mooted. There are two points clear: the one, that the small number of troops the English government could spare were of no avail by themselves, against the force Napoleon disposed of in the Spanish war; on the other hand, it cannot be denied, that every battle given by the Spanish regular armies, was lost, sometimes at fearful odds in their favour, and that, so far from gaining they were losing ground, and the last campaigns were even more disastrous than the earlier ones, unless when they were actually in cooperation with the British troops; their armies which were successively formed with vast trouble and expense, being successively dispersed, like chaff in the wind, wherever they encountered the Imperial Eagle. The defence of the country, being in fact, left entirely to the guerillas, a description of force suited to the national character, as well as the local position of the country. With a whole population armed,
no enemy could be quietly in possession of a country; but, it is quite certain, that with such enemies only; a power like that of France, by the construction of roads and communications, and by the possession of the military posts and keys of the kingdom, must have finally remained in quiet sovereignty. The solution of the difficulty was in Great Britain. The command of the sea and the means of transport, with unlimited resources, enabled a comparatively small body of troops, who never knew defeat and were directed by consummate talent, to effect what alone they could not, and what, without them, was morally impossible, the deliverance of the Peninsula. The arguing, as is found the case in both countries, partially in favour of their own side, tends to no other purpose, than the creating feelings of ill will where none ought to exist; the main question remaining as before. If any one be desirous of entering on this unprofitable kind of argument, he will find abundance of opponents at Madrid and elsewhere, quite ready to engage with him; taking probably a very different view of the matter from his own. The national defence of Spain is unquestionably in the hands of the people. If they are united and determined, as in the late war, no enemy can hope to conquer a country with the local advantages she possesses for defence. The government has neither regular troops nor money, or resources necessary to form an army capable of resisting the French, should they, under any pretext, again repeat the invasion. The strong holds of Spain are near the frontiers. Navarre, upper Aragon, and upper Catalonia, which adjoin the French line of demarcation, remained in possession of the national flag during the greater part of the war, and some parts of them were never conquered. The whole country at the foot of the Pyrenees is a mountain range of impregnable and almost impassable fastnesses, without roads and communica-
tions, and without military resources to an invading enemy. The miserable fort of Cardona, which is within a few lines of Barcelona, was never taken. The reason of this was the surrounding peasantry and the impossibility of conducting a siege, in a neighbourhood so favourable to the operation of desultory warfare.

Were the population equally dense as in the frontier provinces, the whole tract of mountains, which form the outside radius, would be equally defensible. The northern provinces and Galicia, Asturias, the vast Sierra de Cuenca, and Segura, and the upper range of the kingdom of Valencia and Murcia, the whole kingdom of Granada, and Serrania de Ronda, as well as parts of the Sierra Morena, are military countries of great natural strength, if they had a population organized to defend them; whilst the wide range of lower Aragon, the Castiles, and Estremadura, excepting where they are partially traversed by the great central range, which separates the Castiles, are open, wide and defenceless. This it was which made the progress of the French armies apparently so rapid; whilst they had, in fact, effected very little. The whole country around them was unassailable, and of difficult and uncertain tenure, when momentarily acquired. The ground, which was the grand scene of the exploits of Mina, was at the very gates of the military entrance of France, and almost within hearing of the guns of Bayonne. The scientific departments of the army produce excellent officers; mathematical education being apparently suited to the grave and reflecting character of the people. In the political changes which have taken place, nearly the whole of these officers, of every rank, are on the liberal side. Their opinions were perfectly known to government, who could not replace and was obliged to tolerate them. Some, however, were compromised, and were banished the kingdom or obliged to quit.
the service and enter into various civil employments. I knew several of them, working with the greatest cheerfulness, in situations quite unlike their former occupations and habits, a proof, with so many others, that idleness is not inherent in this people. Of the artillery and engineers scarcely an individual was to be found who was not liberal; and in the navy, the officers of which were educated in nearly a similar manner, the same feeling was general.

I knew a retired officer of artillery very intimately, who had carried arms very late after the invasion of 1823. He was prosecuted in consequence and obliged to fly. He profited by his residence abroad, and made himself master of the iron manufacture, in which he was soon confidentially employed in various establishments, and from his zeal and perfect knowledge and fitness for the office, will leave his name amongst the benefactors of his country.

Whilst I was in Spain he was living openly and travelling about, with a sentence of ten years presidio hanging over him, which had been pronounced by the court which tried him. Although the sentence had never been repealed he was privately offered to be reinstated in his rank.

The glory of commencing the war of independence rests with this corps. In the attempt to take Cadiz by the troops, in 1831, it was saved by the artillery at the lines, whose sense of duty overcame their sentiments as individuals, which would have led them to join the insurgents.

A magnificent pageant was prepared in the summer of 1832, of which the objects have since become more apparent, for the purpose of presenting their colours to the whole army of Spain, of which detachments from every corps and regiment, were collected for the purpose of receiving them from the hands of the Queen. By a singular coincidence the lot of filling the post for the artillery fell to the very officer who, when the sanguinary attempt was
made to put down the constitution by the royal guards, at Madrid, in 1821, being unable to walk, sat in a chair and directed the firing of his guns, assisting materially in repelling the attack. No unpleasant result was anticipated; but with the delicacy and good feeling of the country, he withdrew his claim to the honour and a substitute was found, to avoid the possibility of exciting feelings which might not be exactly in unison with those so desirable on the occasion.

CAPTAIN GENERAL.

The great military divisions of Spain are at present the Castiles, old and new, Aragon, Catalonia, Valencia, Galicia, Estremadura, Navarre, to which are united the free provinces, Granada, lower Andalusia, and Murcia. These commands are of course bestowed on the higher rank of military officers, and the utmost care is taken in selecting them, as in the present organisation of Spain, every thing depends upon them. The regular emoluments are small and they are badly paid, as in all other departments; but advantage is occasionally taken of the opportunities of speculation, although much more rarely than in the other branches. Besides the ordinary military functions, which give them the disposal of all the forces by sea and land, the extraordinary powers granted or assumed by them, in some cases from absolute necessity, are very great and difficult to define. They are invested with a kind of dictatorship, placing them above every other power, civil or ecclesiastic, an “alter ego,” enabling them to disobey the orders of Government itself, and almost to set it at defiance.

This curious state of things proceeded partly from the general vices of Spanish administration, as explained in the
chapter of Government, but it has been aggravated by the peculiar construction of the administration which has governed Spain since 1823. The main object of their party, being to preserve the monkish faction connected with them, their orders naturally partook of the character resulting from such a composition, and were alternately reasonable or violent, tyrannical, unjust, or impracticable, as it might happen.

No man capable of commanding an army could be supposed to obey such a government from any other motive than necessity; and their turgid provocation, frequently amounting to falsehood and imbecility, rather invited disobedience and contempt, than touched the pride natural to a good officer, of obeying regular and well considered orders. By the operation of these causes the most curious anomalies resulted. The government at Madrid depended for their existence on men whom they hated and feared, who, on their part, were only withheld by a paramount sense of duty from revolt or seceding from them. The same necessity obliged them in one province to uphold a Captain general whose proceedings were in direct violation of the laws of the kingdom, and would have subjected him to severe and exemplary punishment but for this illegal support.

The naval reader will better understand this order of things by recollecting past times, and the situations we were sometimes placed in, by having to deal with collateral authorities and civil juntas not identified with or belonging to, the service itself.

Amongst the multifarious duties which devolve on these officers, the most singular is that of sitting president of the chancery or audiencia, the supreme courts of law in the respective provincial capitals, which they do in their military capacity and in full uniform. We may imagine the effect it would have in London to see the Commander in
chief go from the Horse-guards, in state, to take his seat amongst the judges in Westminster Hall, to hear "motions." Yet the prejudices in England on these subjects are not at all stronger than in Spain, and the courts not a whit more jealous of their privileges. To complete the ridicule of this custom, the officer is not allowed to interfere, nor to speak, unless a question of martial law be raised, and it is difficult to conceive whether the ennui to the person, or the loss of time to other parts of his duties, be the greater.

It might be inferred that this usage was derived from the East. It may very probably have been, but if so, it had long lain dormant, and was introduced, I believe, in that grand epoch of Spanish history, the time of the Prince of Peace. The Captain general is the natural foe of robbers, and the natural protector of strangers. If the latter, however, have the imprudence to commit themselves or become involved in difficulties of any kind, they will not find this protection very efficacious, notwithstanding the good feeling of such as the Governor of Cartagena. An instance occurred whilst I was in Spain of a foreign prince residing there, who contracted debts he was unable to discharge; a very difficult matter in a country where speculation is so low, that credit is a very small part of the system. In this case the creditors appealed to the Captain general of the province, to enforce payment; but after repeated applications of the same sort, he said at last, they must go to the tribunals, as his jurisdiction was ineffectual for the purpose.

The residences of these officers, who have considerable power, frequently resemble petty courts, where intriguers and hangers on of low degree are found, and surround the chief with the same jealousy as is practised in the greater circles they unconsciously imitate. I had an opportunity of witnessing an instance of this, in a case where a low
and ignorant foreigner, with an hibernian accent, who had attained some rank, but had long been laid aside, was spending an inglorious old age in this miserable manner. He was leagued with a person in official employment, and they had not the address to conceal their paltry intrigues, which were carried on quite unknown to the exalted and superior person under whose shade they were vegetating.

One of the Captains general, lately dead, united the functions of his own department with that of Impresario, or jobbing proprietor of a semi-piratical flotilla, employed by him, in his military capacity, to repress smuggling on the coast, with the ominous conjunction of judge of the court of Admiralty, in which his own prizes were adjudged. This individual, I have understood, was originally a village blacksmith. In the war of independence he became a leader of guerilla, and shared in the *spolia opima* of the mighty scramble at Vittoria. He was said to be very rich, but he had speculated largely; and at his death it was found to be quite otherwise. The enterprizes of *guarda costas*, may have been one cause. This officer was a firm and consistent friend of the monarchy, and was of the numerous class who cordially hated the monks. When their insurrection broke out in Catalonia the feeling extended to the neighbouring province, which he then commanded. Having ascertained the plans, and that meetings were held for the purpose of concerting operations, he sent for all the heads, and threatened them with the *horcea*, or gibbet, on the first move that should be made. Not a monk was known to stir afterwards.

Of the paramount dictatorial power of these officers, a proof was exhibited at Seville. Great alarm was felt in Spain on account of the cholera, at the time it was raging in France. Orders were issued for rogativas, or prayers
of supplication, in the churches, to avert the calamity. These rogativas last many days, during which time all public amusements are suspended. The period is, however, occasionally extended, and intervals or interruptions permitted during certain days, on which the rigorous observance of the fast is excused. The decision of the points connected with these observances, often give rise to very curious discussions. A bull fight had been prepared at Seville, of which the term fixed fell within the period in question. The decision of the knotty question as to the propriety of its taking place, after many sittings and consultations, the last of which was continued nearly all night by the Ayuntamiento and Cabildo combined, was in the negative. The instant the result was communicated to him, the Captain general, who was quite prepared for it, sent in a rescript, in his capacity of dictator and guardian of the public safety, stating that the expenses were already incurred and the preparations made, and that the public tranquillity might be endangered by persevering in the prohibition. This mandate was instantly obeyed; but it is clear that the exercise of such powers requires great tact and skill, every thing being, of course, privately reported and commented to the juntas at Madrid, who sat on judgment on every individual employed in the country, and had spies and informers in every place.

After the revolution of July various bands of exiles assembled in the different parts of the Spanish frontiers, with the intention of proclaiming the constitution; the power which had overthrown it no longer having the ascendancy in France. The appearance of success was however soon damped, except in Andalusia, where the liberal party is extremely strong, and hopes were still entertained of effecting a change. Measures were accordingly taken at Cadiz, and an insurrectional movement was openly spoken of as
being probable in the spring of 1831. The garrison, however, was the principal obstacle, and without their participation, as in 1820, there was little hope of permanent success. Many of the officers were supposed to be disposed to a change in the government, and it was determined to try the colonel of a regiment in the garrison, who had been appointed governor pro tempore; the former holder of that office being superseded at a moment's warning, in consequence of having been seen to enter a convent where the secret meetings of the monks and Carlists were held. This colonel, who was a plain soldier, an excellent officer, and a good man, was accordingly consulted on the subject. In an evil hour for himself he yielded in appearance, determining to make himself master of the plot and then betray the authors of it. Accordingly he was soon put in possession of all their plans, which he successively revealed to the Captain general of the province, his official superior, who resided at Seville. As soon as everything was supposed to be ready, the Captain general came to Xeres with all the disposable troops under his command. The conspirators at Cadiz perceived instantly that they were lost, and that the only plan to save themselves was to assassinate the Governor. This was done in the middle of the day, in the open street, and it was hoped it would be the signal for the troops to rise. The men who had struck the blow, who were in small number, instantly repaired to the Plaza, where the main guard is; but the officer on duty stood by his orders and they were repulsed, one of them being wounded and made prisoner. Simultaneously with this movement the regiment of Marines, one of the finest in the service, marched from the barracks, which are outside of the land defences of the town of Cadiz, intending to enter the place and proclaim the constitution as in 1820.
On approaching the lines, however, the artillery opened a fire and they were compelled to retreat. In the town nothing whatever was done. The troops reckoned on the inhabitants and the inhabitants on the troops, and by this feeble balance the authority of the government was upheld.

At this moment the fate of Spain, as to civil war and change of Government, was in the hands of the Captain general of Andalusia. Had he put himself at the head of the insurrection, the whole country would in an instant have been in arms to support him, and the ministry had no force capable of withstanding him. The regiment of marines being unable to force the lines had no alternative but to quit the Isla, where they would have been surrounded, and they marched to Vejer, a small town on a high and commanding situation between Cadiz and Gibraltar. Here they were surrounded and obliged to surrender. As there was no chance of saving the officer's lives they were allowed to escape; the command of course devolving on the serjeants. In his dispatch giving an account of the capture and bloodless termination of this critical affair, which was solely owing to his firmness and management, the Captain general said that he knew he was incompetent to promise the lives of the serjeants, but that if his services entitled him to any recompense, he entreated they might be spared and the royal clemency extended to these deluded men. There was every reason to suppose this would be granted, and no fairer or better opportunity was ever given to show a generous and magnanimous spirit. This, however, was no part of the system of the monachal cabal who governed the country. An order was instantly sent to confer the grand cross of Charles the Third on the general and to try the men. The Captain general returned the cross
saying that he was unconscious of having done any thing to deserve it; and as the only favour he had solicited had been refused, he wished for no other.

In the process of time the trial took place; but means were found to acquit the men of the capital charge, by the humane conduct which operates in this country to neutralize evil; and none of them I believe suffered more than common punishment.*

The imminent danger the government were placed in, and the hairbreadth escape they had made, when every thing was officially reported to be perfectly tranquil; made it extremely difficult to decide what steps were to be taken to manage a city, of which the sentiments of nearly the whole of the inhabitants were known, although scarcely any of them had been actually committed. The most unjust and arbitrary as well as barbarous orders, were given to banish a large portion of the inhabitants and to shut up the free port. A Governor who had been removed from Malaga, to make way for the personage who will be mentioned subsequently, was appointed. No better choice could have been made than General Manso, the famous guerilla chief of Catalonia, who was originally a miller, and through the trying circumstances in which he was placed, conducted himself with equal firmness, mildness, and moderation. Notwithstanding the confidence placed in such a man, it did not suit the views of the minister to entrust so important a command to any one individual, and I have understood a secret junta was actually appointed, to watch and control every act, and examine every order, emanating from him, reporting their view of it to their employers, and suspending it, if they judged proper. At Madrid, it was given out that the government disapproved of the conduct of the

* See the chapter on the Clergy.
former Governor, in tampering with rebels; but the history at Malaga soon proved that it was the failure, and not the principle, which elicited those censures.

Of the strange manner in which the military functions and those of police were mixed up, the dreadful tragedy of the death of Torrijos is the most striking example. That ill-fated man was a general officer of high reputation, and Governor of Cartagena, at the time of the last invasion. He was very well connected in society, and in every respect his character was unimpeachable. He took the command of one of the bands intended to invade Spain after the change of government at Paris, and repaired to Gibraltar, where he unfortunately found means to be privately introduced, in violation of the laws. He was lodged for several months in some of the curious old houses in that place, and as the exact site was unknown, and the police were unacquainted with his person, and the government had no actual right of general search without specific information, all attempts to dislodge so inconvenient a resident were found ineffectual. When all the efforts made by his companions proved of no avail, and it was evident to every one but himself that he could effect nothing, he resisted every effort of persuasion to retire and give up a cause apparently so hopeless, and reserve his talents and patriotism for better times. It was little known that one cause of his pertinacity was a secret correspondence with the Governor of Malaga, who was appointed to that situation for the express purpose of entrapping him, by pretending to participate in his views, and promising to join him with the garrison on his appearing upon the coast. It is inconceivable that men like Torrijos and Lopez de Pinto, his second, both men of great talent and knowledge of the world and of society, should have been the dupes of this miserable plot, contrived by a man whose name was notorious throughout Spain. He
was known where the use of *sobriquets* is universal by that of "El malo," to distinguish him from a near relative who had the opposite denomination. His plan, however, completely succeeded. The unfortunate men were so blinded by their enthusiastic credulity, that they actually landed without arms, either in the vain hope that in the case of failure it might operate in their favour, by showing that they had no intentions of making war, or that it was unnecessary where they expected to find only friends and coadjutors. They were immediately surrounded; made prisoners, and conducted to Malaga. A long conversation took place between Torrijos and the Governor, which still left him in ignorance as to his intentions, and it was only when they were shut up in the convent allotted as their place of confinement, and the capuchins came to prepare them for immediate death, that they were aware of the snare which had been laid for them, into which they had so imprudently fallen. When the monks entered, they said, "Do you know the object of our visit?" Torrijos answered, "No! I do not know it, but I presume what it is." "No lo sé, pero lo presumo," meaning that he had no previous knowledge of the fate intended for him, which the arrival of these harbingers of death then made too clear. The single exclamation, "Dios! que trajeión!" then escaped his lips. He went instantly round to his unfortunate companions, exhorting them to meet their fate with the firmness becoming them; and they occupied his care and kindness to the last moment. From the testimony of the monks he received their assistance, and no better proof could be given of his superior mind, than the submitting to receive religious rites from men whom, not as individuals, but in their corporate capacity, he knew to be the cause of his untimely and melancholy end. His last words are said to have been
addressed to them, in nearly the following terms: "You have triumphed for the present, but your days are numbered. This generation will not pass away before your existence is terminated, and our children will inherit your possessions."

The execution was worthy the preliminaries to it. There were twenty-seven prisoners, who were taken out in two divisions, each man being tied to the next by ropes. They were thus placed in line upon the beach, and troops drawn up and ordered to fire on them. Every one who is acquainted with military matters is aware what the result must have been. The first division were dispatched with great difficulty, after many discharges. On the second, the young troops, on whom this dreadful duty was imposed, became so horror struck, that they were unequal to the performance of it. I was informed that they actually ran from the ground, and were obliged to be rallied and led up to the victims, in the manner practised in charging an enemy. The natural result was that the bodies were mutilated in the most shocking manner; and after being stripped by the populace, they were thrown into a scavenger's cart and conveyed, in a state of nudity, to the Campo Santo for interment. One was even said to have been discovered to be alive, and was dispatched by the convict who conducted their remains to their last earthly abode.

Amongst the sufferers was an Irish gentleman, of good family, named Boyd, who had embarked in the imprudent enterprise, and could not be persuaded to relinquish it. Every thing was done by the British local authority to save his life, and to prevent the injustice and useless cruelty of executing a defenceless man, in a manner only practised amongst savages, but without avail. His body was recovered, and treated by his countrymen with a degree of
respect which astonished the monks who witnessed the transaction. One of them wrote an account of it, of which I have seen a copy. By a singular coincidence this unfortunate gentleman was, I believe, the first subject deposited in the new burial ground; that at Malaga being the first protestant cemetery permitted in Spain. Effectual care was taken to provide Mr. Boyd with spiritual assistance, and to gain him, if possible, to the faith. An Irish monk was sent for the purpose, but his efforts were quite unavailing. Certainly the sort of arguments used in this instance to support the catholic faith were not likely to win over any persons who before had doubts on the subject. To this zeal was due the only opportunity afforded him of communicating with the Consul, and I have seen an original and most manly letter he wrote, when perfectly prepared for his inevitable fate, but willing to do what might be effected without soliciting the life which he had voluntarily thrown away. A considerable sum of money entrusted to the monk was carefully placed in the hands of the Consul.

There is a striking peculiarity in this transaction, in the case of a British subject. "They manage these things better in France." Every one of the Frenchmen, who were actually taken with arms in their hands, on the field of battle, in Navarre, were set at liberty, and I believe not one of them was executed.

The correspondence of Torrijos and the Governor was a melancholy display of openness, manliness, and candour; incapable of guile or suspecting it in others, with falsehood, meanness, and duplicity.

This transaction was managed solely and entirely between the Governor of Malaga and the government at Madrid. The instant the party was taken, an express was sent off direct, in the mode termed "ganando ho-
ras," which reached the capital in an unusually short time. With the same celerity orders were dispatched for their immediate execution, without the slightest form of trial.

The superior military authority of the province, in this case, was the Captain general of Granada, who happened to be the Conde de los Andes, the last Viceroy of Peru. He was completely excluded from taking any part in the proceedings, and looked down from his elevated station on this scene of iniquity, as the blessed Gods are fabled to have done from Olympus at the storms raging beneath them.

As the Governor of Malaga was under his orders, on whom every thing depended in case of the success of such attempts, he naturally called on him to account why he had not been made acquainted with the proceedings in a regular manner. The answer was that the party was acting in his capacity of chief of the police, which was independent of his military duties; and that he owed no account, his orders emanating directly from the government itself. Reference was made to Madrid: his view was confirmed, and the Captain general, who was of the ancient and real race of Spain, instantly gave in his resignation, which was accepted; and the other, who had been already promoted for a service which merited a very different recompense, was appointed to command the province in his place.

There can be little use in concealing the name of the individual, who has voluntarily consigned his name to posterity in the annals of his country, in connexion with one of the darkest pages in them. It is Moreno. The government were so far ashamed of the transaction that very little was said about it, but an hypocritical lamentation was published in the Gazette over the fatality, which, it was
said, had urged them to throw away their lives, on their native soil.

It is gratifying that one of the first acts on the fall of Calomarde, by the administration which succeeded, was to supersede this person, and in obscurity he must pass a life sullied by a transaction execrated by every party in Spain.
CHAPTER XIII.

Manners of the people.

The complaints in Spain are very general, both from their writers and in society, that they have been misunderstood and misrepresented by the various strangers who have visited the country, and given descriptions of it, more especially in those parts which treat of the manners of the people. These complaints are so common and they consider it so natural to travellers to indulge in the strain of vituperation or sarcasm which are frequently found in their books, that they now seldom attend to them, and I do not recollect seeing or hearing of any notice whatever being taken of the last works published in England. We have our full share in these censures, which the French partake with us. The prejudices on these subjects are rapidly passing away, and the extensive intercourse we have daily with foreign nations, is destroying the ancient feeling of exclusive superiority. We, of all people, can best afford to be just and even generous on the subject of morality. The greatness of England, her liberty and influence on the world, are unquestionably owing to the high moral principles of the mass, on which the national character and national feelings are based, and have produced the splendid station we occupy amongst the nations of the earth. We do not add to our stature, physically or morally, by endeavouring unduly to depreciate that of others, and the
opposite course would be more magnanimous, by indulgently considering what allowances are required for those less happily situated than ourselves. Another reason is forcing itself upon us, to make us more candid and just to others; we are not invulnerable ourselves. We have been well dipped, it is true, but the heel or rather a large part has been left out in the operation, and both friends and enemies are endeavouring to assail us upon our weak point. We have shown ourselves rather too sensible to the flippan satir of a stranger, who has returned the hospitality which was showered upon him, by ridiculing the parties; who have thus paid rather dearly the honor of having it inserted in the Morning Post, that the Prince——— had attended their soirées, and did not expect a petty German noble would thus turn upon them; showing only a quick and true sense of what is ridiculous in society, but no other earthly talent or knowledge, and demonstrating himself to be incapable of estimating or appreciating a country like England. Yet he is charitable, compared to many writers on Spain, who were equally ignorant with himself, but thought to attack the vitals instead of lacerating the surface, as the natural talent of the German caused him to do. Another reason for our being indulgent towards the Spaniards is, that of all foreign nations, an Englishman is the most respected by them. This feeling still prevails unbroken, although some strange specimens of John Bull’s family have been exhibited amongst them of late years, and it is always his own fault if he be not well received and respected in society. There is much more analogy in the characters of our countries, and a real Spaniard and a real Englishman always understand each other, whilst with our neighbours it is inversely, the cases where the two parties really suit each other, being of extraordinarily rare occurrence. The rapid manner in which nearly all who have written on Spain, have passed
through the country, is ample excuse for many mistakes, and incorrect judgments, hastily formed, and often referred to some preconceived theory. So much do the narratives resemble each other, that the country is almost become one of convention, like the portraits of persons who have never been really drawn, but are received as original. The present facilities for travelling are adding to those evils, without increasing the mass of information. In the present mode of managing these things, a man may, with the help of a little Anglo or Scoto French, and the steam boats, get to Rome, and throwing in his modicum to the cauldron of languages there, pass current, but in Spain this is not sufficient. How can the passing three or four pays in a posada, or a boarding house, enable any one to judge of the morality of the inhabitants of a large city? It is impossible, whichever be the intelligence of the party, and he must be the dupe of those who chuse to amuse themselves at his expense. Yet on these data are the accounts sent out, which profess to lead the public in other countries. The periodical press, which ought to keep a check on this style of writing, is carried away by the torrent, and, very recently, the most polished and amiable people in existence are compared in one of them to a horde of African savages. No country will bear to be tried. How should we like to have books compiled by foreigners, on the data furnished by proceedings in the law courts, or processes for divorces, in the house of Lords, or the histories, not private, but known to all society, of great families, and individuals, of daily occurrence, which are paraded in the eyes of the public? Or how should we like to hear of accounts being given of the proceedings of Joanna Southcote and her followers? The answer of course would be, these things are true, but they are anomalies and exceptions, and not the rules of society, which is quite uncon-
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The same is exactly the case in Spain. There is vice, and folly, and hypocrisy, and every other description of evil; but where is there not? We find that even the pure and natural life of the Americans does not preserve them from furnishing their quota to mortality; and the duty of every one is to judge impartially, discriminating between good and evil, and not to be led away by superficial appearances. Every country has, morally and physically, its cloaca. We should not thank any foreigner who would describe Fleet ditch, and such places, and point them out as exhibiting a picture of London, whilst he omitted to look for the squares, or public edifices, or what was good and noble in the city. But to proceed.

When the line of introduction is passed, no men can be more frank and unreserved in their intercourse, with friends and acquaintance, than the Spaniards. But at the present period, the disasters of the times, the differences of political opinions, and the jealousy of the government, have concurred to break up general society in almost every part of the country. In many principal cities, even in Andalusia, where the people are the most social in the world, there is not a single tertulia, or house of general resort, and of easy reception for strangers. This, however, is only a partial evil, fatal to the rapid traveller; or to those who are satisfied with seeing the same manners which prevail in the rest of Europe; the fashion of the day being, to beat down every thing national, and conform as much as possible to the general rules of convention elsewhere. In these places the real manners cannot be studied. The people must be followed into private life, and seen in the interior of their houses and amidst their families. This is only to be done by residing amongst them, and cultivating the good will of men, with whom, from the prince to the beggar, possessing it, you do every thing, and without it, nothing. In the
social relations of life, in the discharge of the duties imposed on men, as Christians, and members of civilized society, they are excelled by no people on earth. A grand distinction of the Spaniards from other nations of the south of Europe is, their domestic habits. No nation is more extensively or thoroughly domestic in all their tastes, habits, and inclinations. They most resemble ourselves in this respect, and it is quite carried as far as in England. The whole character of the people and of society is mixed up with it, and it affects every thing in the situation of Spain. There is hardly any difference in this respect throughout the country. Provincianos, Asturians, Galicians, Castilians, Valencians, Catalans, Andaluces, or Estremeños, all are alike in this. The manner of doing the honor of their houses to visitors, is quite peculiar to the country. Unless in places of constant resort to strangers, which are very rare, a Spaniard seldom deputes this office to others. It is almost invariably done in person, in a manner quite different from what is seen in any other part of Europe. The rules are so simple, and so conformable to the real customs of politeness, that it is extraordinary they should so completely escape many foreigners, who have committed the most ludicrous mistakes, and have been pronounced to be, sin educación, a dreadful anathema in Spain.* It is not usual to walk into a house covered, nor without returning the grave and polite welcome which awaits every one, whatever be his business, who visits the house. It is unusual to turn the back, or sit with the back turned on any one, even in a public room, where parties are unacquainted. On departing from a house a stranger is accompanied to the door, and frequently beyond it, and he should make a slow and respectful, and not a hurried retreat, above all,

* The expression sin educación, or no tiene educación, does not mean that a person is uneducated, but that he is ill bred.
being mindful that the master has his eye fixed, and is ready to make a bow and obeisance at the extreme point, where his guest must disappear from his sight. All this passes in a serious manner, without any attempt at display or theatrical effect, as in some countries, or the cold, supercilious politeness of some others, on a constrained or accidental reception. Such is the charm of the manner in which this duty of hospitality is performed, that I have repeatedly accepted invitations to visit houses, where I knew there was nothing curious, merely to witness the inimitable grace with which the owners invariably receive their guests, if only for a temporary visit. The same cordiality attends their reception of strangers, in parts where it is the custom to lodge at the houses of persons to whom you are recommended. To give one instance of the serious light in which the obligation of hospitality is viewed in Spain, a family I knew, of the greatest respectability, were liberals. At the time of the last invasion, the elder son had taken arms and was with Mina in Catalonia, when the French entered. He was wounded, made prisoner, and carried to France. Just as they received this news, the army of the Duke d'Angoulême arrived in the city where they lived. A French officer presented himself with a letter of introduction. Had it happened in France or in any other country but the one in question, it is clear what reception he would have met. Here the sense of politeness overcame every other consideration; and the lady of the house said, "As an individual recommended to us we shall be glad to see you; as a Frenchman we can not pay you that compliment." This is the common custom of the country, but it is necessary to know them, before you are on this footing, and it is needless to observe, that it gives great opportunities of judging of the people.

The best Spanish manners combine the degree of frank-
ness and openness, with proper reserve and caution, of seriousness and gravity, with cheerfulness, based on the most perfect philanthropy and respect for others as for self, which probably constitute the perfection of human manners. So pure are they, that the slightest foreign mixture is immediately perceived, and in numberless instances which came under my observation, I never saw one, in which either male or female had gained by residing abroad, although many had done so without their national manners being altered or impaired. Another striking peculiarity is observable; the best informed men I met with in the country, had never been out of it, and viewing the means they have of procuring information, the knowledge possessed by many individuals is quite extraordinary. The men possessed of scientific information, in every instance which came to my knowledge, and whom I had occasion to consult, who were very numerous, I found had almost one invariable character. The utmost simplicity; no pretension, or quackery; the greatest readiness to communicate what information they possessed, and not the slightest attempt at mystery, or concealment, or of warping their own minds, or those of others, by theories or distracted views. Their chief characteristics seem to be strong, plain, shrewd sense, and depth of observation, the most proper foundation for scientific acquirements; and the respect those who seek information are treated with, and the readiness with which their wishes are gratified, by every one, are the certain proof of the natural intelligence of the people. It unfortunately happens that most of the men of scientific knowledge and pursuits, now in Spain, are in the decline of life, and few of the present generation seemed preparing to take their places. It is to be hoped that the times were the cause of this, and that it will now be otherwise. The state of morals in Spain has
excited the curiosity of most who have visited the country, and have up to the present time vied with each other, most unintentionally no doubt, in libelling and misrepresenting it. Most of these writers, of all countries, attack the women either openly or indirectly, especially the Andaluzaas, against whom every one shoots his tiny shaft. One of our writers used the expression "the unprecedented faithlessness of the women," an opinion founded on the most perfect ignorance of their character. No women certainly less deserve such an imputation: Infidelity, which no doubt occurs, is the exception, and not the rule. Beyond all question, vice exists amongst them, but in what country does it not? If the average through Spain be taken, there is no doubt that in no part of civilized Europe would the balance be turned against her in the present day. The greatest feature in the national character is, as it always has been, fidelity to engagements, and there are extremely rare instances of women failing in their duty, when they are properly treated, and not left and instigated, as it sometimes happens, to act otherwise. One celebrated instance of female profligacy, was caused by the retort or reply of the husband, when remonstrated with for infidelity, which was of a nature no woman could ever pardon, much less an Andaluza, although the mode of revenge cannot be defended. So little is infidelity in the character of the women, that instances constantly occur, of faithful and disinterested conduct in vicious connexions, which have been lost by the neglect or mismanagement of the rightful possessor of them. In forgiving infidelities they are extremely generous, provided it be not attended with insult or aggravation; there are frequent occurrences of it, where the rival is of superior beauty, and the temptation is very great. The resentment in those instances falls probably on the rival. In this instance it was directly the reverse. With the quick feel-
ing they possess, no women judge more accurately or justly of their own claims to personal admiration, or those of others. They are accustomed from early youth to be rallied on their defects, as well as complimented on their opposite qualities, with the frankness which is so strong a feature of the national character. In no country are better examples of domestic and connubial happiness to be found, even in cases where there is a disparity of age, and other reasons might tend to cause the contrary. The young women are brought up, in the better families, entirely with a view to their becoming mistresses of houses, and they possess all the talents natural to their sex, in a degree excelled by no other. In the provinces they are accustomed from childhood to trot after their mothers to the bazaars; and in the Moorish cities, may be still seen in mantilla, perfect miniatures of the stately matron whom they follow. As soon as they are able, they are intrusted with the management of business on their own account, and may be seen, while very young, bargaining and reasoning and wheedling the dealers. Their education is almost entirely managed at home. Strong prejudices exist against seminaries, and there are scarcely any religious societies for the purpose, as in other catholic countries. So great is the dislike to these places that, even in these disastrous times, few families allow their daughters to be placed in them. The younger girls are taught by the elder, and they may be constantly seen, after dancing all night, working indefatigably all day, without languor or ennui, at household work or embroidery, which is their constant occupation. They are consummate mistresses of economy and management, at least the better class of them. In the interior their houses are in general admirably conducted, with perfect skill and regularity. So well is every thing managed in which they are concerned, that some zealots have as-
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...orted that if the reins of government were in their hands, it would be much better. In many respects there is the most complete contrast in the character and manners of these people from the Italians, who might be supposed the most to resemble them. In Tuscany, which is one of the best parts of Italy, a patriotic and most laudable society of ladies was formed, to instruct the young women in the arts of housekeeping and domestic management as practised in the north of Europe, with the idea of improving their social and moral condition. In Spain this would have been a complete work of supererogation. Every house, especially in the south, could have furnished individuals capable of instructing or directing any who might require it. I believe the metropolis, in the upper classes of society, must be exempted from this rule. I was at an inn in a large town in the south of France, where on asking for a needle, they were obliged to send out to purchase one, not a female in the house possessing such a thing. In Spain it would have been impossible to find such a case. In the south especially, women of the highest rank may be seen sitting in the interior of their houses, in the plainest attire, with their maids arranged around them, engaged in household work in the ancient style; and in the wealthy houses the departments are allotted to them exactly as to the ταμιά of the Odyssey.

There is another striking difference in the customs of Spain, from those of the rest of the south of Europe. In the towns of the interior of Italy, it is still the custom for the men to rise at daybreak, and assemble in their cloaks, in the piazza, or other place of general rendezvous. This is undoubtedly a practice of high antiquity, probably descending directly from the times when justice was administered in the χανείon, at that period of the day. In Spain no such custom is found, their habits being derived, in