of the Spaniard might be cited, of which he has good reason to be proud; but, like every other passion, national pride is calculated to be injurious, when carried to excess. Here it has sometimes the effect of making men forget the height from which they have fallen, inducing them to despise the wisdom of others, when it might be of infinite service to their future interests. If those who visited the Peninsula, previous to its regeneration, were struck with the disposition to vaunt their superiority over other nations, prevalent with so many persons here, they would be no less so to hear the confident and self-sufficient manner, in which the same class are now to be the exclusive patterns of legislation and political perfection to the rest of Europe. As nothing is more difficult than to induce men to abandon their weaknesses, so would it be impossible to convince a Spaniard, of the above description, that, thanks to priestcraft, legal chicanery, and corruption of every kind, he is no longer what he was in the days of Ferdinand and Isabella, before the Holy Office began to spread its noxious influence around, or that the despots of the Austrian Dynasty commenced their ruinous career. Whenever I find myself in contact with these inflated gentlemen, whose bombastic sallies seem to have been copied from the hero of Toboso, I take the liberty of reminding them that national vanity when carried beyond the limits of truth and reason, not only makes men ridiculous, but
becomes one of the most formidable barriers to improvement. This is an axiom which is proved by the history of more countries than Spain.*

An excessive attachment to titles, ribbons, crosses, stars, armorial bearings, and all the other appendages of feudal institutions, formed a conspicuous trait in the Spanish character, previous to the late change, and is still cherished by numbers, who have been brought up in the fatal belief, that the honours and rewards earned three hundred years ago, are a sufficient excuse for their own sloth and inactivity. The proofs of this anxiety to derive importance from ancestry, are most conspicuous in Biscay, Asturias and Navarre, where every one lays claim to nobility, and the very cottage doors are surmounted with an immense escutcheon, to ornament which, the whole animal and vegetable world has been put in requisition.†

* The above cursory remarks are quite as applicable to Italy, as to Spain; and from nearly similar causes.
† The lovers of heraldry would do well to visit those provinces, in which a wide field is open to their researches: there never was such an abundant display of gules and quartering, lions rampant and couchant, tygers, cats, dogs, hawks, pigeons, &c. &c. The chief difficulty I found, was in ascertaining what the animals were meant to represent: it frequently occurred to me that, if interrogated, the artists would, themselves, be somewhat at a loss on this subject.

With respect to the rage for nobility, it was so great, some years ago, that according to the calculation of La Borde—made
LITTLE VALUE OF FICTITIOUS DISTINCTIONS. 459

The scandalous prostitution of honours and rewards, during the last forty years, in this country, by which riches and titles have been almost exclusively reserved for the most profligate and corrupt of the nation, is, of itself, a sufficient reason for the contempt into which titles and decorations have fallen. These, like laws, become ridiculous or contemptible, when unnecessarily multiplied: their number, and the facility of obtaining them in this country, have produced those very effects; while the extreme poverty into which some of the highest nobility have fallen, from various causes, renders their titles only an additional source of unhappiness. The nobility of Spain would act wisely, by bearing in mind in 1788—all the families in Biscay and Asturias, considered, themselves as possessing noble blood: in the first named province, there were 116,910 titles, amongst a population of 308,000 souls; while Asturias boasted no less than 114,740, out of 347,766, its total number of inhabitants. It should be observed that titles were formerly to be bought here, as in Italy and Germany. The same writer estimated that there were 119 Grandees, 535 Counts, Marquesses, and Viscounts, making a total of 478,716 nobles. The number of titles has been greatly increased during the reigns of Charles IV., and Ferdinand. The names and titles of the Duke de Medinaceli, as given in a former page, are concise, when compared to some others which I have seen. It would still be considered as an insult if any person were to write the name of Cadiz, Barcelona, or other city, without subjoining the favourite title of Muy Heroica, most heroic.
a truth, which is too generally dis-regarded; that titles are respectable only when accompanied by probity and virtue.

There is no doubt but the new state of things will lead to a removal of those propensities and failings, which were purely the result of the late system: when men are occupied by the cares required to preserve their liberties, and learn to live by their own industry, a more exalted train of thought and action will replace those vanities, which are the only privileges enjoyed under despotism: this change has even commenced already and must increase with time!*

While causes, which it would be too tedious to enumerate, have weakened the principle of fair dealing between many individuals of the commercial class to a most lamentable degree, what is called the point of honour, is nowhere better understood than in Spain; and, although it is feared that many of the Guerilla chiefs are justly

* The examples shown by the heroes of La Isla, in so peremptorily rejecting the honours offered to them, has had a most salutary effect on the public. The crosses and ribbons bestowed in former reigns, have now been thrown aside for the national cockade, composed of green and white, adopted at San Fernando. The patriots are also said to have formed the resolution of not accepting any more external badges of honour, except those conferred by the representatives of the people, in the form of thanks; this determination is worthy of freemen, who have acquired distinct notions of the dignity of their nature.
DUELLING.

reproached with cruelties, which were common to all parties in the war of independence, the officers and soldiery pique themselves on a strict fulfilment of their engagements, and a regard for the duties of humanity, in a degree that could not be imagined by those who judged them from the defective nature of their former institutions. It may be important to observe, that by a decree, promulgated in the reign of Charles III., duelling was prohibited, under pain of death to both parties; disputes have been since decided by a court of honour, in the naval and military professions, and by arbitration in private circles. The establishment of this humane and salutary law proves that, if Spanish legislation had retrograded in some respects, it is nearly a century before that of France and England in the above important point.*

The extent of mendicity in Spain ought not to be attributed to any mean or grovelling motive: it arises no less from the proverbial penury of the people, than the example constantly before their eyes, in the mendicant orders; another of those monstruositites that has grown up with

* The regulation with regard to duelling, must have taken place nearly at the same time in Prussia and Spain: I am even inclined to think that Frederic (the Great) was indebted to the Spanish monarch for this valuable hint: I know he entertained the highest opinion of the capability of Spain to become great and powerful.
PRETENDIENTES.

the religious establishment; and, by which, beggary is, as it were, sanctified. When the various ways adopted by the monks and priesthood for extorting money from the faithful are considered, no wonder that begging should be regarded as altogether harmless, if not an agreeable pastime; nor is it thought degrading even in persons of rank: to such a state can defective institutions reduce a people! A dowager, or a Knight of Calatrava, St. Hermandad and the Golden Fleece, who solicit alms in Spain, do not think it a derogation from their dignity; and why should they, when it is countenanced by the ministers of religion, who are seen at every door, performing the same office.

Next to the legitimacy of begging should be ranked, what is so well known in England by the name of place-hunting. This mania prevails to a degree here, not to be exceeded in any other part of the world: but, like mendicity, it originates in the example of the great: who, while they have been in the habit of engrossing patronage for their own immediate followers, never fail to encourage a crowd of expectants. Those who have attended the ministers' levees during the last three months, and seen the myriads of both sexes who were jostling each other in their antechambers, must have thought that, instead of a reformed government, and the loss of a world, Spain had just recovered her colonies, and added others to her territory. But this, like many
other inconveniences, must pass away, when the nature of the late change, and the new position of the nation shall be better understood.

If I do not enter into the minor details of dress, amusements, and particular habits, it is because they are described by much more able hands in various works. You do not require to be told that music and dancing, which are little more than ordinary sources of amusement in other countries, are absolute passions in Spain. While the sweetness and originality of Spanish music are unrivalled, the dances of Spain, divested of their gothic barbarism, have become the most graceful and original of Europe: no wonder, therefore, that the first should solace millions, making them forget the evils of life, while the second alternately acts as a stimulus to war, and all the kinder sympathies of our nature.

Though gloomy and unfavourable to manufactures, the national costume of the women is extremely fascinating, while it preserves their nationality; and would, perhaps, be ill exchanged for one, which cannot fail to lead them into the caprice and vanity of dress so conspicuous in other countries. Many absurdities of dress and gait, by which young persons make themselves contemptibly conspicuous in the north of Europe, have not yet made much progress here: and we may hope that if there be no Pyrenees for science, literature, commerce, and the useful arts, they will, at least, continue to form an insuperable
USE OF SNUFF AND TOBACCO.

barrier to the friperies and follies of dress and fashion.*

The inordinate use of snuff and tobacco has been carried so far in Spain, that it is ranked amongst the vices of the people: perhaps there is some truth in the censure, if the inutility of either, in respect to health, be considered.†

Leaving the men to derive all the consolation they can from this inveterate habit, I hope to be excused for expressing my regret that it should have taken such deep root amongst the women of Spain. Why should that lovely sex have recourse to a custom, that is really injurious to their more delicate frames; while in rendering them less agreeable, it diminishes the influence they ought to possess over us. I am sure there are very few of those to whom I now appeal, who would not readily give up the Pajita‡ and snuff-box, if told by their medical adviser, that both one and the

* The absurd practice of wearing ear-rings, though still so prevalent, is not so peculiar to the males of Spain as to those of neighbouring countries. Such is the force of prejudice, that it would be impossible to persuade many men of rank and education on the Continent, this effeminate appendage is not exceedingly useful to the sight!

† It is scarcely necessary to say that, like all other excesses, those of smoking and taking snuff cause a positive injury to the health, and consequently shorten life.

‡ This is composed of a milder tobacco than that used for segars, and by way of gilding the pill, covered with the straw of the Indian corn.
other were causes of pale complexions and decayed teeth.

Amongst the practices which tend to retard civilization, and keep alive whatever ferocity of character the people of Spain may have derived from their Roman and Moorish ancestors, the continuance of the Fiestas Dé Toros, or bull-feasts, is justly regarded as the most conspicuous. The toleration of the above amusement, only inferior in barbarity to those exhibited before the ancient masters of the world, has long been a subject of the utmost regret with all liberal and enlightened Spaniards. Jovellanos, in his erudite and philosophical essay on public amusements, deeply laments a custom, in which only a small portion of the nation participates, though it is called national; and, as such, has long been an object of just odium with foreigners.*

The essay on games and amusements is charac-

* Nothing could be more ill-timed, or so truly in the spirit of bad taste, as celebrating the restoration of liberty with these inhuman sights. It would, indeed, be difficult to name any greater error of the provisional government, than not declaring the bull-feasts incompatible with the manners of a free and civilized people; and thus making their abolition coeval with the establishment of freedom. If policy prevented an immediate discontinuance, there were other means of amusing the populace and preparing games somewhat more analogous to that happy occasion, and the new institutions. Some positive decla-
terized by the same accurate delineation and profound research, which so eminently distinguish all the writings of a writer, who never took up his pen but to instruct and improve mankind: it was written in 1790, at the request of the Council of Castile, and through the Academy of History, of which Jovellanos was the greatest ornament. The first section commences with the pastimes of the earliest ages, when hunting was the only recreation: the author proceeds successively to notice the romerias, sacred dramas, tournaments and bull-feasts.

Jovellanos seems to have been a passionate admirer of tournaments, and chivalry in general; as having had a great tendency to correct the barbarous effects of monkish institutions; also, in preventing the nobility from degenerating into the sloth and effeminacy, which have since overtaken them; he gives a fascinating account of those brilliant spectacles in the reigns of Alfonso.

ration on this subject ought, consequently, to have been amongst the first of these measures adopted by the Constitutional Government. Bull-feasts were not objects of any particular predilection and patronage of the Court, before the eleventh century. Pope Pius V., issued a brief against them in 1567; but this was revoked by Clement VIII., ten years afterwards; since which time, they have continued to disgrace the public exhibitions of the Peninsula. The only saving clause in this barbarous pastime is, that a portion of the profits from them is devoted to the wants of the hospitals.
and Juan II, when women exercised such a salutary influence on the ferocious nature of the times. Like every thing else that was calculated to enlighten the people, or promote public spirit, the tournaments were also impeded by the priesthood, who began, by depriving those who fell, of christian burial; so that they ceased altogether on the accession of the Austrian dynasty. By this, says Jovellanos, the people lost their principal source of entertainment, and our Nobles their first stimulus to elevation of sentiment and character. The substitution of Autos-de-Fé for tournaments, was certainly worthy of those by whom it was devised!

Without attempting to justify the barbarism with which the spectacles of chivalry were more or less disfigured, the author conceives that their affinity to the public duties of the aristocracy, which was charged with the perservation of liberty in those days, rendered their discontinuance a real calamity: they were, in fact, closely connected with public education, such as it was. Comparing tournaments, with the mercenary amusements of more modern times, Jovellanos asks if there are any of the latter which exercise the remotest influence on the education of the people.

The establishment of bull-feasts is traced to the middle ages, and is certainly not worthy of any other period. These horrid exhibitions are pointedly decried by the Spanish philosopher, as being disgraceful to the age and to Spain. It would
appear that Isabella, who also opposed the cruelties of the Holy Office, did her utmost to abolish the Toros, but was foiled by her courtiers. A just tribute of applause is paid to Charles III. for having decreed their total abolition; but, as they had become identified with despotism previous to his reign, it is probable the ministers of his son and successor could not dispense with a pastime which brutalized his subjects, and excluded rational thinking. After observing that not one hundredth part of the population had witnessed the performance of these feasts, the author asks why they should be called national?† His other arguments in favour of their immediate suspension, were so strong, that the Council of Castile would, no doubt, have acceded to his suggestions, had they not regarded their continuance as a necessary auxiliary of tyranny.‡

* One mode of reconciling the Queen was, by covering the horns of the animals, so as to prevent them from injuring the Toreros, or combatants.

† Madrid, Cadiz, Barcelona, Valencia, Pamplona, and a few other cities, are the only places in which bull-feasts are exhibited.

‡ The author of Pan y Toros devotes his concluding pages to an ironical panegyric of the bull-feasts; in which they are described with the greatest exactness. If the cultivated Greeks, says he, "invented Tragedy, to purge the soul of its meaner passions of terror and cowardice, accustoming the citizens to see and hear frightful things, the cultivated Spaniards have invented bull-feasts, in which are seen in reality, more than the
The first part of the essay closes with an eloquent exposition of the degraded state to which
and credit belong; for the former represented in dumb show. Who, that is accustomed to
see a Torero rushing between the horns of a bull, which had been already pierced, training his entrails along, and irrigating the arena, with his blood; a wounded horse precipitating his rider, and then falling, to struggle in the agonies of death; a platoon of terrified combatants flying from the maddened animal, upon which they had just fastened a Banderillo; the tumultuous cries of innumerable voices, mixed with the hoarse whistling and astounding echoes of warlike instruments, augmenting the confusion? Who, I ask, after seeing all this, would reject a challenge, or refuse to be present in battle? Who, in seeing an immense assemblage, to which the rod that threatens it with the stripes of slavery is presented, when most liberty is conceded, can be afterwards surprised at the oppression of the citizens? Who can doubt the wisdom of government, which to appease all spirit of sedition in the people, collects them on a spot most adapted to disorder? Who can fail to conceive sublime ideas of our nobles, labouring to arrange these barbarous spectacles; honouring the Toreros; rewarding and encouraging folly and dissipation; contending with each other to protect the most vile of the community? Who is not delighted at the meeting of such a multitude, where both sexes mingle without any reserve; the tavern-keeper with the grandee; the barber with the duke; the procurress with the matron, and the layman with the priest; where luxury, dissoluteness and impudence, libertinism and audacity, buffoonery and stupidity; in a word, all the vices that disgrace humanity and reason, seem to be concentrated, as if it were on the very

* This is composed of artificial fire-works, worked round an iron hook, which is thrown on the beasts haunches or sides, and soon after explodes. Surely the Torero must have taken a leaf from the book of the Holy Office.
the Spanish drama, and theatrical representation were reduced, thirty years ago. For my own part, says Jovellanos, "I am persuaded there is no more decisive proof of the corruption of our taste, of their power; where the lascivious petit-maitre is making signs to the incautious damsel, with indecorous innuendos and improper expressions: where the degraded husband permits his wife to be seated by the side of her cortejo;* where the pimp and bully display their insolence and depravity; where the noise and confusion are sufficient to astound the best organized head; where the odour of wine and the fumes of tobacco, aided by dust and heat, create suffocation? Who does not recognize the innumerable benefits of these feasts? Without them, the tailor, smith and shoemaker, would be forced to pass their Mondays at the anvil, shopboard and last: mothers would not be able to abandon their homes, and leave their children exposed to the advances of some designing suitor; they would also want the most ready market for virtue and honesty. Doctors, the most fertile garden for diseases; married men, a source of dishonour and disgust; women, the means of exposing their pro- digality and ignorance; ecclesiastics, an incentive to expend the price of sins on sinners; reflecting minds, the most perfect compendium of human weakness; magistrates, the means of lulling and enervating every idea of civil liberty. It is at these feasts that the politician can best admire the insensibility of a people, who, treated as slaves, as in every other place, have never thought of shaking off the yoke, even when the inadvertence of government has afforded them an opportunity."—After enumerating the various other advantages of bull-feasts, the author concludes; "Happy Spain! Beloved Country! Continue to be thus distinguished from all the other nations of the earth. Happy, in shutting your ears to the cavilling of philosophers, open them

* This term corresponds to the Cisisbeo of Italy.
and the depravity of our actions, than the cold indifference with which we suffer dramas to be represented, in which modesty, charity, good faith, decorum and all the virtues, wherein every principle of wholesome morality, and all the maxims of good education, are openly trampled under foot!"

The present legislators of Spain, cannot do better than study the second part of this valuable essay: it is replete with noble sentiments, and contains many hints for the reform of public games, which the author was desirous of making generally subservient to improving the moral and physical habits of the people. Deploiring the numerous obstacles opposed to the happiness of the peasantry, and their listless mode of life, he asks,—"how does it happen, that most of the inhabitants in our towns have no amusement whatever. The traveller who has visited our provinces, must

only to the wise sophisms of your clerical doctors! Happy art thou! Content with thine own lot, without envying that of others, and accustomed to govern no one, obey every body! Be happy in having discovered that merit and virtue have been conferred only on the Hidalgos, and that it is impossible for any one to possess either, who has not had a Don amongst his ancestors. Pursue this enlightened and prosperous path, to be, as thou art, the *ne plus ultra* of the fanaticism of ages; despise as thou hast hitherto done, the invidious babbling of envious foreigners; abominate their turbulent maxims, condemn their liberal opinions; prohibit their books, which have not escaped the holy index, and sleep tranquilly in the agreeable lulling of the hisses with which they mock thee!"
have made this melancholy remark. During the greatest festivals, instead of that gaiety and joyous tumult, which shows the contentment of the people, a careless inactivity and still silence reigns in the streets and market places of all our towns and villages, which it is impossible to witness without pity and regret. If a few leave their houses, nothing but tedium and idleness has driven them out: even then, they are mostly seen muffled up in their cloaks, lounging about the market place, without object or end: stretched along the ground, near the oratory or church portico, they pass their melancholy hours, and whole evenings, without pastimes or amusements of any description. If to this be added the filth, poverty and slovenliness of the inhabitants, their silent and sorrowful air; that sloth, want of union: and movement seen in every direction; how is it possible to avoid being deeply affected by such a sad phenomenon?"*

Although he wrote for the Council of Castile, this did not prevent Jovellanos from attributing the above wretched state of the population, and their paucity of amusement, to the laws and absurd restrictions of the police, priesthood, and municipalities; by which the people were reduced to the necessity either of giving up their pastimes altogether, or performing them under such re-

* One would imagine that Jovellanos had been describing the villages of Ireland, instead of those of Spain!
strains, as to destroy all enjoyment. It was bold in a Spanish writer of the despotic period in which he wrote, to say, the state of liberty was a state of peace, convenience, comfort and gaiety; while that of subjection was one of violence, disgust and agitation; consequently, observes the philosopher, the first is durable, the second exposed to vicissitude and mutation. It is not enough that people should be quiet and resigned, they must be contented: those only who possess unfeeling hearts, or vacant heads, and are totally destitute of humanity, will dream of aspiring to the first, without establishing the second. It will be said that every one submits: yes, they do; but they do so with a very bad grace: all suffer; but who is there that does not dread the consequences of such long and continued suffering?

The reflections which follow are worthy of the writer, and full of the soundest philosophy, put forth in his best style. Rules are proposed for the magistrates charged with superintending public games; to which Jovellanos applies the maxim recommended by political economists in trade; that all the public require is, not that the government should amuse, but allow the people full liberty to amuse themselves.

The author's observations on theatrical representations, are no less applicable to other countries than to Spain: he attributes the degeneracy of the Spanish stage to want of attention on the part of government, which had left its manage-
ment in the hands of selfish managers, bad actors, and ignorant writers. It was the opinion of this acute observer, that the depraved taste and corruption of the stage had exercised a powerful influence on the manners of Spain, and he therefore calls upon her rulers to prefer moral good to pecuniary considerations. He recommends the withdrawing from the stage nearly all the comedies then in use, and also giving greater encouragement to actors and dramatic writers; particularising defects, and proposing corresponding remedies. Although many of his most important suggestions await the attention of a paternal government, it is evident he has not written in vain. Moratin, Gorostiza, and many others have largely profited by the hints of Jovellanos; while the diffusion of knowledge, and consequent refinement in manners, will render the great work of theatrical reform less difficult daily.

The unexpected length into which the foregoing inquiry has insensibly led me, scarcely allows the privilege of adding a few remarks on the Spanish capital. The circumscribed population of Madrid, resulting no less from its unfavourable position for commerce, than the system of government, which has been such as has gradually diminished the number of inhabitants in all the cities of Spain, during the last three hundred years,

* The number of inhabitants in Madrid, does not much exceed one hundred and eighty thousand: Barcelona, Cadiz, and Valencia are the next in order, as to population.
though regarded as a calamity by a certain class of reasoners, is considered a blessing by others, and will always operate most favourably for the interests of freedom as well as morals. Although it is not my intention either to inquire into, or dwell on the effects which an overgrown capital must, necessarily, have on the civil and political destinies of a nation, I cannot help congratulating the people of this country on the circumstance of there being so small a portion, out of the whole population, to corrupt in the capital; the advantages arising from this circumstance, must be obvious to those who reflect on the influence exercised by other European capitals. Leaving it for the legislator and statesman to decide how far it may be wise or politic to establish the seat of Government, as in North America, at a distance from those means of corruption, which cannot fail to have a considerable influence on its measures and general policy, I do not think Spain would derive any advantage from a change in the position of its metropolis.

It is scarcely necessary to say, that you may here look in vain for the degree of luxury and refinement which is seen in Paris and London; it is but fair to add that, you would be equally disappointed in seeking for the misery and vice of those cities. It is true, the contrast of luxury and poverty, pride and subjection, is quite as glaring; but there can be no comparison between the extent of human vice practised in so small a space, and that which gives the two grand emporiums of
European civilization such a frightful pre-eminence over contemporary capitals. As nearly the whole population derive either existence, or very considerable advantages from the court, and the numerous portion of the clergy established here, they are naturally less affected by that display of wealth and pride, which, in placing such an eternal barrier between the members of the same community, seems to operate as a continual reproach on the subject many.

Under existing circumstances, experience has proved, that though much slower in declaring itself than the provinces, a patriotic impulse once given, the populace of Madrid have shown that they also know how to appreciate the blessings of liberty.

Although the want of water and a running stream is severely felt, the position of Madrid is highly favourable to salubrity; it is even said to be in point of pure air, one of the most healthy spots in Spain. The same paucity of comfort and convenience experienced in most continental capitals, is also very conspicuous here, but not in so great a degree: the streets being generally wider, and furnished with a small flag pavement on each side for foot passengers; they are also kept remarkably clean, a circumstance that is exceedingly neglected in other towns.*

* The hotels of Madrid, though still deficient in all that constitutes the comfort and convenience of an English inn, are yet not
There has been but little done towards the embellishment or improvement of Madrid since the reign of Charles III.; that monarch did more in both these respects, than all his predecessors together: so much is it in the power of a paternal prince to confer benefits on his subjects! The Royal Palace,* National Bank; Printing establishment, Custom-house, Post-office, various hospitals, academies, prisons, triumphal arches at the principal entrances, public walks ornamented with fountains and statuary, all form so many monuments to perpetuate the memory of this sovereign. It is a singular fact, that, out of the hundred and forty-six churches and nearly as many convents that adorn the city, there is not one with any peculiar pretensions to architectural beauty.

Although greatly reduced in the number and value of the objects they formerly contained, the

inferior to those of most other continental capitals. It is also but
an act of justice to say that, as in other countries, there is not one
set of charges for natives, and another for strangers. The double
sets of keys, and direct influence of the police over porters and
servants, is also unknown at Madrid.

* This splendid edifice was, no doubt, suggested by Louis
XIV., whose fondness for building, was so often displayed in
his own dominions: it had, however, made very little progress
till the reign of Charles III., and is still incomplete: it may justly
be ranked amongst the most sumptuous Royal residences in
Europe. The lower apartments are appropriated to the public
offices of the ministers; an excellent idea, which adds greatly to
the unity and activity of the executive government. Besides the
museums, galleries and library of Madrid are still worthy of a much larger metropolis, and, as in France, accessible to the public of every class and distinction. If the books and manuscripts which are mouldering on the shelves of convents and other useless receptacles were collected, Spain could boast an excellent national library. The law which obliges publishers and authors to deposit a copy of every new work in the present establishment, is highly favorable to the spirit of inquiry now becoming so general.

Though the Palace is badly situated, being much lower than the other parts of Madrid, its terrace commands an agreeable view of the Retiro and Manzanares, which winds through a deep valley close to the city; this view extends over an irregular plain of many miles, to the lofty range of Guadarama, which rises in majestic elevation,

country palaces of the Escurial, San Ildefonso, Aranjuez, La Granja and el Pardo, very large sums have been expended on a Chinese palace or Pagoda, built on Las Delicias since the return of Ferdinand. As this non-descript palace is the first object that strikes the eye of a traveller, on entering the Puerto de Alcalá, he would be apt to imagine he was approaching an Eastern city; but this illusion, which the late system of government was not much calculated to dissipate, is now somewhat removed, on passing the barrier, where some emblem of the constitutional regime presents itself. I have not been able to discover where Ferdinand acquired his taste for oriental architecture. Ferdinand of Sicily has also his Pagoda in La Favorita; noticed in my account of Palermo.
within a few leagues of the capital, producing a
grand effect at all seasons, whether covered with
snow, which seldom melts before the end of June,
or when reflecting its broad shadows on the inter-
mediate plain.

The extremes of heat and cold are felt more
intensely here than in any other part of Spain; this arises from various causes: amongst others, the dryness of the soil, elevation above the level of the sea, (2500 feet,) and exposed situation; so that the north winds blowing from the range of Guadarama are not less piercing, than that of the south in summer and autumn are oppressive and
suffocating; but neither excessive heat or cold,
are of long continuance.

Conformably to the general system hitherto
adopted in Europe, the principal groups of the
Prado, and las Delicias adjoining it, are selected:
from the heathen mythology. If the lovers of
virtu could be prevailed on to give up a few of
their gods and goddesses, Pans, Satyrs and other
indescribables, which salute the eye in those places,
sacred to recreation or reflection, it would, per-
haps, be advisable to introduce a few subjects:
taken from the historical events of the Peninsula.
It is certain that nothing likely to inspire a love of
freedom, national glory and virtue amongst the
citizens, should be neglected by a constitutional
and reforming government.

The amusements of Madrid are chiefly divided
between bull-feasts, theatres, processions and the
public gardens: the want of shade, which is even found to a certain degree in the Prado, prevails so generally in the vicinity, that the people seldom look for pleasure or amusement outside the walls. The Tertulias, or evening parties, are frequent, and conducted in the same easy, unreserved manner as those of Paris.

The theatres, those of El Principe and La Cruz have always been thought sufficient to gratify the thirst for scenic representation: their construction is eminently favourable to the object in view, that of enabling the actors to make themselves heard without an effort, that often destroys the effect intended to be produced, and to afford the audience an opportunity of seeing what passes on the stage. The accommodation and arrangement, by which all possibility of accident and confusion is prevented in a Spanish Theatre, might well be imitated by the architects or enforced by the magistracy of other countries.*

La Plaza de Toros, or Theatre for bull-feasts, is constructed close to the Puerto de Alcala; it is on the plan of a Roman amphitheatre, and capable of containing twelve thousand spectators: the exhibitions of bull-feasts usually take place during the summer months.

* The non-admission of females into the pit in France and Italy, as well as in Spain and Portugal, is a singular custom, that does not seem by any means in unison with the politeness and freedom of manners prevalent in these countries.
PRADO.

It is to be regretted that a more elevated spot was not chosen for the Prado, which is not, however, without its advantages, having an immediate communication with the city on one side, and with the botanic gardens and Delicias on the other. If more frequently watered in summer, that dust and heat which are so annoying at present, would be mitigated. These circumstances, however, do not prevent the Prado from being as well attended now, as at all former periods from the days of Calderon—who found many of the subjects of his most popular plays on this Madrilenian Paradise—till now, when it serves as the resort of all who wish to breathe a free air, or offer up their vows at the shrine of beauty.

Besides the immense concourse which occupies the Salon or centre walk of El Prado, there are spacious alleys and roads on each side, for equestrians and carriages; the latter of which, drawn by horses or mules, move on in slow and solemn pace on the left. As this is the grand point of attraction, the Madrid fashionables seldom take any other direction in their evening rides. It is a rule seldom deviated from, for the Royal family to join the range of carriages collected at the Prado, whenever they leave the palace, which is almost daily. Agreeably to the court etiquette of former days, there are generally four or five state carriages, either occupied by, or in attendance on the Royal Family, when they appear in public; these are followed by a numerous suite of outriders,
and a large party of the mounted body guard. When the new institutions have taken somewhat deeper root, this pomp and show, so needless for any purpose of utility, and a source of considerable expence, will, no doubt, give place to a greater degree of simplicity; as the most ignorant classes are no longer imposed on by these remnants of despotism and feudal grandeur, the sooner they cease the better for all parties.

Notwithstanding the number of days set aside for processions and other rites, and which have been hitherto so injurious to the industry of the people, it is worthy to remark that Sunday is observed with great decorum throughout the Peninsula.

The internal police of the capital is confided to the Municipality, and a number of Alcaldes: watchmen, who parade the streets at night, and cry the hour as in England, were amongst the provident establishments of Charles III.*

It is highly probable that a considerable change will be effected in the amusements of the capital; as the metropolis of every country is looked up to for an example, it is hoped the melioration likely to take place here, will be such as the provincial towns can imitate, without militating against the

* The practice of burying the dead within the precincts of the city, and thus creating a focus of corruption in the midst of the living, has been long abolished in Spain; a scrupulous adherence to the laws on this subject was particularly insisted upon by the ministers of Charles III.
interests of religion and morality. Should it be thought necessary to reduce the number of churches, so as to bear a rational proportion to the population, let them not be converted into granaries, stables and coach houses, as in France: when a church or convent cannot be appropriated to education, or turned into an hospital, it is far better to rase it to the ground, than suffer it to be applied to purposes which have done such incalculable mischief to religion and morals in neighbouring countries. What, indeed, can be a greater proof of carelessness and indifference in the pastors of christianity, than suffering places which had been consecrated, to be disfigured and mutilated, as they are at Paris? I would also

* The unfinished state of the finest public edifices of France, has doubtless, arisen from the peculiar circumstances of the country during the revolution, and from the subsequent events. It is quite lamentable to see such sumptuous edifices as St. Sulpice and St. Eustache, la Madeleine, &c. not only left with one tower, but so degraded by the shops and stalls of various descriptions built up against their very walls, that it is impossible to form any distinct notion of their real form. It is equally to be regretted, that some more strict regulations were not made for preventing other practices in the French capital, which hourly shock the eye of delicacy and decorum, and are not confined to the immediate vicinity of the temples of religion, but overspread the whole city. I should imagine that Paris is the only city of Europe in which a store for bottles could be kept within the wall that enclosed the front of one of its most conspicuous temples. The same sacred spot has often served for a coach-stand. Such evi-
suggest, that if any new temples are commenced, they ought not to be left half constructed, thus showing a palpable want of respect to the divinity. Those who have travelled on the continent, must have been often struck by the excessive neglect shown on this subject. Should the number of processions be reduced within reasonable bounds, and divested of their numerous puerilities, they will be rendered serviceable to the interests of religion, instead of bringing it into contempt.

If a Bull from the Sovereign Pontiff proscribe the Toros, (nothing less will ever reconcile the grandees and nobility to this privation,) it would be a pity to destroy the amphitheatre; why not convert it into an arena for public games, calculated to brace the nerves of the citizen, who has hitherto devoted two thirds of his existence to eating, drinking, smoking segars, and the Siesta? Should this ever take place, the change of pastimes, thus suggested, might be rendered eminently use-

dent proofs of disrespect to places of religious worship, as suffering their porticos to be impeded by cripples and beggars, making them the scene of military pageants, the observance of the Sabbath, and many other practices, ought surely to occupy the attention of the French clergy. I know that those practices are not less condemned by the majority of the nation, than by foreigners, and, like many other imperfections in the internal police of France, will, doubtless, be an object of solicitude with those who are likely to succeed the present ministers of that country.

* La Borde says, that there were no less than two hundred and seventy holidays in Spain, at the time he visited this country.
ful to liberty; for even now, as in the time of Jovellanos, where is there a single public game in Spain, that is calculated to inspire a love of freedom, or has any relation to that first of human blessings?

Perhaps it would be vain to expect a thorough reform on the Spanish stage, until an improvement in the various other institutions of the country produce such refinement and good taste in the audience, that they will reject every effort of an author or actor to amuse them, at the expense of public morals and decorum.

I do not pretend to point out a hundredth part of what might be said on the means of improving the Spanish capital; a beneficent Prince, and a reforming Cortes, aided by a provident and active Magistracy, will find the time they may devote to an improvement in the construction of private houses, prisons, hospitals, and other public establishments, as well as that which can be employed in the correction of manners and refinement of public taste, amply repaid; and surely they cannot be more usefully engaged than in purifying and perfecting that part of the social body, which has been, not inaptly, compared to the heart, in physical existence, as the grand centre, whence flows the blood destined to give vigour, strength and animation to the whole frame.

In accounting for the want of principle and relaxation of manners, observable in some countries of Europe, it is of the utmost importance to ex-
amine the more secret springs which have been operating so powerfully on the human mind; and more especially those incredible doctrines attributed to the followers of Loyola, as exposed and set forth in their famous Monita Secreta, and so ably commented on by Pascal in his Lettres Provinciales. When these horrible principles, and the tariff of prices for murder and every other crime, as established in the 12th and 13th centuries, are considered; as, also, the numerous cases in which the most atrocious deeds were justified according to the moral and religious code of the monkish orders and priesthood, surely the wonder is not so much why principles are weakened and manners relaxed, as that a shadow of virtue should remain amongst nations exposed to the influence of such precepts!

If, however, the society to which I allude, become a source of incalculable mischief to morals, it cannot be denied, that they rendered considerable services to learning and the arts; but, can praise be deserved, where morality has no share in our motives?
PERSECUTION OF LITERATURE.

LETTER XV.

—Change under Louis XIV. and Philip V.—Feijoo and Bayars.—Ferdinand VI.—Charles III.—Progress of Letters in his Reign.—Poets and Prose Writers.—Literary Men employed as Ministers and Consuls.—Lina; Compton.—Jovellanos: his Biography: Florida Blanca: Count de Cabarrus.

English Writers known only to a few in Spain.—Milton: Escozis: Pope: Trigueros, and Mr. Bendham.—Works of Fiction.—Precautions recommended.—Periodical Literature.—El Censor: La Miscelanea.—M. Cabronero: M. de Mora.—El Constitutional, and La Mineria Nacional.—Impracticable Conduct of Public Writers.—An Exception.—State of the Fine Arts: Raphael Mengs.—Barbarous Taste of Former Times.—Innovations Suggested.—Alvarez.—Madrazo.—Advantage to the Patriotic Government of Encouraging the Fine Arts.

Madrid, October, 1820.

The gigantic arm of the Holy Office was not confined to striking at the root of religion and morals; its uniform persecution of literature and learned men, was but too successful in checking
the flame of genius which burst forth in the fifteenth century, under the auspices of Ferdinand and Isabella; and which, had it not been for this fatal influence, must have given Spain the same pre-eminence in arts and science, which she attained in war and conquest.

With so much native talent, and inheriting the richest stores of Roman and Arabic learning, those treasures, consequent to the discovery of America, opened a field for the display of knowledge and development of civilization, that would have known no bounds, were it not for the interposition of a tribunal, whose first establishment was signalized by declaring an implacable warfare against all those who made the slightest movement in favour of truth and liberty. As there was no rule of the Inquisition so rigidly adhered to, as the above, it ceases to be matter of surprise, that every writer, whether laic or churchman, however exalted in rank, or pre-eminent in virtue, who attempted to infringe its arbitrary dicta, during the domination of the Austrian dynasty, became an object of hatred and persecution.

While occupied in suppressing every gleam of light at home, the Inquisitors were not less active in excluding it from without; and to such an extent were the prohibitions on foreign literature carried, that whatever related to discoveries in physical science, astronomy or mathematics, experienced the same opposition as the works of Toland, Hobbes, and Locke, or of Voltaire,
D'Alembert and Rousseau in more recent times.*

A Spanish writer, alluding to the effect produced by the Holy Office, says, literature, taste and science had degenerated to such a degree, at the commencement of last century, that nothing more than a confused recollection of what they had once been, remained. It is by comparing the state of Spain, in the above-named epoch, when it boasted a much larger share of genius and refinement than either England or France, with those two countries, on the accession of Philip V. that some notion may be formed of what Spain has lost in the scale of intellect and improvement, through the tyranny of the Inquisition.†

* A most ridiculous anomaly regarding the papal prohibitions of books is, that the very *Index* or Catalogue of Prohibited Books, is, itself, a prohibited book!

† It is a remarkable and melancholy fact, connected with the history of Spain, that her most celebrated writers, and renowned warriors have been the victims of priestcraft or courtly ingratitude. The fate of Columbus, Ferdinand Cortes, Cervantes, and a thousand others, might be cited to prove how virtue, learning and genius have been objects of persecution here, during the last three hundred years. It must be known to the readers of Spanish history, that when the innocence of Columbus and Cortes (who only obeyed the letter of his instructions) was recognized, that is to say, after their deaths had somewhat blunted the hatred, and abated the jealousy of their enemies, a provision for their heirs and successors was drawn from grants of land in the colonies which they had either discovered or established. As there is not much probability of Spain ever recovering a rood of ground in
The suspension of the sacred tribunal, during the war of succession, and change of Dynasty, produced a most salutary effect; for, although the despotism of Louis XIV. was fully equal to that of the Austrian race of Spanish Kings, there had been no Inquisition to extinguish knowledge in France while Louis fed his own vanity, and imposed on the credulous admiration of surrounding sovereigns and their subjects, by appearing to conceal the vices of his government in the encouragement of science, and subsidizing the mercenary adulation of literature.* The establishment

the new world, the descendants of the discoverer and conqueror of America, must now pass their days in comparative poverty if the national congress does not provide for them. Such has been the result of public service rendered to Spain! It is not, perhaps, generally known, that the Dukes of Monteleone in Naples, the heirs of Ferdinand Cortes, have been deprived of a great portion of the estates originally granted in Mexico to their celebrated ancestor.

* Thouret, whose valuable work on the Revolutions of France cannot be too deeply studied by his countrymen, describes the reign of this monarch, in a few words. "Louis XIV," says he, "gouverna en despote; nul obstacle ne gêna l'exerce de son pouvoir absolu. Pendant un regne très long, ce prince vit s'elever une nouvelle generation, qu'il façonna au joug, et qui transmit ses coeurs serviles à ses descendants. Les grands, le clergé, le peuple, tous rampèrent dans le même abaissement." So much for the monarch: what the same excellent writer says of the people, is no less true: "L'eclat du regne de Louis XIV, en flattant la vanité de la nation, l'empecha de voir toute l'étendue de l'autorité qu'il exerçoit sur elle: éblouie par la magnificence et par la gloire
of various academies and literary societies was, therefore, an object of great solicitude during Philip's reign. As mentioned in a former page, the single exertions of Feijoo* and Mayans, did more towards producing a new era of knowledge here than the whole of their cotemporaries. The first Volume of *El Teatro Critico*, a periodical work, in which the former combatted the errors of his age, with the double weapon of ridicule and reason, appeared in 1726. The influence of this celebrated work, and his erudite letters, of which thirteen volumes were published between the above year, and 1760, was such, that Feijoo is considered as the restorer of Spanish literature and Science in the eighteenth century.

The peaceful reign of Ferdinand VI. was also favourable to the progress of learning; and this prince is said to have done his utmost in aiding the impulse given in the preceding reign. It

dé ce prince, elle s'honora de l'avoir pour maître. L'adulation intéressée des écrivains de ces temps, prolongea la durée de cette illusion.”

* If the christian church has produced intolerance and cruelty in their most hideous forms, it can also boast a long list of names, of those who are an honour to the species, and most richly deserve the canonization bestowed on them. Feijoo was a benedictine monk, and may justly claim the reward of his most popular predecessors: the extent and variety of his knowledge have never been exceeded by any writer of Spain.

Gregorio Mayans, a lawyer by profession, was also a man of vast erudition, and contributed to extend the taste for literature in a very eminent degree.
was not, however, till the accession of Charles III. that the sun of Spanish literature re-appeared, illumined with its former glory. Charles, who deserves to be ranked amongst the Nervas and Trajans of other times, did more to promote letters and the arts in Spain, than all his predecessors together: surely it is not too much to say that the sovereign who is entitled to this panegyric, deserves an apotheosis!

The catalogue of Spanish writers, whose works are noticed by Sampere, de Castro and others, will bear an advantageous comparison with those of France and our own country, of the same period; a circumstance the more to be wondered at, since the Inquisition which had renewed a system of proscription immediately after the treaty of Utrecht, did not suffer a single individual of liberal opinion, either in religion, politics, or literature, to escape persecution. The treatment of Floridablanca, Almodavar, Campomanes, Azara, Chumacero, Palafox, Jovellanos, de Roda, the amiable Countess de Montijo,* and many

* The whole life of this celebrated woman was devoted to works of charity and benevolence; also to the publication of tracts calculated to enlighten the poorer classes of society. Besides a correspondence of many years with the venerable Bishop of Blois, her house was open to the most distinguished individuals of the Spanish hierarchy; more especially Don Antonio Palafox, Bishop of Cuenca; Tabira, Bishop of Salamanca; Ibarra, Posada, and many others known for their sentiments in favour of clerical reform. The Countess died at Logroño in 1808.
others in this reign, proves that if Emperors and Kings were not to be found, neither Bishops, Ministers nor Magistrates were spared by the Holy Office. But the spirit of the age was too powerful for the sacred tribunal, and destined ere many years, to suppress it altogether.

Even a circumscribed account of those who have graced the literary annals of Spain, from the reign of Charles III. to the present moment, would occupy a very voluminous work, and amply repay the labours of the biographer and critic: the rapid, and I may add talismanic progress, made as it were by enchantment, though opposed at every step, on the arrival of the above monarch, is the best proof of what Spain would have been, had learning and science experienced no check in preceding reigns.

The same remarkable distinction which prevails between the national character of the Spanish people, and that of other nations, is no less strikingly manifested in the writings of those authors who sprung up on the accession of Charles. The whole seem to have been animated with a desire of restoring the literature of their country; as if they felt how much it had been degraded in former reigns. Although pens were not wanting to sing the praises of the modern Augustus, it is highly creditable to the Spanish muse to add, that there are few instance on record of her poets having prostituted their pens to power, or turned poetry aside from its original intention,
that of promoting the interests of freedom and humanity. A slight reference to the works of Trigueros, the elder Moratin, Melendez, Yriarte,

* Although the Alexandrian measure had been attempted before his time, in one or two solitary instances, Trigueros is the only Spanish poet who has brought it to perfection, and proved the capability of the language for this species of verse, as well as for all others peculiar to our own flexible dialect. A French eulogist of the last century, was so enchanted with *El Poeta Filosófo*, a didactic poem, composed of several distinct subjects, like the Essay on Man, and Task of Cowper, as to place Trigueros even above Pope. Although this praise is, doubtless, greatly exaggerated, and he is still but comparatively little known to his country, the merits of Trigueros are unquestionable. The specimens of his verses given by Sempere, besides their claims to fame, on the score of diction and harmony, have another quality, which fully justifies what I have said of the Spanish poets generally; they have a powerful moral tendency; and it is probable that the freedom with which he lashed the vices of "the great, vulgar and the small," did more for the unpopularity of Trigueros, than any other cause. The "Philosophical Poem" is composed of twelve books: that entitled "*Man,*," with which it commences, is inscribed to Pope, whom he hails as the British Horace. Trigueros was also much esteemed as a dramatic poet, and left a number of Tragedies amongst his inedited manuscripts. It is a singular circumstance connected with the fate of this writer, that while assailed by all the shafts of envy and criticism at home, poems were written in his praise in France; the celebrated Florian was amongst the most ardent of his admirers.

† This celebrated man, the spirit and beauty of whose odes are not exceeded by any other writer of Europe, died at Montpellier in 1817. Melendez was amongst the number of those who experienced popular violence, while endeavouring to restore order here, in 1808, and was afterwards named a Counsellor of State
and a host of other poets, amply prove the truth of this assertion. The works of these writers are replete with sentiments in favour of liberty and reform, at a time when the poets of other countries were chiefly occupied in illustrating the heathen mythology, or seeking the patronage of some great man.* Amongst the prose writers of that reign, Campomanes, Acevedo, de Roda, Florida-blanca, Salas, Lardizabal, Olavide, Campilla, La Isla, Jovellanos and Cabarrus, not to mention a hundred other names, present a phalanx of practical reformers and practical philosophers, for which it would be idle to look for equals in the rest of Europe.

Not confining his efforts to the mere encouragement of literary men, Charles III. gave them a decided preference in all offices of trust, from that of Prime Minister, down to the post of Ambassadors and commercial Consuls. The reforms effected in his reign, and the degree of prosperity acquired by Spain, amidst the unceasing hostility of priests and inquisitors, is a triumphant and unanswerable proof, how well such men knew how to merit the confidence of their sovereign, and the benedictions of posterity; while the sudden

under King Joseph. He had been persecuted by the Holy Office so long back as the year 1796.

* It is scarcely necessary to say that neither Johnson-Goldsmith, nor a few others of the English school, are comprised in the above remark.
relapse into former corruption, which followed the accession of Charles IV. is the most striking proof ever furnished, of the consequences to a nation, of placing power in the hands of needy adventurers and ignorant court favourites.

Should any future writer undertake to do justice to the reformers of the Peninsula, he will but ill perform his task, without recapitulating the benefits of every kind conferred on Spain by Charles III. and those to whom his confidence was given: amongst these, the names I have mentioned are pre-eminently conspicuous, not only as incorruptible and unbought statesmen and ministers, but as writers and patrons of learning. It would, indeed, be extremely difficult to point out any set of men in the modern history of Europe, whose names are more deserving of being handed down to posterity.

While it was reserved for La Isla* to complete the arduous task so well begun by Feijoo, in reforming and exposing the bad taste and extrav-

* Isla is the most conspicuous of those who have redeemed a portion of the misfortunes entailed on mankind by the Jesuits. His celebrated work, the adventures of Fra Gerundio de Campazos, is justly ranked next to those of the Knight of La Mancha, and has been as effectual in curing the rage for bad preaching, as the former for chivalry. Though denounced by the Holy Office, there was no possibility of preventing it from being freely circulated in Spain. This admirable satire, and the familiar letters of the author, are amongst the Spanish works which deserve to be better known in the European Republic of Letters.