of his old military spirit; and his addresses to his followers were frequently illustrated by images such as might have presented themselves to Gonsalvo or Alba. 'Let the preacher,' says he, in his excellent rules for the composition and delivery of a sermon, 'think himself a mere piece of artillery, with which God is to batter and overthrow the proud walls of Babylon, and his own part of the business nothing but the lump of iron or brass, cold and heavy, and the dirty powder, black and of ill-savour, and of none effect until it is touched with the fire of the Holy Spirit.'[1] In spite of the duties of his command, he himself continued in person to batter the walls of Babylon, both from the pulpit and with the pen; his sermons and his treatises, collected after his death, filling a folio of goodly dimensions.

The general of Jesus visited Spain for the last time in 1571, being specially sent thither by pope Pius the Fifth as the companion of the cardinal-legate who was commissioned to preach a new crusade against the Turk in the courts of western Christendom. From the moment when Borja stepped ashore at Barcelona his progress was a perpetual triumph. His son Fernando received him with autograph letters of welcome from the king and cardinal Espinosa; his former subjects, the turbulent Catalonians, flocked in crowds to crave his blessing; at Valencia, his eldest son, the duke of Gandia, met him at the gates with the flower of the Valencian nobility; at Madrid he held an infant of Spain at the baptismal font; and he was treated by the king not only as an old and trusted counsellor, but with the honour due to a bearer of a morsel of the true cross, presented by the pope to the splendid reliquary of the Escorial. Of the offers of new houses for the company which now poured

[1] Tratado para los predicadores. Ribadeneira: *Vida de F. Borja*, p. 233.

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in, the last which Borja accepted was that of Doña Magdalena de Ulloa to build a college at Villagarcia, a pious work in which he found, after many days, the bread which he had cast upon the waters at Yuste. In Portugal the usual honours awaited him; the young king, Sebastian, imploring his benediction, and the cardinal-infant, Henry, busying himself about the repair of his travel-worn wardrobe. In France, Charles the Ninth, forsaking for a day the chase of Chambord, led the gallant cavalcade which met the Jesuit father beyond the walls of Blois; and Catherine of Medicis, seating the stranger at her side, begged for his rosary as a relic, and reverently listened to his exhortations to the extinction of heresy and heretics, exhortations which she so signally obeyed, a few months later, on the night of St. Bartholomew. During his progress from court to court, and from castle to castle, Borja led the rigid life of a mendicant friar, fasting at royal banquets, and sleeping at night on the floors of tapestried chambers. He suffered no day to pass without saying mass; and it was during the performance of this rite on a cold winter's morning, in a church lately sacked by the Huguenots, that the seeds of deadly disease were sown in his enfeebled frame. The icy air of Mont Cenis accelerated the progress of the disorder, and he lay almost in a dying state, for some days at Turin and for some months at Ferrara, under the care of the princes of Savoy and of Este. Rallying somewhat in the summer of 1572, he proceeded to Loretto to pay his last devotions at Our Lady's shrine. Thence, feeling the hand of death upon him, he hurried forward to Rome, travelling night and day, without moving from his litter. For two days after his arrival at the house of the company, his bed-chamber was besieged by ambassadors, anxious to do honour to the friend of their sovereigns, and by cardinals desirous of taking leave of him whom they

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once thought of placing in the chair of St. Peter. On the third day the Roman populace crowded to the church of the Jesuits to see the general laid beside his companions in glory and toil, and his predecessors in power, Loyola and Laynez.

The company of Jesus and the house of Borja soon discovered that their dead chief, a saint amongst grandees, was likewise a grandee amongst saints. His prayers, they alleged, had restored health to the sick, sight to the blind, and teeth to the toothless; and father Bustamente, in one of their mountain marches, falling with his mule over a precipice, had reached the bottom unhurt, by virtue of the intercession of his companion. Relics and images of him grew potent in cases of fever and childbirth, flesh wounds and heart disease; earthquakes, both in Italy and New Spain, were assuaged by his invocation; and his portrait, in a village church of New Granada, sweated for twenty-one days shortly before the death of the viceroy, who was a Borja, and during some persecution which the company was sustaining at Madrid. One of the Jesuit's bones relieved the parturient pangs of the duchess of Uzeda; another cured the ague of the pious queen Margaret. Pleading these portents, his grandson, the cardinal-duke of Lerma, applied, in 1615, to pope Paul the Fifth for his canonization; and his claim being examined and the devil's advocate heard with all the grave impartiality of the church, a brief of beatification was issued, in 1624, by pope Urban the Eighth. One of the saint's arms was left at Rome, the rest of his body was removed to Madrid, and exposed, in a silver shrine beneath lamps of silver, to the adoration of the faithful in the church of the company.

Archbishop Carranza went from Yuste to Toledo, and devoted the remainder of 1558 and the first six months of

1559 in the duties of his high calling. Meanwhile, his enemy, the inquisitor Valdés, was leaving no stone unturned to establish a case of heresy against him. Soon after his appointment to the primacy, Carranza had published, at Antwerp, a folio catechism of Christianity, or an account of all that is professed in receiving the sacrament of baptism.[1] To the protestant, who in these days looks into this very rare and still more tedious volume, the work appears to breathe the fiercest spirit of intolerant Romanism. Heresy is reprobated; bibles in the vulgar tongue are condemned; Spain is praised as the one land where the fountain of truth is still unpolluted; Philip the Second is exhorted to further persecutions; Mary Tudor is extolled as the saviour of the soul of England. 'In these dangerous times,' says the prelate, in his dedication to the king, 'when heretics are so zealous in propagating error, it behoves catholics to make some exertions in the cause of truth; at the request of several churches of Spain, I have therefore composed this work in Castillian for the use of private persons, and I shall shortly translate it into Latin for the benefit of other countries, especially of England.' Yet this was the book in which the sharp-eyed inquisitor contrived to find materials sufficient for the ruin of his rival. The rack, which often agonized its victims into the wildest accusations against themselves, easily obtained a large mass of evidence against the primate from heretics who pretended that he was the author or the accomplice of their sins against the true faith. Hope

[1] *Comentarios del reverendissimo señor Frai Bartholome Carrança de Miranda, arçobispo de Toledo, sobre el catechismo christiano*, fol. Anvers: 1558. This book was so rigidly suppressed by the inquisition, that notwithstanding its fame as the cause of the archbishop's trial, it has not been mentioned by Brunet. I bought my copy at the sale of the library of the late canon Riego, who was also a dealer in books, and whose note in the fly leaf, on the excessive rarity of the volume, thus concludes, '*Su precio de este exemplar dos onzas de oro o seis guineas.*'

or fear also brought many free auxiliaries to the councils of the inquisitor; and many a friar in the habit of St. Jerome or St. Francis was ready to join in a cry against the Dominican who had secured the mitre of Toledo. To be armed against all chances, Valdés procured the ratification, by pope Pius the Fourth, of his predecessor's briefs, which empowered the inquisition to arrest even prelates who were suspected of heresy.

The snare being thus laid, the princess-regent, who had resigned herself entirely to the influence of Valdés, summoned the archbishop to court in the summer of 1559; and the familiars of the holy office arrested him, at night and in his bed, at a village on the road to Valladolid. He had for some time foreseen the storm, and he put his whole trust in the friendly disposition of the king. Philip, however, from some cause which is still a mystery, was now eager to abase the man upon whom he had so lately thrust greatness. When brought before the holy office, Carranza refused to be judged by Valdés, alleging the notorious personal animosity with which that prelate regarded him. The matter being referred to the pope, he authorized the king to choose a new judge; Philip chose the archbishop of Santiago, who must have been in the interest of Valdés; for he, in his turn, devolved his powers on two councillors of the inquisition, mere tools and creatures of their chief. Advised by his advocate that it was useless to appeal against injustice so manifest and wilful, Carranza permitted the trial to proceed; and at first he had some hope of an acquittal, on the ground that his book had been declared orthodox by commissioners appointed to examine it by the council of Trent. His enemies, however, had the art to prevent the opinion of the commission from being ratified by the council, although they failed in obtaining a decree of condemnation, and al-

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though eleven dignitaries of the church expressed their approbation of the catechism. At length Carranza appealed to pope Pius. But he, instead of trying the cause himself, was persuaded by the king to send for the purpose a legate and two other judges to Spain. Pius, however, died soon afterwards, and his successor insisted that the trial should be adjourned to Rome. Pius the Fifth, an honest man, though a bigot, remembered the good service which had been done by Carranza in England, and was indignant at the injustice with which he was treated by the inquisition and his sovereign. When, therefore, he had succeeded, in the teeth of Philip, in bringing both parties before him in 1567, he took every occasion of mortifying the accusing inquisitors, the deputies of Valdés; and he would probably have decided in favour of the prisoner. But he, too, was called to his account before pronouncing sentence; and the case was re-opened before Gregory the Thirteenth. This pontiff was equally unwilling to condemn the prelate or to displease the king. In a long and ambiguous judgment, drawn up in 1576, he therefore took a middle course, very different from that which the king desired, and from that which justice dictated. The catechism was declared to contain sixteen heretical propositions, which the author was required publicly to abjure; and while he was relieved from all previous ecclesiastical censures, he was suspended, during the pope's pleasure, from his preferment, and ordered to perform certain penances, and sentenced to five years' imprisonment in the Dominican convent at Orvietto. The sufferings endured by the Spanish primate met with great sympathy at Rome. When the pope's decision was known, he at once proceeded to perform part of his penance by visiting the seven basilicas; and he was attended by so splendid a retinue of friends that this humiliation wore

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the appearance of a triumph. But long imprisonment at Valladolid, and in the castle of St. Angelo, had broken his health and enfeebled his constitution. The unwonted excitement and exertion, therefore, produced an attack of inflammation, of which he died on the second of May, 1576, in the convent of Minerva. He was buried with great pomp in the conventual church, and the pope made a wretched atonement for his injustice, by inscribing his tomb with an epitaph in which he was praised as a man illustrious by his lineage, his life, his almsdeeds, his eloquence, and his doctrine. His sad and anxious countenance, tolerably painted by Luis de Carbajal, appears among the portraits of the primates in the winter chapter-room at Toledo.

While suffering in prison the sickness of deferred hope, the unhappy prelate may perhaps have lamented that he had reached Yuste too late to explain to the emperor the circumstances of his promotion, and to learn and remove the suspicions which had been cast upon his faith. This was the mischance which marked the ebb of his fortune. It is impossible to conjecture the cause which turned the esteem of Philip the Second into hatred so bitter and unrelenting.[1] The scandal and inconvenience of having his primate even suspected of heresy in the midst of a reform panic was so great and glaring, that his natural course would have been to hush the matter up, even had he believed the charge. But the charge was untenable, and supported by evidence that would have been admitted only before a tribunal of unscrupulous enemies. The single expression which a cursory perusal of the catechism has enabled me to detect as being likely to alarm those who bene-

[1] It was known to Antonio Perez, who says he had stated it in one of his twelve memorials, which are unfortunately lost.

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fited by supporting every existing abuse, is the prelate's desire 'to resuscitate the ancient belief of the primitive church and the wisest and purest age,'[1]—a desire alleged by all religious reformers, from the brave men of Germany, who burst the bonds of spiritual tyranny, to the trifiers of our own day in England, who wage puny war about bowings and kneelings and flowers, the mechanism and the millinery of worship. It may be that Carranza's printed theology contains (what theology does not?) passages capable of an interpretation neither intended nor foreseen by the writer. It may be that he helped himself to ideas or phrases from Lutheran books whose authors he would willingly have burnt; just as the inquisitor Torquemada sent sorcerers to the stake, yet protected himself from poison by keeping a piece of unicorn's horn on his table. Yet the historian of the Spanish inquisition was unable to find in the catechism any one of the sixteen propositions, upon which the pope pronounced sentence of condemnation—a sentence wrung from the pontiff, with much difficulty, even by the immense influence of the crown of Spain. It is certain that Carranza for the greater part of his life had been a divine of approved orthodoxy, and a preacher of high reputation; that both in England and the Netherlands he had been a vigilant shepherd of the faithful and unsparing butcher of heretics; and that one of his first acts as primate was to advise the king to appropriate the revenues of one canonry in every cathedral of Spain to the use of the inquisition. It seems, therefore, but reasonable to believe that he spoke the plain truth when he made his dying declaration that he had never held any of the heretical opinions of which he had been accused.[2]

[1] *Catechismo*, Prologo, fol. 2.

[2] Don Adolfo de Castro considers Carranza a protestant, and combats

In memory of the emperor, the monastery of Yuste was dignified with the title of royal. Philip the Second confirmed its privileges in 1562, and honoured it in 1570 with a visit of two days. As he approached the precincts, he stopped his coach, in order to read the inscription which the monks, or perhaps Quixada, had caused to be carved beneath the imperial arms upon the corner-stone of the garden wall—

'In this holy house of St. Jerome of Yuste, was ended in retirement, the life spent in defending the faith and maintaining justice, of Charles the Fifth, emperor, king of the Spains, most christian and most invincible. He died on the 21st of September, 1558.'[1]

On the wall of the open gallery, on the west side of the palace, the following inscription records the exact date when the emperor, sitting there, was first attacked by the illness which carried him to the grave:—

'His majesty the emperor, Don Charles the Fifth, our lord, was seated in this place when his malady seized him on the thirty-first of August, at four o'clock in the afternoon; he died on the twenty-first of September, at half-past two in the morning, in the year of our Lord, 1558.'[2]

Out of respect to the memory of his sire, Philip would not sleep in the room where the emperor died,

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the position of Llorente, but without showing that any one of the sixteen propositions are found in the catechism, or in any other way, as it appears to me, proving what he asserts. *Spanish Protestants*, pp. 126 to 189.

[1] En esta santa casa de Hieronimo de Yuste se retiró á acabar su vida, el que toda la gastó en defensa de la fé, y conservacion de la justicia, Carlos V. emperador, rey de las Españas, Christianissimo, invictissimo. Murió á 21 de Setiembre de 1558.

[2] Su magestad el emperador don Carlos quinto nuestro señor, en este lugar estava asentado quando le dió el mal, a los treinta y uno de Agosto a las quatro de la tarde; fallecio à los 21 de Setiembre a los dos y media de la mañana año de No. Sr., 1558.

but occupied an adjoining closet, so small that there was hardly room for a camp-bed.[1] He presented the fraternity with some relics and a gilt cup; and he provided them with an exact copy of the 'Glory' of Titian, which he had removed from their altar to the hall of the Escorial where the monks assembled to hear Scripture readings. A new altar and architectural decorations were also designed for Yuste, by Juan de Herrera, the architect of the Escorial, and finished in 1583, by Juan de Segura. Some further statues and embellishments, which were probably disfigurements, were added by Juan Gomez de Mora, in the reign of Philip the Third.[2] The top was adorned with the imperial eagle of Hapsburg, and the armorial bearings of the emperor; bearings which the monks also planted in box in the centre of their principal cloister.

In the year 1638 the palace underwent a complete repair, by order of Philip the Fourth, and at a cost of six thousand ducats.[3]

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Until the present century, Yuste lacked not a due succession of Jeromite fathers. Neither in the days of Charles, nor in subsequent times, were its worthies, who are commemorated in the history of the order, men of sufficient mark to impress their names upon any mere secular record. Content to mortify their bodies, they made little or no use of their minds. Only a few

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[1] These particulars are mostly taken from the *Handbook of Spain*, 1845, p. 552, and from the notes made on the spot by Mr. Ford, from the MS. book of documents, written by Fr. Luis de Sta. Maria in 1620, and shown to him by the prior in 1832. The Abbé St. Real, in his dull *Don Carlos, Nouvelle Historique* (*Œuvres*, 8 vols, 12mo. Paris: 1757, vol. v.), most absurdly makes Yuste the scene of the imaginary loves of Carlos and queen Isabella. The book was written in 1672, and translated into English 'by H. I. 12mo, London, 1674,' as a piece of authentic history; and, more extraordinary still, was cited as such by Bayle, art. Charles V.

[2] Ponz: *Viage*, vii. 136.

[3] Valparaiso MS. See page 220, note.

appear to have deviated from the beaten track of even monkish mediocrity. Fray Antonio de Belvis was popular as an orator in the pulpits of Andalusia. Fray Juan de los Santos evinced sufficient taste for study to be sent by the community to the college of Siguença. Ill health, however, cut short his academical career, and he returned to Yuste to dress vines, and to tend the sick, a work of mercy to which he fell a sacrifice, dying of the fever of which he had signally cured one of his brethren. At the Escorial, Fray Bernardino de Salinas became a favourite of Philip the Second; and Fray Miguel de Alaexos enjoyed the dignity of prior from 1582 to 1589. One monk was distinguished as a leader of the choir; another as an instructor of the novices; and a third obtained honourable notice as an agriculturalist by certain improvements effected on the conventual farm of Valmorisco. Some were revered for benefactions to the house; others for their austerities; and a few for the visions which had brightened or darkened their cells. Strangers were desired to observe the silver candlesticks of the altar, and the manuscript book of the choir, the gift of Fray Christobal, or the work of Fray Luis; and they were told how father Paul had scaled the steep of spiritual perfections by making a ladder his nightly couch; and how father Christopher resigned his meek spirit into the real and visible hands of Our Blessed Lady.

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Don Antonio Ponz, the laborious traveller, and long the traveller's best guide in Spain, visited Yuste about 1780, and was lodged in the palace of the emperor. He remarked in the church two pictures of Our Lord, bearing the cross, and crowned with thorns, which the friars attributed to a painter brought to Spain by queen Mary of Hungary. Some years before, the Vera had suffered greatly by a plague of caterpillars

which had killed many of the chestnut-trees, and by accidental fires which had charred whole tracts of the forest. The famine thus produced, had much diminished the population, and the owners of the soil were endeavouring to restore prosperity by encouraging agriculture and the growth of silk.

Early in the present century, Yuste was visited by M. Alexandre Laborde, the well-known French traveller, and became the subject of an inaccurate sketch and ground-plan by M. Liger, his artist, and of a meagre description by himself.[1]

It was the war of independence which began the ruin of the fair home of the monarch and the monk. In 1809, the Vera of Plasencia, like the rest of Estremadura, was in the hands of the French, under Soult. The first foraging party who visited Yuste did no harm; but the next comers, a body of two hundred dragoons, finding a dead Frenchman near the convent gate, broke in and sacked the place. The buildings were set on fire on the ninth of August, and continued to burn for eight days. All the archives of the house were destroyed, but a single folio volume of notes and documents, written in 1620, by Fray Luis de Sta. Maria, which the prior happened to be consulting about some rights disputed by the peasants of Quacos, when the Frenchmen burst in, and which he saved by throwing into a thicket in the garden. The church was saved from destruction by its massive walls and vaulted roof, and it was likewise the means of protecting the palace and a portion of the cloister. Here some of the friars continued to dwell,

[1] A. Laborde: *Voyage Pittoresque et Historique d'Espagne.* 2 vol. (2 parts in each), fol. Paris, 1806. Vol. i., 2ème partie: p. 118. His view has been reproduced in a woodcut in Jubinal's *Armeria real de Madrid*, ii. p. 11. There is also a wretched woodcut view of the 'palacio' of Yuste, with letter-press still more absurd, in the *Semanario Piutoresco Español*,' No. 38, 18th Dec., 1836, p. 312.

and in the spring of 1813 they had the honour of receiving an English traveller, perhaps the first who had set foot within their precincts since the courier who came to complain, to Charles the Fifth, of the dilatory habits of the ministry at Valladolid.[1] Certain it is that since the time when Avila and Sepulveda discussed the literature of the day with Van Male, and Ruy Gomez and Garcilasso discoursed on affairs of state with the emperor, Yuste had received no statesman or man of letters so distinguished as lord John Russell.

The brief triumph of the constitutionalists in 1820 was a signal for the first dispersion of the friars. During the vacancy of the monastery, the work of destruction went on briskly. The few vases belonging to the dispensary of Charles the Fifth which had escaped the French, were carried off by one Morales, an apothecary of liberal opinions, to his shop at Xarandilla. The patriots of Texeda helped themselves to the copy of the 'Glory' of Titian, and hung it in their parish church. The palace was utterly gutted, and the church was used as a stable.

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When the arms of the holy alliance had once more placed the crown and the cowl in the ascendant, a handful of picturesque drones again gathered at their pleasant hive of Yuste. They feebly and partially restored it, patching up the offices formerly occupied by the emperor's servants into some cells and a refectory. But they were unable to raise money enough to pay for bringing their altar-piece back from Texeda. Mr. Ford, best of travellers, was one of the last of their visitors, passing a pleasant May-day with them in 1832, and sleeping at night in the chamber of the emperor. The monks were about twelve in number,

[1] Chap. v. p. 102.

and amongst them was a patriarch—Fray Alonso Cavallero, who had taken the cowl at Yuste, in 1778, and remembered Ponz and his visit. 'The good-natured, garrulous brotherhood' accompanied the stranger in his ramble about the ruined buildings and gardens; in the evening he supped with the prior and procurator in an alcove, overlooking the lovely Vera, and sweet and melodious with the scent of thyme and the song of nightingales; and at dawn, on the morrow, an early mass was said for the parting guest.[1]

Five years afterwards, in 1837, came the final suppression of the monasteries. The poor monks were again turned out, some to die of starvation near their old haunts, others to die for Don Carlos and the church on the hills of Biscay. The royal monastery of Yuste soon fell into utter and irremediable ruin.

When I visited it in 1849, it was inhabited only by the peasant bailiff of the lay proprietor, who eked out his wages by showing the historical site to the passing stranger. The principal cloister was choked with the rubbish of the fallen upper story, the richly carved capitals which had supported it peeping here and there from the soil and the luxuriant mantle of wild shrubs and flowers. Two sides of the smaller and older cloister were still standing, with blackened walls and rotting floors and ceiling. The strong granite-built church, proof against the fire of the Gaul, and the wintry storms of the sierra, was a hollow shell, the classical decorations of the altar, and quaint wood-work of the choir, having been partly used for fuel, partly carried off to the parish church of Quacos. Beautiful blue and yellow tiles, which had lined the chancel, were fast dropping from the walls; and above, the window through

[1] *Handbook;* 1845, p. 551-3. The account of Yuste is one of the best travelling sketches in that charming book.

which the dying glance of Charles had sought the altar, remained like the eye-socket in a skull, turned towards the damp, blank space that was once bright with holy tapers and the colouring of Titian. In a vault beneath, approached by a door of which the key could not be found, I was told that the coffin of chestnut wood, in which the emperor's body had lain for sixteen years, was still kept as a relic. Of his palace, the lower chambers were used as a magazine for fuel; and in the rooms above, where he lived and died, maize and olives were garnered, and the silk-worm wound its cocoon in dust and darkness. His garden below, with its tank and broken fountain, was overgrown with tangled thickets of fig, mulberry, and almond, interspersed with a few patches of pot-herbs, and here and there an orange-tree, or a cypress, to mark where once the terrace smiled with its blooming parterres. Without the gate, the great walnut-tree, sole relic of the past with which time had not dealt rudely, spread forth its broad and vigorous boughs to shroud and dignify the desolation. Yet in the lovely face of nature, changeless in its summer charms, in the hill and forest and wide Vera, in the generous soil and genial sky, there was enough to show how well the imperial eagle had chosen the nest wherein to fold his wearied wings.

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APPENDIX.

A SELECTION FROM THE EXTRACTS MADE BY DON TOMAS GONZALEZ FROM THE INVENTORY OF THE JEWELS, WARDROBE, AND FURNITURE OF THE EMPEROR CHARLES THE FIFTH, AT YUSTE, DRAWN UP AFTER HIS DEATH, BY FRAY JUAN DE REGLA, MARTIN DE GAZTELU, AND LUIS QUIXADA.

A bag, of mulberry silk, containing three portraits of the empress, painted on vellum, and two pictures of the 'Last Judgment.'

Bags, containing portraits of the duchess of Parma, on a small panel, and of the emperor when a boy; and a portrait of the king of France, with his genealogy.

A box of black leather, lined with crimson velvet, containing four bezuar stones,[1] variously set in gold, one of which the emperor ordered to be given to William Van Male, his gentleman of the chamber, being sick, as it was suspected, of the plague.

Various quadrants, astrolabes, and other mathematical instruments.

A sand-glass set in ebony, with its box.

Twenty-seven pairs of spectacles.

[1] The bezuar, bezoar, or bezar, was a stone found in the kidneys of the *cervicabra*, a wild animal of Arabia, partaking of the nature of the deer and the goat, and somewhat larger than the latter. The stone was supposed to be formed of the poison of serpents which had bitten her producer, combined with the counteracting matter with which nature had furnished it. It was a charm against plague and poison. For marvellous properties, see Gaspar de Morales: *Libro de las virtudes y propriedades maravillosas de piedras preciosas;* sm. 8vo. Madrid: 1605; fol. 202—211.

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Thirty-nine pairs of gold and enamelled clasps (*clavos*), to be worn in the cap.

A cameo medal (*medalla de camafeo*), with its gold mounting.

A number of gold tooth-picks.

BOOKS,

Amongst which, amounting in all to about thirty-one volumes, and usually described as bound in crimson velvet with silver clasps and mountings, the following names occur:—

El Caballero determinado,[1] in French, with illuminated paintings.

The same, in manuscript, in Castillian (*romance*), by Don Hernando de Acuña; likewise with illuminations.

Bœthius; De Consolatione; three copies; in French, Italian, and Castillian.

The War of Germany, by the Comendador-Mayor of Alcantara (Don Luis de Avila).[2]

A large book of vellum; containing many drawings and illuminations.

Several missals and books of hours, with illuminations.

The Christian Doctrine, by Dr. Constantino.[3]

The Meditations of Fray Luis de Granada.

The Christian Doctrine, by Fray Pedro de Soto.

Cæsar's Commentaries, in Tuscan.

Commentary on the psalm *In te Domine speravi*, in manuscript, by Fray Tomas de Puertocarrero.

Astronomicon Cæsaris de Pedro Apiano.

Tolomeo.

Two portfolios, with some manuscript sheets of the histories written by Florian de Ocampo and others.

Two books of Meditation.

Titelman's Exposition of the Psalms.[4] 2 vols.

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[1] Chap. iii. p. 54. [2] Chap. iii. p. 69. [3] Chap. viii. p. 188.

[4] *Commentarii paraphrastici in Psalmos*, was printed at Antwerp, in 1552, by Steels, at the particular request of the emperor, conveyed by Van Male. See Van Male's Letters, by Reiffenberg; Ep. xxxii. p. 87.

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A book of *Memorias*, with its gold pen. Probably a note-book, but possibly the emperor's Memoirs.[1]

Maps of Italy, Flanders, Germany, and the Indies.

A large portfolio of black velvet, containing papers, and sealed up for the princess-regent.

The fowling-piece (*arcabuz*) used by his majesty, and various cross-bows (*ballestas*), quivers, (*carcajos*), and other trappings and furniture of the chase (*arreos y muebles de caza*).

PLATE.

	Approximate weight in marks.
PLATE OF THE CHAPEL.	
A variety of chalices, candlesticks, crucifixes, monstrances, &c.	100
PLATE OF THE CHAMBER.	
Cups, basins, jugs, bottles, pitchers, candlesticks; a warming-pan with its handle (*calentador con mango*); a 'pizpote;' a basin in the shape of a tortoise, used by his majesty in washing his teeth (*fuente a manera de galapago en que S. M. lavaba los dientes*); a salt-box of Moorish workmanship (*caja para sal labrada a la morisca*), &c.	150
PLATE OF THE PANTRY.	
A gold and enamelled salt-cellar, with its cover; six square gilt trenchers, with the arms of his majesty; eight saucers; chafing-dishes for keeping the dishes warm on the table; cups, spoons, knives, and forks .	70
PLATE OF THE CELLAR.	
A piece of gold, to be put hot into water or wine, for the use of his majesty (weighing upwards of $5\frac{1}{2}$ ounces).[2]	

[1] Chap. iii. p. 54, and chap. x. p. 264.

[2] Liquor, in which hot metal was quenched, was held to possess valuable astringent properties. See Bacon's remarks on the subject, in his *Historia Vitæ et Mortis*, v. 7; *Works*, 10 vols. 8vo. London: 1803, vol. viii. p. 422. His *New Advices in order to Health*, v. ii. p. 224, contains the following memorandum: 'To use once during supper wine in which gold is quenched.'

Approximate weight in marks.

Jars, mugs, and bottles, of various shapes (*jarros, tarros, frascos, cubiletes*).

Silver mouth-pieces (*brocales con tornillos*), to screw on to leathern hunting-bottles; tubes (*cañutos,*) with which his majesty drank when he had the gout; spoons, &c. 400

PLATE OF THE LARDER.

Two large
Thirty-six middle-sized } dishes.
Thirty-six smaller

Two dishes for serving sucking pigs (*lechones,*) saucers, &c. 650

PLATE OF THE DISPENSARY.

Cups, mugs, pans, pots, boxes, phials; box for carrying preserved lemon-peel or candied pumpkin (*diacitron o calabazate,*) &c. 65

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CONSEJERÍA DE CULTURA
JUNTA DE ANDALUCÍA

PLATE OF THE WAX-ROOM.

Six wrought candlesticks 26

Weight, in marks, about 1561 or 12,488 ounces.[1]

PLATE AND JEWELS IN THE CARE OF THE KEEPER OF THE JEWELS.

A reliquary full of reliques.

A piece of the true cross.

Another piece, set in a cross of gold.

Several vessels for sprinkling perfumes (*almarras*) of silver.

Two bracelets, and two rings of gold, and one of bone, all good for hemorrhoids (*almorranas*).

[1] The mark of Cologne, or as it was called in Spain, of Burgos, contained eight ounces. J. Garcia Cavallero: *Breve Cotejo y Valance*, pp. 33, 36, 108.

A blue stone, with two clasps (*corchetes*) of gold, good for gout.
Rosaries, chains, and several pairs of spectacles.
The great order of the golden fleece, with its collar, and several others of a smaller size.
A small picture on panel of Our Lady, mounted with silver, which belonged to the empress.
A box containing a crucifix of wood, the same which his majesty and the empress held in their hands when they died, and two scourges (*disciplinas*).
A signet-ring of Chalcedony, engraved with the imperial arms.
Eighteen files to file his majesty's teeth.

Crucifixes, Paintings, and other Articles.

A picture of the Trinity, on canvas, by Titian.
A large picture on wood, with Jesus Christ bearing his cross, Our Lady, St. John, and St. Veronica, by master Michael,[1] (in the monastery).
A picture on wood, a crucifix, which stands upon the principal altar, with gilt base and top.
A picture of the scourging of Christ, by Titian.
A picture of Our Lady, on wood, by master Michael.
A picture of Christ bearing his cross, by master Michael, and another of Our Lady, on stone, joined with it, by Titian.
A picture of Our Lady, on wood, by Titian.
A picture of Our Lady with Our Lord in her arms, on canvas, by Titian.
Portraits of the emperor and the empress, on canvas, by Titian.
A portrait of the emperor in armour, by Titian.
A full length portrait of the empress, by Titian.
A portrait of the queen of England, on wood, by Thomas (doubtless a mistake for Antonio) More.
A picture with four figures, portraits of children of the queen of Bohemia.

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[1] Chap. iv. p. 92.

JUNTA DE ANDALUCIA CONSEJERIA DE CULTURA P.C. Monumental de la Alhambra y Generalife

Tapestry of gold, silver, and silk, representing the Adoration of the kings.

An altar-piece with doors, containing pictures of the Virgin and babe, and of the Annunciation of the Virgin, and adorned with nine gold medallions of various sizes, portraits of the emperor, the empress (2), king Philip (2), the queen of England, the queen of Bohemia (2), and the princess of Portugal.

Several other pictures of sacred subjects without names of masters.

Three large books of paper, with drawings of trees, flowers, men, and other objects, from the Indies.

The great clock made by Master Juanelo, with its case, and the table of walnut-wood with cloth cover, upon which it stands in his majesty's chamber.

Another clock, of crystal, with its base, by the said Juanelo.

Another clock, called the Portal.

Another called the Mirror.

Others, round and small, for the pocket.

Six pieces of tapestry—landscapes.

Seven pieces, with animals and landscapes.

Twelve pieces, with foliage (*verdura*).

Five coverings for seats (*bancales*), with foliage.

Twelve hangings of fine black cloth for the apartments of the emperor (in the monastery).

Four door-curtains (*ante-puertas*) of black cloth.

Seven carpets (*alfombras*), four Turkish, and three of Alcaraz.

Canopies (*dosels*) of fine black velvet.

A quantity of linen.

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JUNTA DE ANDALUCÍA

In his Majesty's Chamber.

Two beds, of different sizes.

Six blankets of white cloth.

Fourteen feather bolsters (*colchones de pluma*).

Thirty-seven pillows (*almohadas*), with much holland bed-linen (*ropa de holanda*) of all kinds.

Six chairs, covered with black velvet.
His majesty's arm-chair, with six cushions and a footstool.
Chair in which his majesty was carried, with its staves (*andas de brazo*).
Twelve chairs of walnut-wood, garnished with nails (*tachonadas*).

IN THE WARDROBE.

Sixteen long robes, lined with eider-down, ermine, Tunis kid-skin, or velvet.
Six bornooses (*albornoces*), one of them presented to his majesty at Tunis.

IN THE STABLE.

Four mules of burden, one of them chestnut and named 'Cardenala.'
A grey horse.
Two other mules.

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JUNTA DE ANDALUCÍA

IN THE HARNESS-ROOM.

A litter lined with black velvet, and mounted outside with steel. Delivered at Valladolid on the 26th of October, 1558.
Another, of smaller size, with a seat inside, lined with black serge and covered outside with leather.

The whole of the above property, not left in the monastery, was given over to the charge of Juan Esteque, keeper of his majesty's jewels, on the 1st of November, 1558.

THE END.

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