

I N S P A I N.

21

7. ZAMORA	Don Ifidro Cavanillas,	2500
8. OXENSE	Don Francisco Augustin de Euro,	1500
9. BADAJOZ	Don Manuel Perez Minago,	3250
10. MONDONNEDO	Don Carlos de Riomol,	1250
11. LUGO	Don Fr. Francisco Izquierdo,	1500
12. CIUDAD RODRIGO	Don Joseph Viguezal,	1250

IV. *GRANADA*. Archbishop, &c.

Don PEDRO ANTONIO BARROETA, 6250

SUFFRAGANS.

1. GUADIX	Don Franc. Alexandro Bocanegra,	1000
2. ALMERIA	Don Francisco Gaspar de Molina,	1125

V. *BURGOS*. Archbishop, &c.

Don ONESIMO SALAMANCA, 3750

SUFFRAGANS.

1. PAMPLONA	Don Gaspar de Miranda,	3500
2. CALAHORRA	Don Andres de Porras,	3000
3. PALENCIA	Don Andres de Bustamante,	2500
4. SANTANDER	Don Franc. Xavier de Arriaza	1500

VI. *TARRAGONA*. Archbishop, &c.

Don JAYME DE CORTADA Y' BRU', 3250

SUFFRAGANS.

1. BARCELONA	Don Affensio Sales,	1500
2. GERONA	Don Manuel Antonio Palmero,	1250
3. LERIDA	Don Manuel Macias Pedrejon,	2000
4. TORTOSA	Don Luis Garcia Mannero,	2500
5. VIQUE	Don Fr. Bartholomè Sarmentero	750
6. URGEL	Don Fr. Chathalan de Ocón,	1000
7. SOLSONA	Don Fr. Joseph de Mezquia,	625

VII. ZA-

VII. ZARAGOZA. Archbishop, &c.

Don FRANCISCO DE ANOA Y BASTA. 7500

SUFFRAGANS.

1. HUESCA	Don Antonio Sanchez,	1500
2. BARBASTRO	Don Fr. Diego de Rivera,	1000
3. XACA	Don Pasqual Lopez,	750
4. TARAZONA,	Don Estevan de Villanova,	1875
5. ALBARRACIN	Don Juan Navarro,	1000
6. TERUEL	Don Fr. Rodriguez Chico,	2250

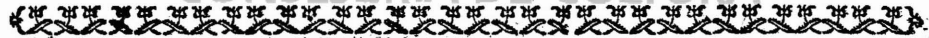
VIII. VALENCIA. Archbishop, &c.

Don ANDRES MAYORAL. 13,750

SUFFRAGANS.

1. SERGOVE	Don Fr. Blas de Arganda,	2000
2. ORIHUELA	Vacant,	3750
3. MALLORCA	Don Lorenzo Despuig,	2750

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




JUNTA DE ANDALUCÍA

IN A M E R I C A.

I. SANTO DOMINGO. Archbishop.

Don PHELIPE RUIZ DE AUSMENDI.

SUFFRAGANS.

1. PUERTO RICO	Don Pedro Martinez de Oneca.
2. CUBA	Don Pedro Agustín Morel.
3. CARACAS	Don Diego Diez Madronero.

II. *MEXICO*. Archbishop, &c.

Don MAN. RUBIO DE SALINAS.

SUFFRAGANS.

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| 1. PUEBLA DE LOS AN-
GELES | — | Don Domingo Alvarez de Abrea. |
| 2. OAXACA | — | Don Ventura Blanco. |
| 3. MECHOACAN | — | Don Pedro Sanchez de Tagle. |
| 4. GUADALAXARA | — | Don Francisco de Texada. |
| 5. YUCATAN | — | Don Fr. Ignacio de Padilla. |
| 6. DURANGO | — | Don Pedro Tamaron. |

III. *MANILA*. Archbishop, &c.

Don MANUEL ANTONIO ROXO.

SUFFRAGANS.

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| 1. CEBU | — | Vacant. |
| 2. NUEVA SEGOVIA | — | Don Juan de la Fuente. |
| 3. NUEVA CACERES | — | Don Fr. Manuel de Matos. |

IV. *GUATEMALA*. Archbishop, &c.

Don FRANCISCO DE FIGUEREDO.

SUFFRAGANS.

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| 1. CHIAPA | — | Don F. Joseph Videt de Montezuma. |
| 2. NICARAGUA | — | Don Fr. Mato. Navia Bolano. |
| 3. COMAYAGUA | — | Don Diego Rodriguez Rivas. |

V. *LIMA*. Archbishop.

Don DIEGO DEL CORRO.

SUFFRAGANS.

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| 1. AREQUIPA | — | Don Jacinto Aquado y' Chacón. |
| 2. TRUXILLO | — | Don Francisco de Luna Victoria. |
| | | 3. QUITO |

STATE OF RELIGION

- | | | | |
|----|---------------------|---|---------------------------------|
| 3. | QUITO | — | Don Juan Nieto Polo del Aquila. |
| 4. | CUZCO | — | Don Juan de Castoneda. |
| 5. | GUAMANGA | — | Don Phelipe Manrique de Lara. |
| 6. | PANAMA | — | Don Man. Romani y Carrillo. |
| 7. | CHILE | — | Don Man. de Alday. |
| 8. | CONCEPCION DE CHILE | | Don Joseph de Toro. |

VI. *CHARCAS*. Archbishop.

Don CAYETANO MARCELLANO Y' AGRAMONT.

SUFFRAGANS.

1. NRA. SRA. DE LA PAZ Don Diego de Parada.
2. TUCUMAN — Don Pedro de Argadona.
3. STA. CRUZ DE LA SIERRA Don Fern. Perez de Oblitas.
4. PARAGUAY — Don Manuel de la Torre.
5. BUENOS AYRES — Don Jof. Anto. Bafurco y Herrera.

VII. *SANTA FE*. Archbishop.

Don JOSEPH XAVIER DE ARAUZ.

SUFFRAGANS.

1. POPAYAN — Don Geronymo de Obregon.
2. CARTAGENA — Don Manuel de Sofa y Betancur.
3. SANTA MARTA - Don Nicolas Gil Martinez.

THESE were formerly in the nomination of the King, and afterwards the Concordate. This is not the case now. The Pope, the King, and the Archbishop of TOLEDO divide the patronage. The *concordate* was an old council or junto for that purpose; but is lately abolished.

THE bishoprics in SPAIN have very fine revenues. The bishops always go in the following dress: A long robe and a purple

purple rochet. They generally carry a crucifix, wear a cross upon their breasts, and a ring.

THE clergy of Spain who are not of any particular monastic order wear the regular dress, consisting of a cassock, and a hood of flannel or silk. The cassock has a cape; and their hats are tucked up on both sides. The ecclesiastical estates are very considerable.



L E T T E R III.

Of the GOVERNMENT of SPAIN, the *Cortes*,
 of PARLIAMENT, its LAWS, TRIBUNALS, COURTS
 of JUDICATURE, &c.

THE government of SPAIN was, by its ancient constitution, a limited monarchy, of hereditary succession, both in males and females. The male line ended in FERDINAND, who united CASTILE and ARRAGON, by marriage with ISABELLA of CASTILE. That Princess dying at MEDINA DEL CAMPO, in 1505, left issue, I. JOHN, who married MARGERITE, daughter
 E of

of the Emperor MAXIMILIAN. 2. ISABELLA, married first to Prince ALPHONZO, son of JOHN II. and afterwards to EMANUEL of PORTUGAL. 3. JOAN, who was afterwards Queen of CASTILE. 4. MARY, who married EMMANUEL of PORTUGAL. 5. CATHERINE, who married ARTHUR Prince of WALES, and afterwards HENRY VIII. of ENGLAND.

ISABELLA appointed her heirs by will, the Princess DONNA JUANA her third daughter, conjointly with her husband the Archduke PHILIP, of BURGUNDY, son of the Emperor MAXIMILIAN, who was surnamed PHILIPPE LE FLAMAND. In consequence of this testamentary disposition, PHILIP claimed the crown of CASTILE against his father-in-law FERDINAND. This dispute was however amicably adjusted by an agreement in 1506, that both parties should have equal power and authority. But PHILIP dying that same year, the power and crown of SPAIN reverted entire into the hands of FERDINAND, who dying in 1516, was succeeded in the throne of SPAIN by his grandson CHARLES V. who was the son of PHILIP by DONNA JUANA, stiled the *Fool*, who was the mother of two Emperors. And thus the crown of SPAIN came into the house of AUSTRIA. This monarchy was limited by its *Cortes*, or Parliament, composed of representatives sent from the cities and towns, each of which, according to the old *Gothic* plan, sent procurators, or deputies, chosen by and out of the aldermen of their respective cities. The eldest member for BURGOS always acted as speaker of the house; though TOLEDO was a rival to BURGOS for that privilege. In order to adjust amicably their two claims, the King used to say on opening the session of the *Cortes*, "I will speak for TOLEDO, which will do what I order: But let BURGOS speak *first*;" because BURGOS was anciently the capital of CASTILE. No act could pass in this parliament by majority of voices; it required the unanimous assent of all the members. All its acts were afterwards carried to the King to be confirmed. The members of this parliament were always assembled in a *Cortes*, by letters convocatory from the King and privy council;

eil; and it was dissolved by a notification from the president of that council. But notwithstanding its dissolution, a committee of eight members still remained at court. This *Cortes* has rarely been called since the year 1647, when they gave PHILIP IV. the *millones*, or general excise, and will probably never be assembled any more, as their power is great, and they can call ministers so severely to an account. The last meeting of it that I know of, was in May 1713, when it assembled to receive the renunciation of PHILIP V. to his rights upon the crown of FRANCE. This assembly was antiently the keeper of the revenues of the crown. But CHARLES V. and his ministers first laid them aside, because they could get no money from them: And having obtained a grant of the sale of the bull of the *crusado* from the Pope, they found they could get money without the help of a *Cortes*, and so took their leave of an assembly which few princes or ministers are fond of seeing.

THIS antient Spanish *Cortes* undoubtedly, resembled our ENGLISH *Parliament*: For all the northern nations had originally a like form of government, which was a limited monarchy, and the legislative authority was so commixt in the King and the estates, that no laws could be made, repealed, or suspended, nor any money raised upon the subject, but with their common consent. But now this *Cortes* is laid aside; SPAIN is no longer a mixed monarchy, but entirely absolute; the whole government being solely in the hands of the King and his ministers, and the councils, which are altogether at their devotion. This change from mixed to absolute monarchy was occasioned by the timidity of the commons of CASTILE, who having in their last struggle for expiring freedom, supported for some time a war against the crown, on a single defeat deserted the noble cause of liberty in the most abject manner. This war began in the year 1520, and lasted only two years: At which time CHARLES V. carried his point with a high hand, and told the *Cortes*, he would always have the supplies granted first, and then he would pass the bills they petitioned for, and not before; to which they timidly submitted, and voted him four millions of ducats (about 480,000 \pounds . sterling) to be paid in three years.

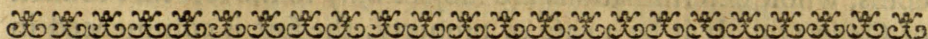
THE writ antiently sent to each city, as a summons to parliament, convened all the prelates, masters of the military orders of knighthood, earls, rich men, nobles, and procurators of the cities and towns throughout the realm, in the following manner: (take notice, that this is for CASTILE only, as CATALONIA and ARRAGON had a separate *Cortes*.)

	Members.		Members.		Members.
From the City of		TORO	4	TRUXILLO	2
BURGOS	8	CALAHORRA	2	CANERES	2
TOLEDO	5	OVIEDO	1	CADIX	2
LEON	5	XEREZ	2	XERIZ	4
SEVILLE	3	ASTORGA	1	BEJAR	3
CORDUBA	3	RODRIGO	1	VILLA REAL	3
MURCIA	2	BADAJOX	1	CUELLAR	3
JAEN	3	CORIA	2	TARIFF	1
ABULA	2	GUADALAJARA	2	HUETE	2
SALAMANCA	8	CORUNNA	1	ANDUJAR	2
ZAMORA	4	MEDINA DEL		ATIENCA	3
SEGOVIA	2	CAMPO	2	MADRID	2
SORIA	4	CUENZA	3	ALCARAZ	2
VALLADOLID	4	CARMONA	2	St. SEBASTIAN	2
PLACENTIA	2	EZIJA	2	SATIAGUN	2
BAEZA	3	VITORIA	2	FUENTE RU-	
UBEDA	3	LOGRONNO	1	BIA	1

THIS is copied from a writ inserted in Dr. GEDDES's tracts, sent by Don HENRY II. of CASTILE in 1390, and summons 125 members to the *Cortes*, which was afterwards assembled in the church of St. SALVADOR at MADRID. I am told, the oath, which the Kings of SPAIN take at the *Jura* on their accession, is as follows: "I do promise and swear to maintain, and to cause to be maintained, to all the nobles, prelates, churches, and masters of the military orders; and to all the cities, towns, and villages, all the same privileges, grants, franchises, exemptions, good usages and customs, which they enjoyed in the reigns of my ancestors, and in the same manner."

THEIR Kings, according to the laws of SPAIN, are declared of age, or out of their minority, on the completion of their fourteenth

teenth year. In regulating the succession, after the death of CHARLES II. a medium was observed between the *Salic law*, and the usage of CASTILE; namely, that any *male* heir, howsoever distant, should inherit before a *female*, who was to have no right but after the extinction of every male-branch.



SPANISH LAW, TRIBUNALS, and COURTS OF JUSTICE.

THE Laws of SPAIN are compounded chiefly of the *Roman* civil law, the royal edicts, and probably certain provincial customs. Where they thought the *Roman* law was not sufficiently extensive, they have made large additions of their own. These are called the *Leyes de Partidas*; and form at present a system of modern *Spanish* Law, and have been published by BERNI and CATALA in six volumes octavo. The name *Partidas* comes from the division of them into chapters. As to what we call Common Law in ENGLAND, the SPANIARDS have no such thing; their provincial customs have some resemblance to it, but their laws are LEGES SCRIPTÆ. Much, however, of the *feudal* and *Gothic* constitutions still remain: Thus the *grandees* have still their *vassals*, and very extensive powers over their persons. The study of the Spanish lawyers consists chiefly in that of their old *Gothic* code, or the *Fuero Jusgo*, as they call it, which I apprehend to be a more complete body of *Gothic* law than any thing of that sort ever published. It was compiled by SIJENARDO a *Gothic* prince, in 631, was printed in 1600. It would have been a very considerable addition to *Lindenbrogius's Gothic* Code, who has omitted the *Gothic* laws made in SPAIN. Then the Code of Don SANCHE, in the year 1000; then the *Fuero Royal* of ALPHONSO X. in the year 1255: The *Roman Codes*, digests, pandects, &c. and after these the *Leyes de Partidas*, the *Pragmatica*, the royal edicts, mandates, &c. Those who would know minutely and accurately the state of the Spanish law, should read *Apparatus Juris Publici Hispanici: Valentia*, 2 vol. 8vo. and *Sacra Themidis Hispanica*, 4to. and *L'Histoire du Droit Royal d'ESPAGNE*.



THEIR great court of civil law is divided into the two chanceries of VALLADOLID and GRANADA, which include the whole kingdom. Tho' ARRAGON, VALENTIA, and CATALONIA lost their old privileges; yet they still retain a court of chancery among themselves in audiences held in the capital of each of those kingdoms, whose determinations are subject only to the supreme council of CASTILE. If it be a case of property, the suit is commenced in that chancery to which the plaintiff belongs, and then the affair is referred to the *Consejo Real y Supremo*, at which the King may order, if he pleases, all the deputy-councils to assist. The determination here is not final, because an appeal still lies to the *Sala de Mil y Quinientos*; but that is final, and beyond it is no dernier resort. The tribunals of VALLADOLID and GRANADA were instituted by Don HENRY of CASTILE, enlarged by Don JOHN I. and put on their present footing by FERDINAND and ISABELLA in 1499.

ALL other causes go before the respective courts to which they belong, whether civil, criminal, or commercial, which are as follow:

I. *The Royal or supreme Council of CASTILE.*

This and the following council are frequently assembled as one, to determine appeals made from the chanceries of *Valladolid* and *Granada*: And sometimes affairs of the police are referred to them by the King.

II. *The second Hall of Government.*

The determinations of these are not final, but the ultimate appeal lies to the following court.

III. *The Hall of the Mil y Quinientos.*

So called, because the parties must first deposite here *one thousand five hundred doblas*, (about 223 *l.*) before the appeal can be lodged, which is not a large sum, considering law-expences. This is nothing else but a committee of the supreme council.

IV. *The Hall of Justice.*

This is a court for matters purely litigious, and is a part of the supreme council.

V. *The*

V. *The Hall of the Province.*

This is a court of matters chiefly relating to the police.

VI. *The Fiscal: the Office of the Attorney General for the Royal Council.*VII. *The Hall of the Alcaydes de la Casa y Corte.*

This hall was instituted by ALPHONZO X. to superintend the lodgings for the court, and to provide them. As every house in the kingdom was subject to this inconvenience, the landlords of houses made a composition with the crown to get rid of this grievance: and this composition is said to amount to 150,000 ducats *per annum*. This council was established to preserve this prerogative: and this court antiently found lodgings for all foreign ambassadors, as may be seen in Sir RICHARD FANSHAW'S account of his embassy at the court of MADRID.

VIII. *The Supreme Council of War.*

This determines all causes relating to the army; excepting what belongs to the council of the Indies.

IX. *Council of the Inquisition.*

This consists of an inquisitor-general; of five counsellors, whereof one must always be a *Dominican*; of a procurator; two secretaries of the chamber; two secretaries of the council; an *Alguazil*-mayor; a receiver; two reporters; two qualificators, and consultors, and a legion of *familiars*, or spies.

THE supreme office of this *Holy Tribunal*, as they call it, is at MADRID; but there are also inferior holy tribunals, or inquisitorial offices, placed in the great cities almost all over SPAIN. These are the great state-curbs that hold the people in such an implicit religious obedience, and preserve their boasted uniformity of faith. "Among you ENGLISH," they cry, "you have as many religions as districts; but here all is undividedly Roman-catholic." 'Tis true, we ENGLISH are enemies to all persecutive principles; we breathe the spirit of toleration and humanity, and are unwilling to roast any man into Protestantism, or convince by racks, instead of Bibles. I remember I saw at SEGOVIA the tragic footsteps of the inquisition, which once was there, but is

now removed, in the badges of 500 Jews, who had been burnt in that single office only. The inquisitor *Torquemada* (according to Madame D'AUNOIS's account) in the time of FERDINAND and ISABELLA, tried above 100,000 souls, of which 6000 were burnt in less than 14 years time.

THIS court was erected in the XIIIth century, about the year 1251. Pope INNOCENT IV. authorized the *Dominicans* as perpetual inquisitors: CLEMENT IV. confirmed these powers, and enlarged their privileges and tribunals in the year 1265. It was established in CASTILE under FERDINAND and ISABELLA, and in PORTUGAL by JOHN III. in the year 1557. In 1483 FERDINAND obtained a bull to constitute the inquisition in ARRAGON and VALENTIA from SIXTUS IV. who afterwards extended it all over the catholic dominions.

THIS *holy office* used antiently to acknowledge only the power of the Pope above it, and bad defiance to all other controul. It raised itself far above the authority of their Kings, who were often bridled, humbled, and even punished by it. It then was truly formidable, when supported by the united force of papal and royal authority. Their *auto de fe's*, or solemn acts of faith, used to be exhibited commonly when their princes came of age, or at their accession.

IN the year 1724, there was printed in London in 12°. *An Account of the Trial and Sufferings of Mr. ISAAC MARTIN, who was put into the Inquisition in Spain, for the sake of the Protestant Religion.*

THIS man, a native of London, a member of the church of England, kept a *posada*, or inn, at MALAGA, and traded as a merchant with such captains of merchant-ships as touched there, taking their adventure, and giving them the product of the country in return, such as wine, fruit, oil, &c. He came, with a wife and four children, to settle at Malaga in the year 1714, and having stayed there four years, was accused by a set of Irish papists, who envied his better success in trade, in the bishop's court, of such crimes as they commonly charge Protestants with; such as
his

his being a Jew, and an heretic, and having given too much scandal, by his discourse and actions, to the *Malagans*, in regard to religion and matters of faith. This was sufficient to accomplish his ruin, which was the end they aimed at. In the year 1718, he was taken up by order of the holy office, and conveyed to the inquisition of GRANADA, from whence after eight months imprisonment, and many vain attempts, by threats and hard usage, to make him turn catholic, he was released in the following manner: As the man was an English protestant, residing there under the protection of treaties subsisting between the two crowns, his commitment and detention were a manifest violation of those treaties, and of the law of nations: accordingly the English Consul at *Malaga* represented the case in a proper manner to the English minister, and the minister in consequence laid the affair before one of the secretaries of state; who immediately represented the matter to his majesty GEORGE I. who was graciously pleased to send a very spirited remonstrance to Cardinal ALBERONI, PHILIP V.'s first minister, claiming his own subject, and insisting upon the immediate release of the said ISAAC MARTIN from the prison of the inquisition, and desiring that he might be sent back to England. The cardinal, upon this, applied to the inquisitor-general to know how the case stood: This gentleman, whose name was DON JACINTO DE ABRANA, sent to the inquisitors at Granada for a true account of the case; and then wrote a letter to the cardinal, stating the matter to him; upon which the cardinal gave orders for his release. The original letter, which the inquisitor-general wrote to cardinal Alberoni upon this subject, accidentally fell into my hands: It is manifestly a letter written designedly to be shewn to the English ministry, in order to justify the inquisition in so illegal and inhuman a procedure. There was, no doubt, another *private* letter written by the same inquisitor to the cardinal, stating the real injustice and indefensible circumstances of this imprisonment; otherwise had the account given in this publick letter been strictly true, the poor man had never been released at all. What the inquisitor in this letter says, indeed, was true enough, that several witnesses of *Malaga* had laid such charges against the said ISAAC MARTIN. But he conceals what was equally true, that these witnesses were a set of Irish papists, who,

out of envy to the man as a more fortunate trader, accused him before the *inquisition*: that these were not only envious witnesses, but false witnesses, and had crowded into their charge many lies and little truth. A religion must be grounded upon very flimsy evidence, that has recourse to such wretched shifts, to such low artifices for its support. The intercession of GEORGE I. did indeed release this unhappy object; but how was he released? He received, upon his enlargement, two hundred lashes, was whipped and pelted for three quarters of an hour through the streets of GRANADA, stripped and plundered of all his effects, sent back to MALAGA, and then put aboard a ship, with his wife and children, to shift for themselves.— Upon a view of this case, I think one cannot help saying, that *the tender mercies of the inquisition are cruel*; and if this be the justice of a christian country, let my lot be thrown among barbarians. The letter, which the Inquisitor-general wrote to cardinal Alberoni, upon this occasion, is an original piece never before published, and is as follows:

Emminentissimo Señor.

Most Eminent Sir.

SEÑOR,

SIR,

EN cumplimiento del precepto de Vuestra Emminencia acerca de la prisión, que se hizo, por el Santo Offizio de la Inquisition de Granada, de la persona de Isaac Martin vezino de la ciudad de Malaga; Debo decir a Vuestra Emminencia, que este Reo fue testificado en la Inquisition por nueve testigos, de que se jactaba de ser observante de la Ley de Moyses; y que con escandalo de muchos de-
 cía, estabamos enganados los Catholicos en la creencia de nuestra sagrada Religion: y que siendo assi

IN obedience to the commands of your Eminence concerning the imprisonment, by order of the holy office of the inquisition of Granada, of the person of Isaac Martin, inhabitant of Malaga: I ought to inform your Eminence, that that criminal was proved in the inquisition by nine witnesses to have boasted, that he was an observer of the law of Moses; and to the scandal of many he said, that we Catholics were in an error in the belief of our most holy religion:

And

que muchos Yngleses Protestantes hacian reverencia al santissimo sacramento, quando passaba por las calles, ó entraban en las yglesias, no solo no la hazia este Reo, sino que volvia las espaldas, y serraba las ventanas de sus casas, quando passaba alguna Proceccion, para que sus hijos y familia no hiziesen adoracion: Que ha hablado con Catholicos malamente de el summo Pontifice, y de las santas Imagenes, y articulos del Purgatorio: Y que haviendo embiado a sus hijos a la escuela, tubo un disgusto con el maestro, por que los ensennaba a per signar se, y las oraciones; y por esto los saco de dicha Escuela: Y que hospedo a un Judio que passaba a Liorna, haviendo graves indicios de que se vino buyendo de Portugal, por temor de que se prendiesse aquella inquisition.

CON esta informazion fue mandado prender, y esta confesso en casi todos los cargos, negando solo el ser Judio. Y estando determinado por los sagrados canones y leyes de estos reynos, y por los capitulos de Pazos entre esta y la corona de Ynglaterra, que el

And altho' many English Protestants did reverence to the most holy sacrament, when it passed along the streets, or when they entered into the churches: Yet this criminal did not only not do this, but turned his back upon it, and shut the shutters of his windows when any procession passed by, in order that his children and family might not worship the Host. And that he hath spoken defamatory words to catholics of the Pope, of the holy images, and our articles of faith relating to purgatory. And that having sent his children to school, he was disgusted with the master, because he taught them to cross themselves, and to say prayers: And that for this reason he took them from the said school: And that he lodged a Jew in his house, who was going to Leghorn, there being strong proofs, that that Jew fled from Portugal for fear of being apprehended by the inquisition of that kingdom.

WITH this information orders were given by the Inquisition for apprehending the person of the said Isaac Martin, and he hath confessed almost all the articles of the charge against him, but absolutely denies his being a Jew. It being however de-



santo officio pueda y deba prozeder contra los Yngleses que dieren escandalo en punto de religion ; no solo no ha contravenido en la prision de este Reo a ello, sino que el procedimiento es en su conformidad y obserbancia : Por lo qual,

determined by the sacred canons, and the laws of these kingdoms, and by the articles of our treaties of peace between this crown and that of England, that the holy office may and ought to proceed against such Englishmen, as say any thing scandalous in matters of religion : The holy office has not only not done any thing contrary to the said canons, laws, and treaties of peace, in the imprisonment of this criminal, but the *procedimus* is in conformity to them, and observance of them. Wherefore,

SUPPLICO a Vuestra Emminencia se sirva mandar responder ; que el santo officio prozede justa y lexitimamente. O como Vuestra Emminencia fuere servido.

I SUPPLICATE your Eminence to give for answer (*to the English minister, I suppose*) that the holy office hath proceeded lawfully and rightly in this matter : Or that your Eminence hath been obeyed.

DIOS guarde a Vuestra Emminencia los muchos anos, que puede y le supplico. MADRID, y Abril 25 de 1718.

GOD preserve your Eminence many years, which I pray that he may. MADRID, the 25th of April, 1718.

*Emminentissimo Senor,
Beso los manos de Vuestra Emminencia,
Su mas rendido Servidor
Jacinto de Abrana.*

Most eminent Sir,
I kiss your Eminence's hands,
Your most truly
and affectionately
Jacinto de Abrana.

Al Emminentissimo Senor Cardenal *A.beroni.*

To his Eminence Cardinal *Alberoni.*

BUT

BUT now, thank God, these sanguinary acts of faith seem to be growing out of vogue in SPAIN. There has not been, I am told, an *auto de fe* at MADRID for these twelve years; which was owing to this circumstance: A Jew, and his wife, and a daughter of about thirteen years of age, being condemned to be burnt; while the father and mother were burning, they set the child loose from its fetters, and the priests got round it, with a view of converting it by the united force of their rhetoric, and the terrors of immediately undergoing the same cruel death. The child, after seeming to listen a while to their oratory, gave a sudden spring, and vaulted into the midst of the fire; giving a shining example of the force of early piety, of an heroic fortitude equal to that of the most resolute Roman, or the most unshaken martyr.

THE power of this tribunal is now declining very visibly, and seems hastening to its fall; for the present King of SPAIN has taken a bolder step to humble the inquisition, than any of the PHILIPS or CHARLES's who went before him. The inquisitor-general having thought proper, last year, to prohibit a liturgy which the king had licensed, without consulting his majesty about it; the king, with a very proper spirit, put the inquisitor under an arrest, and immediately sent him, guarded with a file of grenadiers, into exile, in a convent, at a great distance from MADRID. So determined and resolute a measure as this, alarmed the whole body of the clergy; they moved heaven and earth to obtain the inquisitor's recall; but for some time their endeavours had no effect: The king was inflexible. The common people were taught by their priests to say, that his Catholic Majesty was no good catholic in his heart. At length, however, the king restored the inquisitor to his liberty: but in such a manner, as that prelate had no reason to triumph; for his majesty, at the time of releasing him, published at Madrid the following edict, which I shall here give in the original Spanish, and subjoin to it a translation.

*H*Aviendo considerado q^e. no puede satisfacer mi religioso Celo los sinceros deseos q^e. tengo de proteger en todas ocasiones las de-

HAVING considered that my religious zeal cannot satisfy the sincere desire I preserve for protecting on all occasions either
the

terminaz^a de la Santa Sede, ni las del Tribunal de la Inquisiz^a de estos Reynos en los graves, é importantes assumptos, que estan encomendados a su cuidado, y que con tanto Celo procura desempeñar, si antes que todos mis vasallos no tengo previa notiz^a de las mismas determinaz^a y sino se establecen las mas seguras reglas para évitár antes de su promulgazion todos riesgos de embarazo, é incomben^e he resuelto despues de una madura deliberazion, y consulta de mi Consejo, q^e en adelante toda Bula, Breve, Rescripto, Exortation, ó Carta Pontifizia sobre qualquiera assumpto que sea, que trate de establecer Ley, Regla, u observanzia gen^l que venga dirigida, ya sea en particular, ó general a los Tribunales, Juntas, Arz^{obispos}, Obispos, ó Prelados de estos Reynos, no se haya de publicar, y obedezér, sin que primero conste haverla Yo visto, y Examinado, y q^e el Nuncio App^o si viniere dirigida por su mano la haya pasada a las mias por la via reservada de Estado; que qualquier Bula, ó Breve de negocios entre partes, ó personas particular^s ya fuere de gracia, ó justiz^a se presente, y examine en el Consejo de Castilla, pueda verse, si de su ejecución puede resultar algun perjuicio al Concordato, a las Leyes, buenos usos, y costumbres, y quietud

the determinations of the holy-see, or those of the inquisition of these kingdoms in the serious and important business committed to their care, and which is executed with so much zeal by that tribunal, unless I should be acquainted with those same determinations previous to any notice given of them to my vassals, and unless the most secure regulations should be established for avoiding before the publication thereof every danger of embarrassment or inconvenience; I have resolved after mature deliberation, and with advice of my council, that henceforwards neither pontifical bulls, briefs, rescripts, exhortations, nor letters upon any subject whatsoever, treating to establish a law, regulation, or general observance, whether directed in particular, or in general to the tribunals, juntas, magistracies, archbishops, bishops, or prelates of these kingdoms, shall be published, or obeyed, unless it appears to have been first seen, and examined by Me; and if ever they should be addressed to the apostolic nuncio, he must pass them to my hands by the secretary of state's office: And that all bulls or briefs for business between private persons or parties, whether they be of grace or justice, shall
be

del Reyno, ó perjuicio de tercero, exceptuando unicam^{te} de esta presentazⁿ las dispensas, y Breves, que se expiden por la sacra Penitenciaría para el fuero interno de la conzienz^a que el Ynq^{or} general no publique edicto alguno dimanado de Bulla, ó Breve Pontificio, sin que se le pase de mi orden a este fin, supuesto que todos los ha de entregar el nuncio à mi persona ó a mi primer secretario del despacho de estado. y que si perteneciese à prohibizion de libros, observe la forma prevenido en el Auto acordado 14. titulo 7^o. lib. 1^o. baziendolos examinar de nuevo, y prohibiendolos si lo merecieren por propia potestad, y sin insertar el Breve: Que tampoco publique el Ynq^{or} general edicto alguno, ó expurgatorio en la corte ni fuera de ella sin darme parte por el secretario del despacho de grazia y justiz^a ò en su falta cerca de mi persona por el de estado, y que se le haya respondido que lo consiento, y finalm^{te} que antes de condenar el Ynq^{or} general y el tribunal de la Ynq^{or} qualq^o libro, ó papel, oiga las defensas, que quisiere hazer los interesados citandolos para ello conforme à las reglas prescriptas a la Ynquisizⁿ de Roma por el Papa Benedicto XIV. en la Constituzion App^{ca} que empieza, solicita ac provida. En Buen Retiro à 27 de Nov. de 1761.

be presented to, and examined by the council of Castile, in order to discover, if any prejudice can result from its observance, either to the concordatum or to the laws, good customs and practices, or to the tranquillity of the kingdom, or to the prejudice of any third person, excepting solely from this presentation, the dispensations and briefs dispatched by the holy penitentiary for the internal forum of consciences: And that the inquisitor-general shall not publish any edict, proceeding from any pontifical bull, or brief, unless it be transmitted to him by my order; for they must all be delivered by the nuncio to my person, or to my first secretary of state; and that if they belong to the prohibition of any books, the formality must be observed, as expressed in the 14th Auto, tit. 7. book I. causing the books to be examined again, and then, if they should deserve it, prohibiting them by his own authority, and without inserting the brief: And likewise that the inquisitor-general shall not publish in the court, or out of it, any edict, or expurgatory, without first giving notice thereof to me, by the secretary of dispatch, of grace, and justice, or in his absence, from my person, by the secretary of state;

state; nor without obtaining in answer my consent: And finally, that before any book or paper be condemned by the inquisitor general, or by the tribunal of the inquisition, they shall hear the defence that the concerned may desire to make, citing them for that purpose, according to the regulations prescribed to the inquisition of Rome by Pope Benedict XIV. in the Apostolic Constitution, which begins, *Solicita ac provida*, &c. Buen Retiro, the 27th November 1761.

X. *The Royal Council of the Indies.*

The Duke of ALVA is chancellor of it. This is juridical only.

LETTER

GOLDEN FLEECE
K N I G H T S

LETTER III. PART II.
COUNCILS, HALLS, and TRIBUNALS.

XI. *Royal Council of the Orders of Knighthood.*

Instituted for the regulation and government, and to preserve the privileges of those orders, by FERDINAND the Catholic, in 1489. As these Spanish orders seem not to be very well known in England, I will now give some account of them. They are,

1. The Order of the GOLDEN FLEECE.
2. Of ST. JAMES, OF SAN JAGO.
3. Of ALCANTARA.
4. Of CALATRAVA.
5. Of MONTESA.
6. Of THE HABIT OF CHRIST.

I. *The Order of the Golden Fleece* came originally from the house of BURGUNDY. PHILIP the Good, Duke of BURGUNDY, instituted it in 1429. The collar of this order has a lamb hanging to it, with this motto, *Pretium non vile laborum*. The present members of this order are as follow :

LIST of the KNIGHTS of the GOLDEN FLEECE;
as it stood in the Year 1760.

The KING, Chief, and Sovereign of the Order.

The MARQUEZ DE GRIMALDO, Chancellor.

CONDE DE CANILLAS, Register.

D. MANUEL MUNOZ Y' HESTARTE, King at Arms.

G

KNIGHTS.



GOLDEN FLEECE.

K N I G H T S.

1. DUC DE NOIALLES, March 7, 1702.
2. CONDE DEL MONTIJO, December 9, 1713.
3. DUC DE SULLY, December 31, 1714.
4. MARQUEZ DE ARIENZO, March 16, 1719.
5. The Serene DUKE OF PARMA, May 27, 1723.
6. COMTE DE COIGNI, July 22, 1734.
7. The Serene Infant DON LUIS, October 24, 1735.
8. DUQUE DE SORA, October 21, 1736.
9. DON MIGUEL REGGIO, December 18, 1737.
10. MARQUEZ DE LAS MINAS, January 23, 1738.
11. DUC DE PENTHIEVRE, April 27, 1738.
12. PRINCE ALBERT OF POLAND, November 28, 1738.
13. The KING OF FRANCE, March 13, 1739.
14. The Most Serene DAUPHIN, March 13, 1739.
15. CONDE DE JABLONOWSKI, January 20, 1740.
16. ELECTOR OF BAVARIA, January 20, 1742.
17. DUC DE BELLEISLE, April 5, 1742.
18. DUC DE LAURAGUAIS, June 19, 1745.
19. DUQUE DE ALVA, May 26, 1746.
20. COMTE DE NOAILLES, May 27, 1746.
21. DUQUE DE MEDINA COELI, April 9, 1748.
22. Serene PRINCE OF ASTURIAS, January 3, 1749.
23. DUKE CLEMENT OF BAVARIA, June 11, 1749.
24. MARQUEZ DE LA ENSENADA, April 12, 1750.
25. DUQUE DE BEJAR, April 12, 1750.
26. PRINCE OF PARMA, February 2, 1751.
27. KING OF NAPLES, February 2, 1751.
28. Serene Infant DON GABRIEL, June 9, 1752.
29. Serene DUKE OF ORLEANS, June 9, 1752.
30. PRINCE MASSERAN, September 22, 1752.
31. PRINCIPE DE SAN NICANDRO, September 22, 1752.
32. DUQUE DE BOURNOMBILE, December 18, 1753.
33. MARQUEZ DE VILLA FRANCA, December 18, 1753.
34. DUQUE DE MEDINA-SIDONIA, December 18, 1753.
35. Serene DUKE OF BURGUNDY, March 27, 1754.
36. CONSTABLE COLONNA, December 16, 1755.

- 37. Serene Infant DON ANTONIO, January 16, 1756.
- 38. CONDE DE ARANDA, April 13, 1756.
- 39. Serene Infant DON FRANCISCO, March 11, 1757.
- 40. MARQUEZ DE MONTE ALEGRE, September 5, 1758.

Created since, on the Rupture between England and Spain.

DUC DE CHOISEUL.
 CONDE DE FUENTES, &c.

THE grand mastership of this order was made hereditary in the Kings of Spain, of the house of Austria: consequently the present King of Spain has no right to it.—The rest were instituted to encourage a spirit of cruzading.

II. *The Order of San Jago, or St. James*, is divided into twelve governments. It was instituted in the twelfth century, and confirmed by Pope ALEXANDER III. in the year 1175. Its revenues, arising from 87 commanderies, are computed at 230,000 ducats, (28,750 pounds.) Each knight is obliged, by his feudal tenure, to furnish the King yearly with 368 lances, to make war against the infidels. They compound for this with the King, and pay a certain yearly sum.

III. *The Order of Alcantara* was called *the noble*; because, to be a knight, you must prove your nobility for four generations past; whereas the other orders required only a proof through two descents. The knights of *Alcantara* have 38 commanderies, worth 200,000 ducats, (25,000 pounds.) These furnish only 138 lances to the King.

IV. *The Order of Calatrava*, instituted in the twelfth century, for the defence of that city against the Moors in 1158, and Pope ALEXANDER III. confirmed it. They have 54 commanderies, worth 110,000 ducats revenue, (13,750 pounds.) They furnish 300 lances to the King.

V. *The Order of Montesa* is only worn in VALENTIA, and was established in 1317. It has 9 commanderies.

THE King of SPAIN is grand master of these orders.

BESIDES these the present King of SPAIN has now introduced the Neapolitan order of St. JANUARIUS: And has ordered that to be worn in his court above the French order of the *St. Esprit*, or that of the *Golden Fleece*.

XII. *Royal Council of the Hazienda, or Treasury.*

This is not properly the treasury, but rather a court of exchequer: All the King's revenues are received by an annual treasurer, who is generally a member of this body. This council was instituted by PHILIP III.

XIII. *The Hall of the Millones.*

Here are paid in the imposts called *Alcavalas* and *Millones*, the first of which are the most ancient revenues of the crown of SPAIN, established originally by the Moors. They were at first a fifth, afterwards a tenth part of the value on goods bought or sold. They are now about 14 *per cent.* and are exacted also on private consumption, as if you kill your own meat, &c. you pay the *Alcavala*. The *Millones* are a sort of general excise given by the *Cortes* to PHILIP IV. in 1647, are the heaviest tax in all SPAIN, and renewed every six years.

XIV. *The Hall of Justice and Grace.*

This is an office, through which all commissions and grants of the crown pass.

XV. *Tribunal of the Greater Chamber of Accompts.*

This is a check upon the King's treasurers; for the gentlemen of this office audit all their accounts, and can reject any part of them. It was established in 1574, by PHILIP II.

XVI. *General Commission of Crusade.*

When CHARLES V. grew tired of asking money of his *Cortes*, and was willing to free himself from their controul; in order to become absolute, he had recourse to other expedients of getting money, and set himself at work to find other sources, for his

his royal revenues. With this view he petitioned CLEMENT VII. to grant him the profits arising from the sale of those indulgences, which are contained in the *bull of the crusado*. The Pope very complaisantly granted the request; and the contrivance compleatly answered that prince's expectation: For indulgences have always sold better in SPAIN, than in any other country. There are four *bulls* granted by the see of ROME to SPAIN exclusively; these are,

I. *The Bull of the Crusado*, which grants plenary indulgence to all who shall serve personally for the space of one year in war against the infidels; or if they send soldiers to that service; or if they contribute *two rials of plate* (about the value of an English shilling) for that purpose. In the INDIES, where money was to be had in greater plenty, the price of this bull was prodigious; it has been sold for a pound of gold. Those that purchase this bull twice in one year, have a *double* indulgence or absolution: For it lasts only for the space of one year, so that a new one must be bought annually by every individual. The next bull is,

II. *The Bull for the Dead*. This being bought for any dead person, it ensures them absolution from all sin, and sets them free from purgatory.

III. *The Bull of Composition*. This entitles the purchasers to a right to any stolen goods, or such effects as they may be unlawfully possessed of; for by buying this indulgence, they compound with the Pope for them. How much shorter a process is this, than our English method of hearings in the King's Bench, or a tedious chancery-suit! One twelve-penny indulgence adjudges the property to the thief himself. This the Pope does by virtue of his being supreme lord of all *temporal*, as well as spiritual goods.

IV. The last is *the Bull of Milk*. This is an indulgence to eat flesh, butter, cheese, and eggs in Lent.

THUS you see the business of this council, or *general commission of Crusade*, is to distribute those bulls; to raise a revenue to the crown,

crown, under a pretence of levying a tax for crusading: Its great object is the maintenance of CEUTA, for that is the *sole tenure* by which they hold the grant of those bulls: For were they to lose CEUTA, they would lose all pretensions to this tax, which would revert to the see of ROME. In this council all books of religion are examined; no breviary nor missal can be printed without its licence. It is the depositary of stolen goods unowned. It was erected in the year 1525. All the King's subjects are obliged to buy the indulgence belonging to the *bull of the Crusado*, to enable them to go to confession, receive absolution, and to communicate; for if they bring not this bull, the priests will neither absolve them, nor give them the wafer. This very considerable part of the crown revenues was given in consequence of Cardinal XIMENES's expedition into AFRICA. All the benefices in SPAIN are taxed for the crusade. TOLEDO alone pays 50,000 ducats yearly, (6250 pounds;) the contribution of the clergy is great, but of the laity still more: These bulls are said to produce yearly, in SPAIN only, 1,200,000 ducats (above 57,000 l. sterl.) and about double that sum in AMERICA. Those who die without having bought them, die excommunicated.

XVII. *Board of Works and Forrefts.*

XVIII. *Council of Commerce, Money, and Mines; or a board of trade.*

XIX. *Junta de Facultades y de Viudedades.*

What the nature of this board is, I cannot say, having made several enquiries in vain about it: Tho' I am inclined to believe, that it relates to cases of property and personal estates, and particularly widows jointures.

XX. *Apostolical Junta.*

To appoint missionaries.

XXI. *Junta of Tobacco.*

To manage the farm of the tobacco.

XXII. *Junta*

TRIBUNALS AND ACADEMIES. 47

XXII. *Junta of the Provisions.*

This is a council of persons of rank and property, who are obliged to furnish MADRID with bread and all other provisions at a fixed price. It has the preference of the first purchase at all markets.

XXIII. *Tribunal of the first Physician.*

DON JOSEPH SUNOL, of the Council of his Majesty, and first Physician of the Chamber, *President.*

DON MIGUEL BARBON, of the Council of his Majesty, and his Physician of the Chamber, *Vice-president.*

DON JOSEPH AMAR, Physician to his Majesty, and first Physician.

DON ANDRES PIQUER, Physician of the Chamber of his Majesty, and first Physician.

DON MATTHIAS DE LA RUBIA, *Assessor.*

DON FR. ANT. DE VERGARA, *Fiscal.*

DON FR. XAVIER DE QUESADA, *Secretary.*

XXIV. *Tribunal of the Nonciature, or Concordate.*

This related, among other articles, to the disposal of *ecclesiastical preferments*. It was abolished by an agreement between the courts of ROME and SPAIN, in 1753.

ACADEMIES ERECTED

In this Court under the Royal Protection.

XXV. ROYAL SPANISH ACADEMY.

HIS EXCELLENCE THE DUKE OF ALVA, Dean of the Council of State, *Director.*

DON FRANCISCO DE ANGULA, *Secretary.*

XXVI. ROYAL ACADEMY OF HISTORY.

D. AUG. DE MONT. Y LUYANDO, perpetual Director for his Majesty, and Secretary of the Chamber of Grace and Justice, and Estudio of Castile.

D. EUG.

D. EUG. DE LLAGUNO AMIROLA, *Secretary* *.

XXVII. ROYAL ACADEMY OF THE THREE NOBLE ARTS,
Painting, Sculpture, Architecture, with the Title of SAN
FERNANDO.

His Excellency D. RICARDO WALL, Protector and Counsellor
of State.

D. TIB. DE AGIRRE, *Vice Protector* of the Council of the Or-
ders.

D. IG. DE HERMOSITTA, *Secretary*.

XXVIII. ROYAL ACADEMY OF PHYSIC AT MADRID.

DON J. SUNOL, *Counsellor* of his Majesty, and his first Physician,
perpetual *President* for his Majesty.

DON A. PIQUER, Physician of his Majesty, *Vice President*, and
first Physician.

DON J. DE ORTEGA, *Secretary*.

* The Academy of History at MADRID was founded in 1713, by the Duke de
ESCALONA, who is well known to the republic of letters. There is another Aca-
demy at SEVILLE, chiefly relating to the Mathematics.

LETTER

L E T T E R I V.

STATE of LITERATURE, LETTERS, and MEN of LEARNING in SPAIN.

I N regard to learning, and the belles lettres, SPAIN evidently labours under two material disadvantages; which are, the want of a liberty of the press; and the being subjected to the censure of the inquisition. It is easy to imagine how many valuable works of wit, humour, satire, and genius are entirely rendered abortive for want of this liberty; and though it may be attended with some evils and inconveniencies, yet its advantages are evident, from the many entertaining and useful productions, which in our island solely owed their birth to it: for, as one well said, Is it not better for the public, that a million of monsters should come into the world, which are sure to die as soon as they are born, than that one *Hercules* should be strangled in his cradle? Let us bear patiently with the infamous productions of infidelity and faction, as long as we can receive from the same channel, the admirable discourses of a SHERLOCK, or a HARE; the political writings of a BOLINGBROKE, or a BATH, and the various masterly and elegant compositions of a LYTTLETON. What would have become of the wit and buffoonery of Dr. SWIFT, the elegant observations of Mr. ADDISON, and the genteel humour of Sir RICHARD STEELE, if their free and unshackled spirits had been chained down like those of the *Spaniards*? Where would have been those many pleasing and instructive writings which daily sprung up, thro' this liberty, at different periods, in the many controversial wars which

H

we

we have had upon subjects of party, politics, learning, and even religion? Would not all these have been destroyed in the bud, if we had seen, as Mr. POPE says, under the throne of Ignorance or Superstition,

Beneath her footstool Science groan in chains,
 And Wit dread exile, penalties and pains.
 There, foam'd, rebellious Logic, gagg'd and bound ;
 There, stript, fair Rhet'ric languish'd on the ground ?

It is a matter of much more surprize to me, when I consider things in this light, to find that the *Spaniards* are advanced so far as they are in arts and science, than to wonder, that they are got no farther. If we add to this the power and uncontrouled licence, which the Inquisitors or Dominicans have to censure all works printed there, and if they please, to chastise and punish the authors, it would surely make a full apology for SPAIN in this article. I know not well how many *licences* a book must have before it can actually pass the press, but I think at least three. It is usually read by as many censors, and is carefully cleansed by the Catholic sponge, before it falls under the eye of the public. The inquisition never grants any licence, reserving to itself the freedom of condemning or absolving afterwards, as it may judge expedient. The art of this management is apparent. The index of the *Libri Prohibiti* published by the holy office is now increased to two large volumes in folio; and a man must fairly turn over all that work, before he can well know what he dare read. The classics that I opened in the royal library at MADRID were anathematized in the title with these words, *Auctor Damnatus*, and many whole prefatory discourses were erased and blotted out, because, as the librarian told me, *Ils sont contre notre religion*. I have been told by a Spaniard, a friend of mine, that the Dominican library, consisting only of books which they have seized, and which of course are forbidden, is one of the largest and finest in MADRID. I have heard many of them own, that the prohibited books were generally the most worth reading. One in particular told me, that as Father PAUL's history of the council of TRENT was forbidden to be read any where upon earth, he took it with him, and read it at sea. It is no uncommon thing here to see the

the works of our LOCKE, NEWTON and BACON, those immortal glories of human nature, shut up in durance. But how should it be otherwise, when, as BAYLE tells us, in an extract from JOHN of SALISBURY, that Pope GREGORY VI. not only banished mathematics from the court, but burnt a library of heathen learning, in order to give the Scripture more authority. ERASMUS found the weight of this millstone upon the neck of science almost insupportable at the time that he was making such noble efforts for the revival of letters: And the ignorance and indolence of the monks, which he so much exclaims against in those days, is very little altered for the better in the present. Few of them, even now, either understand or talk the Latin tongue; and fewer still are employed in studies of real or useful learning: they are chiefly confined to the narrow limits of the scholastic writers, the polemical divines, and Thomastic or Augustin theology. I speak only in general, for doubtless there are some exceptions, such as a FLORES, a PONCE, a BURRIEL, or a FEIJO; but these are rare, and shine, like lamps in sepulchres, amidst the numerous cells of those useless ecclesiastics. Great part of this dearth of scholars is certainly owing to the want of a due encouragement, a restriction of the liberty of the press, and their subjection to the yoke of the inquisition. And how much they have suffered from these curbs may be easily gathered from a few facts that have passed in SPAIN only. POOR MIGUEL CERVANTES, the inimitable author of *Don Quixote*, underwent many severe sufferings in combating those triple monsters, prejudice, ignorance, and superstition. The incomparable JOHN DE MARIANA, whose labours and studies have done such lasting honour to himself, and to his country, was confined twenty years in prison, and when he wrote his History, he dared not to bring it down any nearer to his own times, for fear of giving offence. And even within these two or three last years, Dr. ISLA, who wrote that pretty satire, *Frey Gerundio*, upon the monks and preachers of these times, has been persecuted and silenced by the inquisition for his impertinent wit.

SUCH being then the true state of the case, we are certainly much obliged to those wits and geniuses in SPAIN, who have had firmness enough to break through all these obstacles, and have

produced works, which have made their names the theme of their own countrymen, and respected and esteemed abroad. The COM-PLUTENSIAN Bible* has undoubtedly been the best monument to the memory of Cardinal XIMENES, and would atone, if any thing could atone, for the share which he had in establishing the inquisition. This certainly doubles the merit of such writers, who have been so hardy as to step forth in this country: such as, CERVANTES, COVARRUBIAS, FAXARDO, ZURITA, CABRERA, SANDOVAL, MARIANA, ANTONIO PEREZ, GARCILASSO DE LA VEGA, LOPEZ DE VEGA, CARPIO, ANTONIO DE GUEVARA, CALDERONI, ANT. DE SOLIS, HERRERA, &c. It makes us regard in a much higher light such men as ANTONIO AUGUSTINO, VILLALPANDO, L. RAMIREZ DE PRADO, SANCTIUS, and others.

BUT in order to set this point in a clearer view, I will now make some general remarks upon the present state of Divinity, History, Physic, and Poetry in this country, and then subjoin a list and account of the most remarkable writers in each branch.

IN regard to Divinity, it consists much, as it formerly did, in the study of the fathers, councils, the decrees of the popes, and their canons, and in systems of Thomastic and Augustine theology. The knowledge of the learned languages, and explication of the text of the sacred writings, has very little to do with it. In this track of criticism they are almost utter strangers; and I cannot find any thing of late years published in this way: It is holy ground, and therefore dangerous to be approached. In casuistry indeed they are very well versed, and this makes a constant part of the studies of their pastoral office: I suppose it is in some measure necessary to such as must be confessors; but whether it is so far requisite, as to run into such obscene disquisitions, as refine, and reduce sinning to a system, it will be difficult to persuade our divines.

* This was the first *Polyglot* ever printed, and was done at the expence of the cardinal, then archbishop of Toledo. It was about four years in printing, from 1514 to 1517, but not published till 1520, when it came out in 6 volumes, including the Lexicon: It was printed in four languages, the Hebrew, Chaldee, Greek, and Latin. This served as a model to that of Mr. Walton, which is more useful and exact, and to that of Mr. Le Jay, printed at Paris with many expensive ornaments.

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But that this kind of casuistry is too infamously studied, appears from the many tomes that have been published in this country, and particularly in that curious research of *Sanchez de Matrimonio*. When I say the fathers, take notice I mean the Latin fathers; for as to the Greek, there are very few amongst them, who are able to undertake that task: for the study of the learned languages is here but at a low ebb; Hebrew seems to be rather the most cultivated. It may not be improper to observe, that I am told there is a MS. of St. AUGUSTINE in the Bodleian library at Oxford, in which there is a passage allowing the clergy to marry; which passage is not extant in any Roman-catholic copy that was ever heard of.

THE lawyers in this country get as much money as the practitioners in other countries; and whatever may be said of the slowness of our chancery suits, the tediousness of theirs will at least equal them: A friend of mine, a great merchant at CADIZ, has just obtained a cause at MADRID, after *nine* years attendance; and I could mention some others, which are at this time depending, which probably will never be determined at all. Bribery operates too much in this country; and to do the *Spaniards* justice, they do not disown it. It appeared very plainly in the famous cause of the ANTIGALLICAN privateer, in which the late Sir BENJAMIN KEENE took such patriotic and disinterested pains; and in many others, which might be mentioned.

IN History, the *Spaniards* have many valuable writers. The detail of particular wars, as that of GRANADA, between PHILIP IV. and the MOORS, by MENDOSA, said to be a masterly work; the relation of the succession-war, or partition of the Spanish monarchy, by SAN FELIPPE, &c. the ecclesiastical history of SPAIN by Father HENRY FLORES, in fifteen volumes 4to. &c. the history of particular cities, such as *Toledo*, *Seville*, &c. Their great antiquarians are FLORIO OCAMPO, AMBROSIUS MORALES, MARIANA; REQUESENDIUS for those of PORTUGAL. But I cannot find, that any writer of credit (for some have attempted it) has been yet bold enough to take up the thread of their general history, where MARIANA left it off, that is to say, with FERDINAND and ISABELLA (for the supplement and continuator

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MINIANA I don't confider) and bring it down to these times. Perhaps they do not care to attempt it, for fear of offence; and another reason may be, that the King has absolutely forbid any of his subjects to write the history of CHARLES V.; which, I suppose, is owing to some circumstances relating to religion and that prince, which might be too delicate to touch upon. Tho' it would be both a curious and useful task to trace the secret springs and causes that set a prince of his active and adult complexion upon such various and great enterprizes; who made vast advances towards universal monarchy, and perhaps was nearer to it than any other man ever was since ALEXANDER and CÆSAR; who was not contented to reign while living, but left a political testament for his son's direction after his death; and, what was more extraordinary, a testament, which that son religiously observed and copied from. What can be more astonishing, than to see this same active and restless spirit, all at once, in a fit of disgust, retire to the narrow cell of a poor monk, and there amuse himself with acting over the approaching scene of his own death! For this, however odd it may seem, was certainly done; and tho' alive, he had the same preparations made, of procession, mournings, coffin, &c. as if he really was dead, and was at the same time, what no man ever was before, or will be probably again, the subject, actor, and spectator, all at once, of his own funeral. PHILIP of MACEDON's so much talked of *Memento Mori* was poor to this. This was a sight, which, I believe, few people's curiosity would wish to have seen. But this was not all: tho' CÆSAR was his model, tho' he conquered all things, he could not, like that Prince, conquer himself: for he soon repented that he ever had resigned the world and his crown, and died at last of chagrin, at the folly of having done that act, which he could never revoke.

LETTER

LETTER IV. PART II.

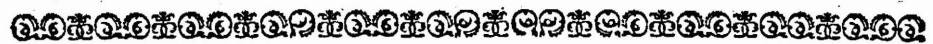
STATE of PHYSIC, POETRY, &c.

IN Phyfic and Chirurgery this country is at least two centuries behind the English. But as those arts are much out of my province, I shall give what I have to offer upon them in the words of one of their most eminent writers. There is scarce any study that takes in such a variety of knowledge as Phyfic doth, and therefore it is no wonder, that the Spaniards, who are slow in all things, have made such a small progress in this part of science. But perhaps the people may be persuaded that they have less occasion for it; where they believe that saints, miracles, and charms, can cure the most inveterate diseases, there must be much less inclination to have recourse to art. They may be willing to leave the more feeble resources of meer human assistance to those, who are so unhappy as to want faith. Not but they have their regular professors in this part of science. Dr. SANGRADO's maxims still prevail among them, notwithstanding they are so finely ridiculed by Mons. LE SAGE, in his GIL BLAS. There cannot be a more striking proof of their want of skill, than the epidemical prevalence of the venereal disease all over this country; tho' possibly they may not desire to have it quite subdued. Give me leave to relate part of a conversation, which I had with a chirurgeon upon that subject. He was sent for by a nobleman to cure him of that distemper, who told his excellency, that if he would follow such a regimen and diet, and regularly take what he prescribed, that he would cure him in a month's time entirely: "Cure me entirely!" replied the nobleman; "no not for the world; I only want you, sir, to correct and lessen it a little; but I would not be cured entirely upon any account: a little of it is the best thing in nature for the health."—"Sir," replied my friend,



friend, "if your excellence only wants *palliatives*, a Spanish chirurgeon will answer that purpose as well as me: my business is to cure, not to continue distempers.—Good morning to your excellence."

As to dispensaries, and accounts of the *Materia Medica*, they may have them, but I met with none. Botany is much studied here, and is well understood: And I am told that the provinces of GALLICIA and VALENTIA afford great plenty of very excellent shrubs and plants.



Part of Father FEIJOO's Discourses upon PHYSIC.

Translated from the Original Spanish.

[The Physicians he chiefly quotes, are, MICHAEL ETMULLER, GEORGIUS BAGLIVIVS, THOMAS SYDENHAM, LE FRANÇOIS, DON MARTIN MARTINEZ.]

THE Spanish physicians follow the system of GALEN, and LAZARUS RIVERIUS: It is from GALEN they have taken the practice of *bleeding* so profusely. But some of the *Spaniards*, such as MARTINEZ, have declared against this practice, and would not admit of it even in putrid fevers; and he said, that the lancet had killed more men, than ever were shot by a train of artillery. FEIJOO seems to be of this opinion: he says, he believes in some cases it may be proper, but difficult to say *when*; that you cannot judge of the goodness or badness of blood by any symptoms, because it alters immediately on coming out of the veins; because every individual's blood is different, and let it appear ever so bad to the doctor, the patient cannot live without it. It is for this reason he condemns all transfusion of blood from one patient to another, as arrant nonsense: and affirms that experiments upon blood confirm this doctrine. Our author is likewise no friend to purging, as he says it carries off the good as well as the bad, the nutritious as well as the pernicious juices; and that it forces the excrements sometimes thro' improper passages. As to saying, that it purges away
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the cholera, or the phlegm, that is all imaginary; because purges carry off all things indiscriminately; and because they give the different colours to the voided excrements by their different tinctures: *Epi-thymy* will give a black dye; and it is well if this be the worst of it: Physicians should take care lest they kill their friends as well as their enemies, as the Turks did at the siege of Rhodes. In common cases you should never purge; never in the beginning of fevers, except in cases of turgency, and even then in the beginning it is inexcusable, and in the end doubtful: It is an effort of nature; leave Her to herself: for purges never affect the morbid matter, unless it happens to be in the *primæ viæ*, and then there is no doubt of the usefulness of purging. Those purges which gripe the most are the best, because the griping comes not from the purge, but from the acid matter they put in motion. And as to vomits and clysters, by the authority of SYDENHAM, I reject them in all fevers. In fine, there is nothing certain in medicine. One physician admires one remedy, which another abhors. What has been said for and against *hellebore*? for and against *antimony*? With these they are *panaceas*, with those poisons. What a rout has been made about medicinal stones! the *bezoar*-stone and many others? Cordials are much the same. Costly medicines and exotics are just as futile; all, all a fable. One house-medicine is worth them all. A French physician I have read of used to give all his patients *coffee*; tho' I am persuaded neither coffee nor tea are of any service. The most known specifics begin to be called in question; the *bark* has many enemies; and *mercury* begins to be declaimed against, though it certainly is the most generous medicine in the whole world. I appeal to experience. English salts are hurtful, because they purge too gently. Too much, too many medicines certainly do a patient more hurt, than any other mistaken practice. All physicians abuse remedies; none observe the *crisis* of distempers; they should never disturb nature: and to apply many medicines, when nature is fighting with a distemper, is to weaken the patient's force, when he most wants it, and taking side with the disease, instead of taking part with nature. As to ignorant practitioners, it is in vain to dissuade them from giving much physic: but if any physician of real knowledge does it for the sake of assisting the apothecary, and of vending his medicines, the soul of

that physician is in a much more deplorable state, than any patient's body. No view of retaining patients, no reasons of convenience, honour, or of being well with the apothecaries, should induce them to this practice: as they will certainly be culpable in the sight of GOD for whatever damage they may do their patients.

As to physical or medicinal observations, there is great insincerity in them, because a physician gives ONE case in which such a prescription succeeded, and conceals *two*, in which it did not. Every body knows the observations of *Riverius*, which have gained great applause; and tho' they amount to 400, there is scarce *one* which is not defective: It is very entertaining to see the author boast, that he cures a *bilious cholick* with four bleedings, and four purges mixed up with assistant emollients, anodynes, and other remedies: A prescription, which must take up many days; whereas in the natural course of the distemper it seldom lasts so long. To make useful observations requires great knowledge, great sincerity, and great sagacity; and these qualities are not the lot of every physician.

I KNOW not whether this discourse, which I am now publishing, will be agreeable to the gentlemen of the faculty, or not; they may be afraid, perhaps, if the world should grow out of conceit with *physic*, it may become out of conceit too with its professors, and then some would certainly be discarded, who are now in vogue. But they need never fear, they are safe as to this point; the world will always remain just as it has done. No genius was ever able to turn the course of those impetuous rivers, prejudice, and custom. How much have QUEVEDO in SPAIN, PETRARCH in ITALY, in FRANCE first MONTAIGNE, and then MOLIERE, declaimed against all physicians and physick? and with a great deal of truth. Their writings are read, and celebrated. But things remain just as they were. I shall content myself with persuading some few to follow the best means they can for the recovery of their health. Some physicians have so much generous candor, as to own publicly the insufficiency of medicine, and the perplexity of their art: And it is no wonder to see those, whose minds are not so noble,

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confiding in phyfic more than it deserves. Some doctors, out of mere policy, conceal the weaknefs of their art; BAGLIVIVS was one of thefe. But fays another; "It is very well for phyficians " to confeß the impotency of phyfic to one another, becaufe they " are judges, and they know it. But there is no occafion to tell all " this to the vulgar, who believe always that a doctor knows much " more, than he either does, or can know." But I fay on the contrary, that the common people would reap great benefit by fuch acknowledgements, and the phyfician receive no great damage: becaufe if thefe poor people knew how little fecurity there was in phyfic, and that there is fcarce a remedy which is not dangerous; that even the greateft and moft knowing phyficians commit various blunders; that many of thefe patients, who recover, owe their recovery only to their natural ftrength, and they owe to the phyfician the obligation of retarding that recovery: Did they know thefe things, they would have much lefs recourfe to phyfic; they would preferve their entrails more entire, and would not fpend that money in bottles of phyfic, which they wanted for other ufes. They would content themfelves with taking fome flight things in their habitual indispoñtions, which are born with them, and which are infeparable from their conftitution, and which no phyfician in the world can cure, notwithstanding their boasted *radical cures*, which are not to be found in *rerum natura*. With this management many delicate ladies would ceafe to be troublefome to their husbands and families; many men would be ufeful fervants to the public, who are now rendered ufelefs by phyficking themfelves. Thefe, and many other advantages, with the knowledge of how little hope is to be reposed in phyfic, moved me to give this advertisement to the public: and phyficians ought in confcience to concur with me in undeceiving the public.

AND indeed this would be no damage to the faculty themfelves; at leaft to the learned part of them, and who have acquired reputations as fuch. For, to thefe, employment and fees would never be wanting. Becaufe the cafe would never happen, nor the motive for banifhing all phyficians out of the world, as they were once from ROME. The fine lady would not always fend for the doctor to feel her pulfe; nor the imaginary madman, as in the

comedy of MOLIERE, shriek when nothing ails him; nor the decrepit old fool imagine the apothecary's drugs can remove him some leagues from his grave. By this means the physicians would have more time for study, and reflexion upon their studies and their experiments, as well as to assist at anatomical dissections. The most eminent of the profession would be at leisure to write books: by this means physicians would become more learned, and physic advance daily towards perfection, to which it wants many a good journey still. Physic is indeed recommended in Scripture, but not the physic of these modern times; when we are in really imminent danger, I confess it is prudent to have recourse to it; and that, generally speaking, the quickness and immediate application of the remedy is the most important point. *Opium, Quinquina*, vomits, and very active medicines, may here be of great service, because they induce changes, which nature herself would never produce. If I have expressed myself too strongly in some places about the danger even of cures and physic; it is because I would remove the prejudices of the vulgar, who will follow the blind dictates of even the most ignorant empiric: And I had rather incline them to the other extreme. In all that I have said in this discourse, I have said it under the shade of the most illustrious medicinal writers, and supported by the greatest authorities.

I CONCLUDE with exhorting all, who would choose their physician, to choose one with these qualities. *First*, Let him be a good Christian; because knowing himself accountable to GOD for all his steps, he will take them more seriously and warily, and will really apply himself to the study of his profession. *The second* is, That he be judicious, but of a cool, not warm temperament. *The third*, That he should not be boastful in shewing the power and safety of his art; for those who are such, are either ignorant, or disingenuous. *The fourth* is, That he follow no philosophic system of practice, be addicted to no one set of rules, but guided only by his own experience, and that of the best writers. *The fifth* is, That he be not a giver of many remedies, especially the dangerous ones; holding it as for certain, that all those, who write and prescribe much, are bad physicians, altho' they know all that
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