

instance, she went on corrupting the priesthood; and, either from passion or from vanity, extended daily, over the servants of the altar, the dominion of her charms; till, either by pride, or by remorse of conscience, she lost her understanding, and foolishly imagined that she was acting under a divine authority. Some say, that she vindicated her conduct upon the principle, that both parties were free from obligation; but others, and more justly, say, that she pretended to have seen an angel. This being a crime within the cognizance of the inquisitors, she was brought to trial, was convicted, and was burnt.

Excited by this narration, I had the curiosity to visit the court of the inquisition. It was formerly a convent of the Jesuits, and is so light and elegant, that I could scarcely conceive it to contain the dreadful tribunal and gloomy dungeons. I went into the chapel, and the hall of judgment, and ventured to ask some questions; but could obtain no answer: silence and solitude seemed to have established their dominion there.

The inquisition is certainly less formidable now, since light is every where diffused,

than it was in darker ages, when superstition reigned; and the inquisitors of the present day, if not more humane, are at least more humble, than their predecessors in remoter periods. Yet we must confess, that, whilst their authority remains, it will be ever subject to abuse. Every one knows the history and the fate of Don Pablo Olavidé. The real cause of his disgrace, was neither his impiety nor his immorality, but his hatred of the monks; who, in return, became his implacable enemies, and never ceased to persecute him, till they had banished him from Spain. They never could forget, that in the Sierra Morena he had built his house precisely on the spot where had stood a convent, a convent which served as an asylum for the robbers, with whom the venerable fathers had been accustomed to divide their plunder. Nor could they forgive his having made it a fundamental law of his new settlements, that they should have no monks. Unfortunately, he had married a rich woman, who was neither young nor handsome, and, by her means, the monks became acquainted with such circumstances as might have otherwise

otherwise escaped them, and were enabled to treasure up against him every unguarded expression, which at any time escaped his lips. This valuable citizen was taken out of his bed, the 14th of November, 1776, and, after being shut up twelve months in the prison of the inquisition, his sentence was publicly read; all his effects were confiscated for the use of the inquisitors his judges, and he was condemned to eight years confinement in a convent.

It must be confessed, that in the person of Olavidé, the inquisitors flew at noble game; but, a few years after this, they resembled the eagle, when she stoops to feed on carrion. The history of this transaction is worthy to be recorded. I shall, therefore, give it from the relation of one who was present at the Auto de Fé, celebrated in the conventual church of S. Domingo, in Madrid, the 9th of May, 1784, when the whole process was publicly read.

The principal actor in this farce was Ignacio Rodriguez, a beggar. The first profession of this man was arms; but of his conduct in that line little has transpired.



pired. It is certain, that he was with count O'Reilly in the unfortunate expedition against Algiers, where he was wounded in the leg. In consequence of this he was discharged as an invalid, and had an offer of the usual pension; but he chose rather to cast himself on the public, and to enjoy his liberty, than to be lost in obscurity with his companions. For this purpose, he was careful to keep his wound from healing; and, such was his address, that he procured a comfortable living, or rather, as it appeared, fared sumptuously every day.

After some years, he was so unfortunate as to attract the attention of D. Bernardo Cantero, the intendant general of the police, who, seeing him from day to day, inquired for what reason he kept his wound open, and ordered him to have it healed. Rodriguez, not knowing to whom he spoke, replied with insolence, "I ask alms, and not advice." This ill-timed answer proved his ruin.

The intendant, struck with his appearance, and offended with his insolence, watched him, and having observed something uncommon in a long conversation
between

between him and a female, called Juliana Lopez, caused her to be followed, and arrested. This woman, although artful, being taken by surprise, was confused, and soon confessed, that the paper she had delivered to the beggar contained some materials for making love powder. On this evidence Rodriguez was taken into custody, with a female named Angela Barrios, who, being a woman of inferior talents, acted under them, and was employed only in commissions of no great importance. All three being committed to the common jail, were frequently questioned, and the result of their examination was laid before the king, who, by the advice of his confessor, referred the matter to the inquisitors. In consequence of this the prisoners were removed, and confined in the prison of the inquisition.

No tribunal has such advantages in tracing out the truth, nor can any other investigate a dark transaction with such a certainty of success as this court. Unfettered by forms, and not limited for time, they are at liberty to bring whom they please before them, to take them from their beds in
the

the middle of the night, to examine them by surprise, to terrify their imaginations, to torment their bodies, to stretch them on the rack, and to cross examine them at distant periods. With these advantages, the impostor was made to confess the whole of his practices, with all the most minute particulars, and the names of the parties to whom he had sold his powder. He explained, in his confession, the materials of which he had composed it; but these, to a modest ear, should never have been mentioned; and he acknowledged, that every female, after taking it, had been obliged to grant him whatever he chose to ask, without which the charm was to have no effect. Whenever he administered it, he muttered some necromantic formula, that he might give an air of mystery to the transaction, and inspire the mind with confidence in its success.

Juliana Lopez, his associate, served him as an emissary and a panegyrist; and that she might in all respects lend herself to his views and to his wishes, she hired a convenient garden, to which he might retire at all seasons, whenever it suited his convenience.

Angela

Angela Barrios acted as a servant to the others, and being of a weak understanding, was never admitted to their confidence. Fidelity and silence on her part were sometimes however requisite, and in these she never failed.

The process, according to custom, contained the most minute particulars. Their crimes were proved by a multitude of testimonies, and their guilt was confirmed by their own confessions. From these it appeared, that his powder was administered to persons of all ranks; and one of the inquisitors has since informed me, that many ladies of high fashion in Madrid were duped by him, although out of tenderness their names had been concealed.

When the process was gone through, the judges resolved to celebrate an Auto de Fé publicly in the church of the Padres del Salvador, but the king would not consent, that the nuns of S. Domingo should lose their privilege of having the Auto in their church. The inquisitors gave way, but sent a request, that the nuns might not be admitted to the grate, lest their ears should be offended, and the purity of their
 imagina-

imagination should be defiled. This message had the effect, which might have been expected. Their curiosity was the more excited, and of all the nuns four only were absent from the grate.

On the day appointed, at six in the morning, the people began to assemble in the street of the inquisition, and the troops took their station to preserve good order. About eight the beggar left his dungeon, leaning on his crutches, and attended by a capuchin friar of no respectable appearance, named Father Cardenas. As soon as he appeared in court, he fell upon his knees before one of the inquisitors, who with the greatest mildness and gentleness addressed him thus: " My son, you are going to
 " hear the relation of your crimes, and the
 " sentence pronounced for the expiation
 " of your guilt. Our lenity is great, be-
 " cause our holy tribunal, always most in-
 " dulent, seeks rather to reform than
 " punish. Let your sorrow flow from
 " your consciousness of guilt, and not from
 " a sense of the disgrace you suffer."

This exhortation ended, which is the same, even when the criminal is committed
 to

to the flames, they proceeded to throw over the shoulders of the beggar his *fan benito*, or more properly his *saco bendito*, being the sackcloth with S. Andrew's cross, anciently worn by penitents. On his head they placed the cap with serpents, lizards, and blackbeetles, a green candle in his hand, and round his neck a halter. To Juliana Lopez the same speech was made, and when she had been clothed in similar attire, she stood, although not with equal confidence, near to her companion.

Last of all came forth Angela Barrios, who, trembling and bathed in tears, fell down upon her knees, and begged the inquisitors to spare her life. She was answered, that the holy tribunal was not accustomed to put any one to death; that they would do her no harm; and that as her offence was not equal to that of her companions, they had not even provided for her a *fan benito*, the disgraceful badge, by which all, who have worn it, are rendered, with their families, infamous for ever.

When every thing was thus arranged, the procession began to move. In front marched soldiers to clear the way; then appeared

peared the standard of the holy office, supported by alguazils, and followed by familiars, with the learned doctors of the inquisition; next advanced the beggar, supported by his crutches, and attended by two secretaries, who carried the whole process in a box lined with velvet; and the little capuchin, as confessor, with the Marquis of Cogolludo, son to the Duke of Medina Cœli, of the blood royal, and the first nobleman in Spain, as alguazil mayor, brought up the rear.

No sooner had the pageant entered the church than mass began; after which they read the process in the hearing of the whole assembly, which consisted of the principal nobility, with all the ladies of the court, who had been invited by la Marquesa de Cogolludo, and sat with her on a stage raised for this occasion.

The secretaries were frequently interrupted in reading by loud bursts of laughter, in which the beggar joined. The mirth was, however, in some breasts, attended with a degree of trepidation, when in the process circumstances were related, in which ladies who were present, had been concerned,

concerned, and who expected every moment to be named.

After the whole of the process had been read, the chief inquisitor rang a little bell, and the prisoners drew nigh to hear their sentence. That of Ignacio Rodriguez was, to be whipped through the streets of Madrid, to be instructed and fortified in the mysteries of the catholic faith by a spiritual guide appointed by the court, with whom he was to go through holy exercises for one month, fasting on the Fridays on bread and water; and at the end of this period he was to make a general confession. He was to be five years shut up in the penitentiary house of Toledo, and afterwards to be banished for ever from Madrid and from the royal mansions, with an obligation to inform the holy office wherever he should happen to reside. The sentence of the other was not so severe.

The whole ceremony ended about three in the afternoon.

The day following, the beggar, naked down to his waist, was mounted on an ass, attended by the Marquis of Cogolludo. Thus accompanied, the impostor was con-

ducted through the streets, but without receiving any stripes; and as he proceeded, he was frequently refreshed by his friends with biscuits and wine; whilst many, who knew not the nature of his offence, thinking him a heretic, cried out, *viva la Virgen, viva Maria purissima*, to which he replied, *por mi que viva*.

This ceremony ended, the Marchioness of Cogolludo gave a grand entertainment to the judges and officers of the inquisition.

Had it been the intention of the king to make the inquisition, preparatory to its abolition, contemptible in the eyes of the whole nation, he could not have taken any step more effectual for the purpose, than he did, when he called upon that tribunal to examine into offences, which should have been infinitely below its notice, and to appear in the procession with a wretch, who should have been punished in secret by the vilest minister of justice.

Others have given the history of this execrable tribunal, both as to its origin and progress, together with the form of its proceedings, and cruel treatment of its prisoners.

soners. Upon these particulars I shall be silent; but I must observe that the original inquisition, armed with dreadful powers, under the appellation of the Spiritual Court, still exists in England; where, as in Spain, the poor suffer most by the abuse of its authority. The serpent with us appears to have lost its venom: it is torpid, but not dead, and should, at any future period, our government be changed; it may revive, and be as destructive to our children as it has already been to our progenitors.

In the vicinity of Seville is a curious monument of antiquity, the amphitheatre of Italica, highly worthy the attention of all, who are fond of such remains, but to me they were little interesting. It is an oval of two hundred and ninety-one feet by two hundred and four. If we may judge of Italica by the extent of its ruins, it was a considerable city, and although so little now is to be seen above the surface of the soil, yet we know that formerly it was a bishop's see, and prior to that period, it gave birth to Trajan, to Adrian, and to Theodosius.

The country round the city to a considerable



derable distance lies so low, that it is frequently overflowed, and upon some occasions the water has been eight feet high, even in their habitations. The soil is rich, and being at the same time very deep, its fertility is inexhaustible. The produce is corn, leguminous plants, hemp, flax, lemons, oranges and liquorice. The quantity of this exported from Spain, is said to be annually not less than four thousand quintals, or nearly two hundred tons, a considerable part of which is supposed to be purchased by the porter-brewers in London. Could they be prevailed upon to omit the *cocculus indicus*, they might be permitted to use the liquorice without restraint.

I had the curiosity to make inquiries at the custom-house in London, where I found that the principal marts for this produce were formerly Italy and French Flanders, but that of late the importation from Spain has rapidly increased, and that from being only two tons seventeen hundred weight three quarters and sixteen pounds, in the year 1785, it became fifty-eight tons three hundred weight one quarter and fourteen

teen pounds, in the year 1788. The whole quantity imported, I found to be as follows:

		Tons.	Cwt.	Q ^s .	lb.
1785, into London and the					
out-ports	—	109	14	3	18
1786, ditto	—	150	2	3	14
1787, ditto	—	128	19	0	16
1788, ditto	—	183	1	0	17

In this period the proportion of the out-ports has increased from twenty-four tons eleven hundred weight two quarters and twenty-five pounds, to fifty-five tons fourteen hundred weight two quarters and fifteen pounds. From which circumstance we may collect, that London has taught the country brewers the use of this innocent and pleafant drug in making porter.

In consequence of vapours and miasmata, occasioned by stagnant water, and by frequent floods, the inhabitants of Seville and its neighbourhood are subject to tertians, to putrid fevers, and to histerical diforders. The pre-disposition to such diseases may be likewise fought for in the quantity of cucumbers and melons consumed by them all the year, in consequence of which they are

A a 3 likewise

likewise infested with worms, accompanied with epilepsies, especially in the more youthful subjects. This connection I have frequently had occasion to observe; and, from this circumstance, I comprehend the principle on which an able physician is mentioned, in the *London Practice of Physic*, to have ordered the powder of tin, in a case of epilepsy. Yet, I must acknowledge a suspicion, that the compiler of that valuable work, who appears to have been some old apothecary in extensive practice, did not discover, at the time when he made a memorandum of the case, that the physician was then prescribing to the occasional cause, and not to the disease. The skill of a practitioner is discerned, not merely by his readiness in distinguishing diseases, but by his attention to their pre-disposing causes. The empiric, often satisfied with prescribing to the symptom, is liable to be fatally mistaken in his distinctions, and never attempts to investigate the cause. Hence it is, that the publication of formulæ, such as those to which I have referred, will never be useful to him, or indeed to any one, who has not been regularly

bred

bred to the profession. The science of physic is not so easily acquired as some have imagined, and have been taught to think by physicians, who, with the appearance of disinterestedness and candour, have published their systems of domestic medicine. To distinguish diseases, and to investigate their cause, requires much knowledge, deep reflection, and a natural sagacity, to be improved by reading, and by extensive practice. Even the most skilful and attentive are sometimes mistaken; and at this we shall not be surpris'd, if we consider the vast variety of diseases, to which the human frame is subject. The bare inspection of any system of nosology will be sufficient to convince a reasonable man that the science is abstruse. In the *Nosologia Methodica* of Sauvage, we find ten classes, forty-three orders, and more than three hundred genera, in many of which are from ten to twenty species, each distinguished from the other, and denominated by its occasional cause. Dr. Cullen has indeed reduced the number both of genera and species, by considering many of them as symptomatic of other diseases; and not as idiopa-

thic; yet even this distinction shews more clearly the abstruseness of the science, and how liable they must be, who are not perfectly instructed, to make mistakes. I have dwelt upon this subject, from a firm persuasion, that "systems of domestic medicine" have done much mischief to mankind, and that the most dangerous idea, which can be impressed upon the mind is, that "every man may be his own physician." In a country like Spain, a person not bred to the profession may be reduced to the necessity of prescribing to his neighbours; but in England, this practice, unless in the clearest cases, is much to be condemned.

I have mentioned the diseases incident to the inhabitants of Seville, arising from humidity; but others there are which originate in heat. Whenever they have the Solano wind, that is, whenever the wind blows from Africa, they become liable to pleurifies; but what is chiefly complained of, both by physicians and by magistrates, is an irritability of nerves, influencing the morals in a variety of ways.

Before I quitted Seville, according to my usual practice, I enquired into the price of labour

labour and provisions. They are as follow :

Day labourers, four reals and an half, or about $10\frac{1}{4}d.$

Carpenters, from seven to eleven reals a day.

Joiners, if good workmen, twenty-four reals, or $4s. 9d.$

Weavers, with diligence, will earn fifteen reals, or $3s.$

Bread, from sixteen to twenty-eight quartos, or $4\frac{1}{2}d.$ to $7\frac{7}{8}d.$ for three pounds of sixteen ounces.

Beef, thirty quartos for thirty-two ounces, or about $4\frac{1}{4}d.$ a pound of sixteen ounces.

Mutton, thirty-eight quartos ditto, or $5\frac{1}{3}\frac{1}{2}d.$ ditto.

Kid, twenty-four quartos ditto, or $3\frac{3}{8}d.$ ditto.

Pork, thirty-six to forty-two quartos ditto, or $5\frac{1}{16}d.$ to $5\frac{2}{3}\frac{2}{2}d.$ ditto.

A. D. 1731, the whole consumption of flesh in Seville was one million seven hundred ninety-two thousand two hundred and seventy-nine pounds ; of which the ecclesiastics had eight hundred eleven thousand

land and ninety-one pounds, free from taxes ; the pounds being here of thirty-two ounces, or two pounds each avoirdupois.

The price of wheat, at different periods, and at different seasons of the year, has been so remarkable, that I shall subjoin a table.

Price of the Fanega of Wheat at Seville.

A. D.	Months.	Reals.	A. D.	Months.	Reals.
1652.	April	80 to 120	1752.	April	38.
	July	42 to 45		July	25 to 33
1655.	April	14 to 20	1755.	April	16 to 22
	July	13 to 17		July	13 to 18
1657.	April	11 to 18	1757.	April	25 to 29
	July	16 to 23		July	18 to 27
1660.	April	45 to 53	1760.	April	29 to 36
	July	22 to 27		July	30 to 37
1661.	April	17 to 22	1761.	April	30 to 37
	July	21 to 28		July	24 to 32

If we reckon the fanega at one hundred and nine pounds and an half, and the bushel at seventy, then the highest price, A. D. 1652, will be equal to 15s. $3\frac{1}{2}d.$ the bushel, and the lowest price, A. D. 1657, to 1s. $4\frac{1}{2}d.$

In

In the corresponding periods, as taken from Smith's *Wealth of Nations*, the highest price is 7*s.* 6*d.* and the lowest 3*s.* 9*d.* Had the commerce of corn been unrestrained, the price in Spain could never have varied in such wide extremes, to the destruction of manufactures.

When I had satisfied my curiosity at Seville, and had resolved next to visit Cadiz, I sent and hired the cabin of a passage-boat, which was to leave the city in the evening, and falling down the Guadalquivir, was to arrive in about six and thirty hours at S. Lucar.

The common price for every passenger is eight reals, or about 1*s.* 7*d.* but for the whole cabin I paid twenty reals, or a hard dollar, being a small fraction under four shillings sterling. In this I had no great bargain, because my apartment was not more than six feet by five, and about three feet high. My only comfort was, that I could stretch myself at night upon a bear skin, and saw myself by day separated from a multitude, some of whom were not remarkable for cleanliness.

Among the rabble, I observed a young Franciscan

Franciscan friar, and a genteel French merchant, who by no means seemed to be satisfied with their situation. At the closing of the day, the whole assembly joined in the Ave Maria, our young friar taking the lead, and, distinguishing himself by the strength and melody of his voice; after which he entertained the company with some good *sequidillas*, *tiranas*, and other Spanish songs. I was so well satisfied with his voice and manner, that in the morning I invited him to my cabin, and was delighted to find in him a pleasant and conversable companion.

The wind was favourable, the sky was clear, and the course being nearly in one straight line, little attention was required to the helm. In such circumstances it was not to be wondered at, that our Palinurus, who had been watching all the night, should be inclined to nod by day. But whilst sleep had taken possession of his eye-lids, his attention seemed to be awake, for when at any time, by the shifting of the wind, either the direction or degree of pressure of the helm was varied, he instantly moved his hand, and even before he opened his eyes,

he put the vessel right. Thus it is respecting sounds. No noise, however violent, rouses those who are accustomed to hear it; but, if it be unusual, or if it be such as would call them to action when awake, although moderate, it makes them start: thus it seems as if the soul was capable of exercising judgment during sleep.

The country all the way, for the space of twenty leagues between Seville and S. Lucar, is flat, the soil is deep, and the pastures are covered with a perpetual verdure.

In this little voyage I was so well pleased with my young friar, that I bore his expences, agreed to take him for my companion and my guide as far as Cadiz; and, such was the confidence I reposed in him, that when we had landed on the beach, and taken horses to S. Lucar, I committed my baggage to his care, whilst I hastened to pay my compliments to our consul; but, to my astonishment, on my return, I found that I had been cherishing a thief. He would have made an apology; but, as I wanted no explanation, when I had ocular demonstration, I took my leave, without reproaching

reproaching his ingratitude; and hiring horses, I made the best of my way towards Cadiz.

The country is hilly, the soil at a lower level, and near the sea, is sand; but all the intermediate space is a stiff clay, and the road is abominably bad. The distance is six leagues.

About mid-way I counted twenty teams of oxen tilling one piece of land. The plough is by no means suited to the soil, having no fin to the share, no coulter, nor any mould-board; but, instead of the latter, two wooden pins. This, in light sand, may answer very well, but is certainly little calculated to subdue a stubborn clay. The highest of the hills, exposed to the meridian sun, have vines, and the scene is often beautifully varied by extensive plantations of the olive.

As soon as I arrived at Puerto de Santa Maria, I enquired for the passage-boat to Cadiz. They informed me at the posada, that no wherry would pass that day. I, however, pressed forward to the beach, where I was soon surrounded by a number of watermen, who all assured me, that I
was

was come too late for the common passage-boat, but that for two hard dollars I might have a vessel to myself. Unwilling to be detained all day, I agreed, and was conducted to a boat half filled with passengers, and, after waiting near an hour for the full complement, we set sail. As the wind was fair, we soon made our passage; and, on quitting the boat, I had the mortification to see each person pay two reals, or four pence halfpenny, instead of two hard dollars, or eight shillings; but it was to no purpose to complain.



JUNTA DE ANDALUCÍA

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

CADIZ.

C A D I Z.

THE city of Cadiz occupies a promontory at the extremity of a peninsula, and is joined to the isle of León only by a caufeway. It is washed to the eastward by the gentle waves of a well protected road; but, to the westward, it is open and exposed to the fury of the ocean.

The streets are narrow, yet well paved and clean. The most beautiful part of the city looks towards the *Puerto de Santa Maria*, where the houses are lofty, built of white free-stone, and ornamented with painted balconies. They have in front a wide parade, well gravelled, planted with trees, and communicating with the sea-road, where the merchantmen and ships of war find shelter.

Two

Two considerable squares, one for the market, the other called *Plaza de San Antonio*, with the *Calle Ancha* joining to it by way of mall, contribute both to beauty and to health; and the whole city being nearly furrounded by a rampart, this forms an elevated, airy, and delightful walk, much frequented in the evenings.

The most advantageous view of Cadiz and its environs may be had from the signal tower: from whence you look immediately down upon the houses, whose flat roofs, covered with a white cement, have a singular yet most pleasing appearance. To the westward, you command the ocean, with numerous vessels, some stretching away, others entering the harbour; and, on the land side, you discover the four interesting sea-port towns of Rota, Santa Maria, Port Royal, and Caraca, with the isle of Leon, and the connecting causeway, whilst a rich country, hanging towards the setting sun, bounds the distant prospect.

They reckon now in Cadiz, not more than sixty-five thousand nine hundred and eighty-seven souls; but, about ten years since, it is said to have contained eighty-

five thousand, beside about twenty thousand people who entered daily from the sea, and from the adjacent country.

For their pavements, for the cleanliness of their streets, for a well regulated police, for some of their best edifices, and for many wise institutions, they have been indebted to their late governor, Count O'Reilly. Previous to his appointment, this city was remarkable for filth and nastiness; and from the mistaken clemency of Bucarelli, the former governor, robberies were frequently committed, murders were not uncommon, and such was the insolence of thieves, that they gave public warning to the inhabitants, not to make a noise when they should be stopped.

The most distinguished buildings are the two cathedrals, one ancient, the other not yet finished. The former is chiefly remarkable for some good pictures, and for its treasures, consisting of jems, silver candlesticks and lamps, both numerous and bulky; three custodias, one of which, constructed of the finest silver, weighs fifty-one arrobas, or more than half a ton; another is mostly of solid gold.

The

The new cathedral is a vast pile, with large and lofty domes, and many well proportioned pillars; yet the whole appears heavy and disgusting. The effect is owing to the single circumstance of its being loaded with a very projecting cornice, such as would not be void of elegance in a rotunda of vast dimensions, but by no means suitable to an edifice, which abounds with angles. All who view this building are struck with the absurdity of these preposterous ornaments, yet the architect wants resolution to retract them. It is not, however, impossible, that the waves may wipe away this disgrace to taste, because they have begun their devastations on that side, and not more than ten feet are interposed between the building and the sea.

Near to the cathedral is the *Plaza de Toros*, for the bull-feasts, built intirely with wood, making externally a mean appearance; but within, it is both pretty and commodious. I had been solicitous to see the dexterity of the most famous matador in Spain, named Romero, but at this season the bull-feasts are prohibited.

Not far from hence is the observatory,

in a most advantageous situation; but unfortunately the instruments, although the best that our English artists of the day could furnish, are neglected, and will soon be ruined.

* The academy for the three noble arts of painting, sculpture, and architecture, is at present, as a building, scarcely worthy of attention. It will, however, be removed into the centre of the city, when a sufficient fund can be provided for that purpose.

In the convents are a few good pictures; more especially in the cloister of the Augustin friars; and in that of the capuchins we find some most worthy of attention, by Murillo. In the garden of the Franciscans is the dragon's-blood-tree, mentioned by Quer, in his Botany of Spain.

Of the three hospitals, two are most remarkable for neatness; the third deserves reproach for filth and nastiness; yet this perhaps is the best conducted for general utility. It is called the Royal or Military Hospital, because designed for soldiers, and has fourscore students, who are maintained and educated at the king's expence. It has a good botanical garden, and a theatre for

for dissections furnished with subjects from among the patients. One of the two distinguished for neatness is set apart for women; the other, dedicated to *San Juan de Dios*, and designed for men, is elegant. All the wards are paved with marble in checkers of black and white; and instead of white walls, of wainscoting, or of stucco, the sides are covered with Dutch tiles.

In this hospital, the beds having no curtains, I saw death in all its stages, from its distant approach to its closing scene; from ordinary disease to the last and feeblest struggles, to the pale visage, and the trembling lips of expiring nature. My attention was directed towards each dying object by a cross at the bed's head, which indicated, that he had received the sacraments of the eucharist, and of extreme unction. To one, who had formerly walked an hospital; to one, whose office leads him to attend the dying and the dead, death must naturally have lost much of its terror; but the view of so many objects of distress, sinking under the pressure of disease, I must confess, spread a gloom over my mind, such as no one should subject him-

self to, unless he is either called to it in the way of duty, or is blessed with peculiar fortitude of nerves.

They have commonly in this hospital more than six thousand patients, and out of these they annually lose one tenth; but at different seasons the proportion varies.

Beside these hospitals for the sick, there is a retreat for widows, founded by Juan Fragela, a Turkey merchant, born at Damascus, and settled at Cadiz, who died A. D. 1756, aged one hundred and four. In this hospital forty-seven widows have each two good rooms, with a weekly allowance of six reals. They appear to find in it a comfortable refuge.

The most interesting establishment in Cadiz, and the best conducted of its kind in Spain, is the hospicio, or general work-house. This building is large and lofty, handsome and commodious. In it are received the poor of every nation, who are unable to maintain themselves, and in the first place, orphans, deserted children, and the aged, who are passed the capability for labour, the blind, the lame, idiots, and mad people, but especially priests, when

aged and reduced to poverty. Even strangers passing through the city, with permission of the governor, may be entertained two days.

Neatness universally prevails, and all, who are here received, are clean, well clothed, and have plenty of the best provisions. Care is taken to instruct them in the christian doctrines, and every six months the young people are publicly examined. Their education is to read, to write, to cast accounts; and such as manifest abilities, are not only instructed in the principles of geometry, but, if they are so inclined, are taught to draw. The boys are trained to weaving, and to various crafts; the girls spin wool, flax, and cotton; they knit, make lace, or are employed in plain work.

Of the eight hundred and thirty-four paupers provided for at the time of my visiting this establishment, the 21st of March, 1787, the old men were one hundred and nine, the aged women one hundred and thirty-one, the boys two hundred and thirty-five, the girls one hundred and seventy-one, married people eighteen, idiots and mad people, thirty-four; under cor-

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rection,



rection, men fifty-nine, women thirty-eight; as servants thirty-nine. The number indeed is perpetually varying; but in the whole of the preceding year, the rations of provision were three hundred twelve thousand four hundred and nine, which number, divided by three hundred and sixty-five, points out the average to have been eight hundred and fifty-five persons maintained daily in this house. Forty-five looms, and sixteen stocking frames are provided for their service, with a sufficient number of spinning-wheels, working benches, tools for carpenters, turners, shoemakers, and taylor, a twisting mill, a spinning jenny, and a machine for carding cotton.

To encourage industry, an account is kept for each individual, wherein he is made debtor to the house at the rate of three reals, or about seven-pence a day, and has credit given him for all the work he does; and should the balance be, as often happens, in his favour, it is paid to him, whenever he can make it appear, to the satisfaction of the directors, that he is able to establish himself without their future aid. I examined the accounts of
many,

many, who cleared for themselves more than half a crown a week; and were looking out for settlements, that they might marry, and gather the fruits of their own industry.

Adjoining to the house is a spacious shop for the accommodation of all, who are willing to work, wherein are provided proper implements, and raw materials; and the moment any one has completed his work, he receives the price of his labour, without any deduction; being at liberty not only to lodge, where he pleases, but to spend his gains according to his fancy. Here I counted more than seventy young people at their wheels.

But because many, who would work, are indispensably confined at home, where, from poverty, they are unable to procure either wheels or wool; the governors provide both, and pay them, without any deduction, for their work. By these means, when I was there, of three hundred and forty-eight families, more than five hundred souls, were trained to industry. The directors informed me of three children, the eldest nine years of age, who by spinning gained six reals, that is more than
fourteen

fourteen pence a day, and maintained a paralytic father.

Not satisfied with these exertions, they have established schools in the distant quarters of the city, on the same plan; and, providing the best masters in every branch of business, which they wish to cultivate, they admit freely all, who are desirous of being taught.

It is their intention to pick out from the brightest of their boys the best draftsmen, and having instructed them in the various languages of Europe, to make them travel for the acquisition of knowledge, and the advancement of manufactures.

As the surrounding parishes may not find it convenient to adopt similar institutions on a smaller scale, therefore they receive the infants, the aged, and the infirm, from any of them, on condition of being paid in due proportion for their board.

The management is vested in twelve directors, who are presided over by the governor of the city for the time being, with power to fill up of themselves any vacancy, which may happen in their body. Of these, six take the general oversight of the various departments; the other six have

have each a separate charge, that every one may enjoy, without another to share it with him, the applause which his zeal deserves. One is accomptant general; another is treasurer; a third is steward, to collect the rents, and to manage the revenue; a fourth has the oversight of manufactures; the fifth takes the charge of the provisions; and the sixth provides the raiment.

All their accounts are clear, distinct, and kept with most minute exactness.

The sources of their revenue are from voluntary contributions; legacies; a tax of one real a fanega on all the wheat brought into the city; and from the produce of labour in the house. The whole expence, in the year 1786, was one million three hundred and eighty-five thousand reals, viz.

		Reals vellon.
Provisions	-	541,640
Clothes	- -	58,409
Salaries	- -	66,590
Sundries	- -	718,361
		<hr/>
		1,385,000 reals vellon.
		Which,

Which, dividing by one hundred, that is by cutting off two figures from the right, leaves thirteen thousand eight hundred and fifty pounds.

The preceding year the clothing was nearly three times as much ; but the other expences differed little from the year now under examination. If we take the average at eight hundred and fifty persons, we shall find the food for each amounting to six hundred and thirty-seven reals, or six pounds seven shilling and four pence, and the clothes to thirteen shillings and eight-pence. But in order to find out the whole expence on account of each individual, we must consider, that during the three years since the hospicio was first opened, the goods unfold in the magazines amount to four hundred and seventy-three thousand one hundred and fifty-one reals, which being divided by three, gives one hundred and fifty-seven thousand seven hundred and seventeen for the proportion of one year. Now this being deducted from one million three hundred and eighty-five thousand, leaves one million two hundred and twenty-seven thousand two hundred and

and eighty-three as the expence of the public for the year 1786, and this, divided by eight hundred and fifty, gives one thousand four hundred and forty-three reals, or fourteen pounds eight shillings and seven pence for the expence of each, not including the produce of his labour.

This accumulation of goods in their magazines arises from the want of a market. Public bodies being deficient in watchfulness, activity, and zeal, labour under this disadvantage, and will never find a vent for their commodities, unless at a price greatly inferior to what private manufacturers will be able to obtain. From hence arises one argument against such establishments; but although strong, it is by no means the strongest, because universally people in confinement, and deprived of liberty, eat too much, and work too little. This beyond a question is the case at Cadiz, in the hospicio, in which they have ninety-two holidays allowed them, and in which the expence of food and raiment is double what it should be.

In the conduct of this establishment we find many things highly to be commended,
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and in the first place we must admire the activity and zeal of the directors. That gentlemen of distinguished talents, and men of business, should be animated with such zeal for the public good, as to devote a considerable portion of their time to it, and assemble every evening to superintend this work, can never be sufficiently applauded. In the detail of this business we discover not only zeal, but zeal well directed for the best of purposes. Nothing can be more worthy of imitation than the public work-shop, with the practice of providing wheels and wool for those who are confined at home; nor can any thing more effectually excite the ingenuous mind to industry than the idea, that he shall be rewarded for his pains, and in the issue reap the fruits of his own exertions. But inasmuch as many among the lower classes are destitute of generous sentiments, and as most of them have, by their supineness, reduced themselves to distress and poverty; the regulation introduced into one of our workhouses at Bradford, in Wiltshire, by a most ingenious manager, may perhaps, and, I apprehend, undoubtedly will, be found preferable

preferable for general utility. He calculates what every one is capable of earning, without oppression, and accordingly appoints the morning and the evening task, which must be performed before they either eat or drink. When this task is accomplished; whatever more they earn, they immediately receive. From this conduct of the manager, the poor feel constantly the two-fold incentive of hope and fear, which certainly is much better for them than to be under the influence of one motive only, and that more remote. His plan is to receive and to relieve the poor in the hour of distress; but at the same time to teach them industry, and to get rid of them as soon as possible.

In certain circumstances it may be wise to take children from their parents, and to educate them in public seminaries; but then it should be remembered, that thus trained they are seldom hardy, and that they have never been found to make good domestics; nor are they qualified to rear a family, like those, who have been bred up in cottages, and have, from their infancy, been



been taught to turn their hands to every kind of work.

To take old people from their families, and, under pretence of providing better for their wants, to rob them of those endearments, and that tender care, which they would have received from their nearest relatives and friends, is cruel in the extreme; and to leave empty a wretched cottage, or a miserable bed, for the reception of fresh wretchedness and misery, is so far from being either politic or wise, that no conduct can be more remote from wisdom and sound policy. If, the moment you had provided for the object of distress, you were to pull down the habitation, and set fire to the bed; if you were to destroy the nest, which nothing but wretchedness can occupy; the case would then be different. The principle on which is built this observation, being little understood, and less attended to, I shall endeavour to explain it.

Navigators make mention of an island in the South Seas, which, from the first discoverer, is called *Juan Fernandez*. In this sequestered spot he placed a colony of goats, consisting

consisting of one male attended by his female. This happy couple, finding pasture in abundance, could readily obey the first command, to increase and multiply, till in process of time they had replenished their little island. Dampier, vol. i. p. 88. In advancing to this period they were strangers to misery and want, and seemed to glory in their numbers: but from this unhappy moment they began to suffer hunger; yet continuing for a time to increase their numbers, had they been endued with reason, they must have apprehended the extremity of famine. In this situation the weakest first gave way, and plenty was again restored. Thus they fluctuated between happiness and misery, and either suffered want or rejoiced in abundance, according as their numbers were diminished or increased; never at a stay, yet nearly balancing at all times their quantity of food. This degree of equipoise was from time to time destroyed, either by epidemical diseases, or by the arrival of some vessel in distress. On such occasions their numbers were considerably reduced; but to compensate for this alarm, and to comfort them for the loss of

their companions, the survivors never failed immediately to meet returning plenty: they were no longer in fear of famine; they ceased to regard each other with an evil eye; all had abundance; all were contented; all were happy. Thus, what might have been considered as misfortunes, proved a source of comfort; and, to them at least, partial evil was universal good.

When the Spaniards found that the English privateers resorted to this island for provisions, they resolved on the total extirpation of the goats, and for this purpose they put on shore a greyhound dog and bitch. Ulloa, b. 2. c. 4. These in their turn increased and multiplied, in proportion to the quantity of food they met with; but in consequence, as the Spaniards had foreseen, the breed of goats diminished. Had they been totally destroyed, the dogs likewise must have perished. But as many of the goats retired to the craggy rocks, where the dogs could never follow them, descending only for short intervals to feed, with fear and circumspection, in the vallies, few of these, besides the careless and the rash, became a prey; and none but the most watchful,

watchful, strong, and active of the dogs could get a sufficiency of food. Thus a new kind of balance was established. The weakest of both species were among the first to pay the debt of nature; the most active and vigorous preserved their lives. It is the quantity of food which regulates the number of the human species.

If we suppose, in a good climate, with plenty of food and healthy habitations, the number of children in each family on the average to be four, and the mean age to which they shall arrive to be fifty years; if the men should marry at the age of twenty-one, and the women at nineteen, then one couple, at the end of thirty-three years, will leave twelve descendants. In fifty-nine years there will be twenty-four persons; and at the end of one hundred and twenty-nine years, they will be one hundred and eighty-eight, or ninety-four times their first number.

Father Feyjoo relates, that, A. D. 1590, one man and four women, who had escaped from shipwreck, landed in the isle of Pines, near Madagascar, where, finding plenty of good fruit, they became, when discovered by

the Dutch, twelve thousand. Should any one conceive either this fact, as it very probably is, to be mistated, or my supposition to go much beyond the mark, he is welcome to reduce the number as low as he pleases, provided he leaves me in possession of this principle, that in certain circumstances and in given periods, men will multiply in proportion to their food.

We are informed, that the Israelites, when they came into Egypt, were seventy souls; that they remained in the land of Goshen four hundred and thirty years, and that when they departed, omitting the Levites, the amount of all, that were able to go out to war, was six hundred and three thousand five hundred and fifty *males*, of twenty years old and upwards. From these data we may conclude, that the Israelites doubled their numbers every twenty-seven years, or nearly within that term.

The population in North-America doubles every five and twenty years; but in some provinces every fifteen years. In modern Europe it requires, according to Dr. Smith, five hundred years to double the number of its inhabitants. The reason
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of this becomes obvious, if we call to mind the principles on which depend the propagation of the species, and the causes by which its progress may be retarded, or altogether limited. These are,

1st, Want of food, as on the highlands of Scotland, where a woman will bring twenty children, and rear only two; or in the woods among the hunting tribes; or even in the most highly cultivated country, when the population is advanced to the utmost ability of the soil to nourish, like as in China, where numbers are exposed, and perish in their infancy, for want of food, and where many are deterred from marriage by the fear of wanting bread.

2d, Diseases, either peculiar to the climate as at Senegal and at Batavia; or induced, as at Constantinople, and even in London, by infection, foul air, confinement, and bad nursing: diseases not confined to woods, not ravaging the savage tribes alone, but spreading with more fatal virulence in great, in rich, and in luxurious cities.

3d, Want of commerce for the promotion of industry, and of a market for the surplus of its produce.

4th, War in all its forms, whether carried on by uncultivated or by polished nations, either for plunder, for conquest, or for the extension of commerce.

5th, Superstitious vows imposed on the monastic orders, and celibacy enjoined the priesthood.

6th, Emigration of the breeding stock, and transference of capitals, arising either from a bad police, or from a vicious form of government, and the want of that security of person and of property which can be enjoyed only where freedom reigns; that is, where men are sure of being protected from the oppression of arbitrary power, and are subject to none but wise and equitable laws.

7th, Want of land, or the opportunity of acquiring it by industry.

8th, Want of habitations.

Now in proportion as you remove these obstacles, your population will advance. When, therefore, it is your object to increase the number of your people; the way to accomplish this will be obvious, and the task in Spain, under a wise government, would be easy; but when the question is, how to banish

banish poverty and wretchedness, *hoc opus, hic labor est*. Yet in the investigation of this question we have one general principle to guide us: increase the quantity of food, or where that is limited, prescribe bounds to population. In a fully peopled country, to say, that no one shall suffer want is absurd. Could you supply their wants, you would soon double their numbers, and advance your population *ad infinitum*, which is contrary to the supposition. It is indeed possible to banish hunger, and to supply that want at the expence of another; but then you must determine the proportion that shall marry, because you will have no other way to limit the number of your people. No human efforts will get rid of this dilemma; nor will men ever find a method, either more natural, or better in any respect, than to leave one appetite to regulate another.

Having already enlarged upon this subject, I shall here only refer to such rules, as may enable us to form a proper judgment of the workhouse in Cadiz.

To institute public shops, where the industrious may at all times find employ-

ment, is benevolent and wise: to supply them at home with implements and raw materials is politic; but to expect a profit from the labour of people in confinement is absurd.

To supply the indigent with food and raiment, provided you thereby do not offer a premium to indolence, prodigality, and vice, is salutary.

To correct the lazy and the spendthrift, to shut them up in houses of confinement till they have acquired habits of sobriety and industry, is both just and prudent; but in such establishments, to feed, to clothe, to lodge them better than the sober and the diligent are lodged, are clothed, are fed, is not agreeable to any principles of equity, and is inconsistent with sound policy.

Upon the grounds already stated, I may venture to predict, that notwithstanding the zeal and efforts of the gentlemen, who superintend the general workhouse at Cadiz, and in spite of all their wise regulations, unless the people in it are compelled to work more, and have less to eat; in a course of years the city will be nearly as
full