

all the inhabitants of the place without further gratuity. The only check upon the man, therefore, is the dread of removal; but as a medico in Spain is a kind of fixture, this is merely imaginary; and the main dependence falls at last upon his goodness of heart and accidental capacity*.

* How far the ayuntamientos may be guided by conscientious considerations in their choice may be gathered from the following incident. Whilst in Madrid, Don Valentin, my worthy host, who usually gave me his company every morning, accompanying my chocolate with his cigarillo, chanced to mention one day in December, that the Diario had advertised that the place of medico was vacant in a neighbouring village; and that a friend of his, a learned doctor and an Old Castilian, had sent to ask his aid in applying for the office. He had sent his pretensions too; and putting his cigarillo between his teeth, Don Valentin drew out a sheet of paper, covered every where, except on the wide margin to the left, with neat writing of a curious antique character. Here was set forth the life of the applicant, his personal sacrifices for the cause of the altar and the throne, his great merits and acquirements, the treatises that he had written, and the cures that he had made, in spite alike of malady and mortality. As Don Valentin was going to the village in the afternoon, I thought there might be something learned by accompanying him; so, when he had taken dinner, we donned our cloaks, and, followed by the namesake of the British minister, the good dog Pito, away we went on our errand. A walk of eight miles brought us among the ruined habitations of the village, where we were not long in finding the secretary of the ayuntamiento. He was a stout, well-conditioned little man, in velvet breeches and doublet, and sat with much majesty behind several ranges of manuscripts, listening to a group of peasants. When the room was vacant, and none remained but the secretary, Don Valentin,

And now we come to the cause of all these consequences, and to the moral of our story. The Spanish government, down to the last accounts, was an unlimited monarchy, all power and authority residing ostensibly in the individual person of the king, who is not supposed to know any restrictions but those of his own will and that of the faction, which has restored him to the nominal possession of supreme power. This mighty individual communicates his behests through the medium of five secretaries of state. He is also assisted in his deliberations by a corps of worthies, appointed by himself and denominated the council of state. The council of Castile assists in affairs of state and in the administration of justice. In the provinces are also various high tribunals, such as the chanceries of Valladolid and Granada, the council of Navarre and the royal audiences of Caceres, Seville, Valencia, Barcelona, Palma in Majorca, Zaragoza, Oviedo, and Coruña. In other districts and in smaller

and myself, Don Valentin opened the object of his mission, and presented the credentials and pretensions of his friend. He said much of the merits of the pretender, much also of his generosity, naming the sum that he was willing to give to him who would help him to the office. This, however, he did after he had invited me, by a wink of his single eye, to withdraw, for fear of shocking official chastity. The matter was not yet settled when I left Madrid; but there was no doubt that the right to purge and bleed the good people of — would be knocked down to the highest bidder.

places, the administration of the laws and dispensation of justice belong to the governors, corregidores, and alcaldes. The civil and criminal jurisprudence of Spain is contained chiefly in a code of laws of Gothic origin, called *Siete Partidas*, which Alonzo the Sage caused to be compiled in the vulgar tongue, and in a second code, entitled *Novisima Recopilacion*, which contains those since established, or that from time to time still emanate from the throne. The laws of Spain may be very good, but the great number of courts and appeals, with the consequent protraction of suits; the multiplicity of judges, advocates, and *escribanos*, who all must feed upon the litigant—but, above all, the chicanery and mercenary villany, with the power too of these last, so swerve and vitiate them, that justice in Spain is no longer justice*. It is, indeed, as likely to afflict the injured as the aggressor and the guilty; more so, perhaps, if, trusting to the justice of his cause, the former should neglect the use of bribery. The office of *escribano*, a species of notaryship, is peculiar to Spain—God be praised for it! According

* The state of law and justice in Spain may account in some degree for the horrid state of crimes there. Only a part of the crimes committed are ever brought under the cognizance of the courts; and yet, in 1826, there were 1233 men convicted of murder, 1773 of attempts to murder, and 1620 of robbery! This is a picture of the effects of misgovernment and vicious institutions too dreadful for contemplation.

to Laborde, he exercises the functions of secretary, solicitor, notifier, and registrar, and is the only medium of communication between the client and his judge. In any given suit, all the writings on both sides are collected together by the same escribano into a volume, of which he retains possession, loaning it from time to time to the opposite attorneys. He also registers the orders and sentences of the court, and notifies the parties concerned of each step in the suit, by reading the decrees, without, however, allowing them to be copied. He only can receive the declarations of the parties, and take the testimony of witnesses, putting what questions he thinks proper, and recording the answers as he pleases, without the interposition, and often in the absence, of the judge. The union of such important functions gives ample room for dishonesty, and this is still farther increased by a vicious regulation, which obliges the defendant, in every case, to choose the escribano of his adversary. If, in conjunction with these facts, it be remembered that the escribanos are very numerous and very needy, and that the example of peculation is furnished them by the higher functionaries, and impunity thus secured, it will not seem strange that they are so notoriously intriguing, dishonest, and open to bribery throughout the whole of Spain. Upon the whole, therefore, it would perhaps be better for Spain if she

were without government, without law, and if each individual were left the guardian of his own rights and safety. He might lose a little protection, but would be sure to escape from a great deal of plunder.

The revenue of Spain arises from a variety of duties and taxes, which are levied with little uniformity. The principal sources of it are the imposts collected at the maritime custom-houses, and at those of the interior for entering cities; these are denominated *Rentas generales*. Also the *Estancos*, or government monopolies of tobacco, salt, lead, powder, playing-cards, and sealed paper. In the two Castiles is the *Servicio de millones*; an impost upon wine, oil, butchers' meat, vinegar, and candles. The *Alcabala* is a percentage formerly levied upon every sale of lands, estates, and furniture. In Arragon, instead of the hateful *Alcabala*, which offered such an insuperable bar to every species of circulation, a single contribution is paid, which is equally divided throughout that kingdom. At present this tax is paid in the shape of *octrois*, or gate duties, levied chiefly on corn, wine, oil, and the other necessities of life. This tax is of course most onerous to the poor. In towns which are without either walls or barriers the *equivalente* is levied, assessing, as its name indicates, an amount equal to the production of the *octroi*. Navarre and the neighbouring pro-

vinces are relieved from many of these vexations by peculiar privileges of great antiquity. It is not, however, the respect of government for ancient usages, unless when it be a question of legitimacy, which protects the Navarrese from injurious innovation, but rather their proximity to France, and the consequent necessity of conciliation. The sale of the bulls of papal pardon and indulgence produces an immense revenue in Spain, half of which has been conceded to the crown. The principal is the bull of Crusade, which is issued on the supposition of a perpetual war with the infidels, from Spain's holding the fortress of Ceuta in Africa. The possession of this bull, which the mass of Spaniards take care to buy, as a necessary step to presenting themselves for communion and absolution, concedes the right of eating milk, eggs, and butter, during Lent. These articles, if eaten without the bull, involve the fearful incurrence of *mortal sin*. The Flesh Bull, which is of higher price, authorises the purchaser to eat meat during Lent, except in Passion Week. The Defunct Bull is bought for the benefit of the deceased, and is of such a nature, that if the name of any dead man be entered upon it, a plenary indulgence is thereby conveyed to his soul, if it be suffering in purgatory.

Another branch of revenue is the *Excusado*, or right conceded by the church of appropriating in

each parish the tithes of the finest farm, as the privilege of the crown. Also the *Noveno decimal*, or the ninth part of the tithes collected every where by the ecclesiastics, and three and a half *per cent.* on such natural productions as pay no *disme**. The military orders of Santiago, Alcantara, Calatrava, and Montesa, originally established, like the knights of Malta, to fight the infidels, and which have immense revenues connected with them, are now in the gift of the king. The lottery, which has offices in every town in Spain, is very profitable. Yet all these vicious imposts, which foster vice, beget misery, and offer innumerable impediments to enterprise and industry, go for the most part to feed the hosts of officers employed in collecting them, and who are ever happy to wink at fraud, when it may promote their individual interests. But thirty millions reach the treasury; and these—instead of being employed in objects of public utility, in endeavours to restore agriculture from its fallen condition, to awaken in-

* The tithe was originally levied with great severity; the *bastinado* or worse punishment being meted out to him who should withhold a tittle of the tenth which the church claims as the portion of the Lord. A single clause of the ancient law on this subject will show how little scrupulous priests are as to where their money comes from. The tenth was unsparingly exacted from all *malas mugeres de lo que ganan con su cuerpo*, and no doubt the worthy fathers often made use of the common composition in the collection of the *disme* by paying themselves in kind.

dustry, to open anew the channels of commerce—are squandered for the most part in the profusion and display of a court, whose splendor reaches an excess equalled only by the opposite extreme of national poverty. The sums due for loans are got rid of by dishonorable compromise; the debts of honor to those who have spent their lives and shed their blood freely in the struggle for independence are cruelly cancelled; and yet, while this is doing, the royal family abates nothing of its extravagance; nor does it cease to maintain and annually visit its five magnificent palaces.

One fact may serve to give an idea of the miserable condition of Spanish finances, and of the little confidence attached to the most solemn obligations of government. The loan subscribed in France, under the sanction of its king, and for the payment of which the quicksilver mine of Almaden is solemnly pledged, was at between forty and fifty *per cent.* discount during my stay in Spain, although the interest of five or six *per cent.* has been invariably paid. The determination of government to observe its faith in this solitary instance seems, indeed, worthy of more favorable consideration. For we are told in a late *Constitutionnel* that the timely arrival of the frigate Pearl at Cadiz, with a million of dollars, had relieved government of the necessity of appropriating the sinking fund to the payment

of the French rents. Such is the hap-hazard existence of Spain; bankrupt in fortune and in fame, the government is only enabled to stagger on from day to day, under its load of debt and dishonor, by the support of the clergy, who mete out their money at the expense of the most ruinous concessions. Already do they demand the Inquisition: the council of Castile is in their favor; the king alone still clings to his remnant of power. But he may yield; for those who ask favors of the poor with money in their hands seldom meet with a refusal.

Notwithstanding the decayed state of the finances in Spain, or rather as an important cause of this decay, she has still a very formidable standing army. It consists of a splendid royal guard of twenty-five thousand men, and of troops of the line and provincial militia, under regular discipline, to the amount of fifty-five thousand; making a total of eighty thousand men. This force is regularly paid at present; but with such precarious finances, the army is rather a danger than a safeguard to the existing despotism,—especially if it be considered that liberal opinions and generous sentiments are ever first to gain ground among men, removed at once from home and its prejudices, and brought together in great numbers, with leisure and convenience for the discussion of every question. The moral courage and constancy of the Spaniard, not

less than his physical force, his capacity to endure fatigue, and patient subordination, combine in fitting him for the military life. But the vicious practice of taking the officers exclusively from among the nobles, who are not the most worthy and literally noble in Spain, instead of allowing them to rise by merit from the lowest ranks—a system to which France is indebted for a Soult, a Bernadotte, a Ney, a Murat, and a Massena—is a complete impediment to military excellence.

The navy of Spain, like much of her greatness, exists only in recollections of the past. In 1795 it consisted of eighty ships of the line and three hundred smaller vessels, with twenty thousand mechanics in the dock-yards, sixty-four thousand seamen, and sixteen thousand marines. But succeeding wars, consequent upon the French revolution, reduced it to half this force, and Trafalgar gave the death blow. Spain may now be said to have no navy; nor can this arm of power be restored until the primary step be taken of creating a commercial marine. As for the modern men of war of this nation, the few stragglers that remain, flying across the ocean, and abandoning their convoys to the contemptible armaments of South America, serve not so much for defence as for dishonor*.

* In speaking thus disparagingly of the Spanish navy, we should, perhaps, except the force stationed at Cuba, under the

The famous royalist volunteers amount to the number of three hundred thousand. They consist of the refuse of the population, principally in the towns and cities, and are moved entirely by the clergy, for the sake of religion or of money; their maintenance costing annually nearly twelve millions of dollars. The royalist volunteers are better armed, better clothed, and better disciplined than militia usually are. Their fidelity to the cause of the church—for, notwithstanding their denomination, they are her exclusive body-guard—is, I think, less doubtful than has been generally supposed. Not to take into consideration that spirit of fanaticism which moves a majority of them, they have as individuals rendered themselves obnoxious to justice by the commission of many crimes, impunity for which, as well as for others yet uncommitted, they can secure only by the maintenance of their devotion; as a body they have outraged the whole liberal party, and stirred up the deadly hate of individual families, by innumerable assassinations, perpetrated, it is said, at the instigation of the clergy. Their only hope of profit, therefore, their only chance for security, is found in perpetuating the present condition of affairs. With these means, then, Spain

command of Admiral Laborde. His ships are in very fine order, and, for either appearance or efficiency, would be creditable to any country.

would make a desperate war of resistance, especially if we consider the universal aversion to foreign interference; and, despite the powerful party of liberals, should the good-natured people of Britain take compassion upon Spain, and send her a ready-made constitution bolstered by bayonets, they would be likely to meet small reward for their generosity.

It remains for us to endeavour to form some further notion of the state of parties in Spain, and of the general character and customs of the people. With this view, the whole nation may be divided into the classes of nobility, inhabitants of cities, peasantry, and clergy. The nobility are very numerous in Spain, composing near a twentieth of the whole population. Their order originated at the time of the Gothic inroad, when the whole of the Roman population was degraded into the condition of slaves, and the feudal system was fastened upon the Peninsula. The Goths were a red-haired and fair-complexioned race; and hence, and from their rarity, the high estimation in which these are held throughout Spain, as a proof of gentle blood and Scandinavian origin. The invasion of the Saracens broke down these distinctions, and drove the whole aristocracy into the mountains of the North. This is the reason why, of near half a million of nobles that are found in Spain, a whole moiety belongs to the

small provinces of Biscay and Asturias, where every third man is a noble, though often only a servant, a shoe-black, or a waterman;—witness the Biscayan, so testy on the score of nobility, who had well nigh split the head and helmet of Don Quixote. When the tide of conquest began to flow back, and these mountains poured forth their regenerated and hardened inhabitants, some nobles of the old stock became distinguished for their prowess as commanders and partisans. These received the waste lands as they were recovered, together with the sovereignty of towns and villages. Thus the greater part of Spain was parcelled out among the captains, who took part in the conquest, and who lived and ruled, each in his territory, with the state and power of a petty prince, owning themselves little inferior to the king, who was looked upon as no better than the first noble. When not engaged in war with the Infidels, they had contentions and disputes among themselves upon territorial questions or for personal precedence; particularly during the minority of a king, when the most powerful pretended to the regency, and made war for the possession of his person.

Though the privileges of the Spanish nobility are still important, yet their power has been weakened and their influence destroyed by following the court, where they live luxuriously, and, not-

withstanding the immense incomes of many, are often embarrassed and poor. They do not live upon their estates, and not one in a hundred has any other than his city residence. A castled nobility and a country gentry are equally unknown in Spain. Thus the dignity and wealth of the order are completely frittered away and lost in the superior splendors of the throne, of which they have become the mere satellites; whilst the country is deprived of the good which they might do by living on their estates and improving them and the condition of the peasantry, in return for so much evil resulting from the unequal division of property. Their present effeminate and motiveless life entirely incapacitates them too for the career of arms, which they consider alone worthy of their condition. Many of the nobles are attached to the existing despotism; from the consideration that a change might deprive them of the property and privileges which they enjoy to the injury of the whole nation. Others, who have less to lose, and whose better education and knowledge of what is passing in other countries have opened their eyes to the unhappy condition of their own, are ready and anxious for a revolution. Upon the whole, the Spanish nobility, though without any fixed principles or peculiar policy, may, when taken collectively, be considered as belonging to the liberal party.

To this party belong also the inhabitants of cities, especially on the sea-coast, where a communication with strangers has favored the propagation of intelligence, and awakened the people to a sense of their rights. This forms, however, the least pleasing portion of the Spanish nation. They have adopted much of the costume and manners of foreign countries, and many of their vices, whilst they retain few of the nobler features belonging to the character of the peasantry. They have the pride, the vain-glorious and boastful disposition attributed to the Spaniard, with little of that sense of honor, that obstinate courage and unshaken probity which form his distinguishing characteristics.

The peasantry, including the inhabitants of the smaller towns and villages, on the contrary, still maintain much of the national character. Their courage, their vindictive spirit, their impatience of control, their hatred of foreigners and foreign interference, were all equally conspicuous in the late war of independence. Their devotion to the faith of their fathers, and their blind obedience to its priests, showed themselves at the same time, and still more in the late struggle between the constitution and the clergy, when the latter by their assistance would, doubtless, have triumphed eventually, even though unaided by the French. That this would probably have been the case, we may infer from the revolu-

tion which has been lately wrought in Portugal against the constitutional party, backed by the power of Britain; though that kingdom, from her maritime situation, and her long and intimate intercourse with free countries, might have been supposed more ready for liberal institutions than Spain. It is this blind devotion to their faith and its ministers, as yet but little troubled with doubts, that brings the Spanish peasantry, the most numerous and personally respectable class of the nation, into the party of the serviles, and that gives to this party its present preponderance.

But the clergy is the great and dominant body in Spain, which moves every thing at will, and gives impulse even to the machine of state. The earliest Spaniards are said to have adored one only God, to whom they erected no temples, and of whom they formed no images, but whom they assembled to adore in the open air at the season of the full moon. The natives, who have been ever of a devout and superstitious character, doubtless adopted successively the religion of the Phœnicians, Carthaginians, and Romans. These, however, were all abandoned for Christianity, which spread itself over Spain in the earliest ages of the church. The Spaniards claim, indeed, to have been first converted by Saint James the Apostle; and no Arragonese dares to doubt that Zaragoza has been blessed by

the incarnate presence of the Virgin. Be this as it may, Christianity prevailed throughout Spain long before the coming of the barbarians of the North, who were either christianized by the way, or else converted soon after their arrival. The religion thus established was not molested by the Arabs. The conquered country still preserved its clergy and even its bishops; but as the customs, manners, and language of the Christians assimilated themselves to those of the Arabs, their religion likewise became tainted with the dogmas of Mahomet. At length, when the savage Moors of the Almohadian sect overran the country of the Saracens, all traces of Christianity disappeared. As, however, it was gradually won back by the Christians, their religion recovered the ascendancy and became exclusive. The clergy, too, who had not merely aided the warriors with their prayers, but had taken an active part in every battle, now shared in the spoil, and received lands, and even the sovereignty of towns and villages. This was the origin of the secular clergy in Spain, and of its rich endowment. The regulars were introduced long after, as an appendage of that dark and self-denying devotion of the middle ages which led the gloomy and ascetic to retire to caves and solitudes, there to pass their lives in pious exercises and undisturbed meditation. By and by individuals of this taste and turn of

mind united themselves in communities, to enjoy the godly conversation of each other, and spend their time in a uniformity of pursuits. Presently women began to follow the example and form similar associations. Nor were the pious and the penitent slow in bestowing benefactions upon these holy recluses. Those who had been guilty of many crimes, too, when tortured by remorse or touched by a deathbed repentance, now endowed convents upon the most magnificent scale, to receive their bodies after dissolution, with the stipulation that prayers might be offered and perpetual masses said to rescue their souls from merited perdition. Thus those communities which had been first instituted as asylums for self-torture and maceration were converted into the desirable abodes of untasked enjoyment and sensual gratification.

It is a painful task to speak of the morals of the Spanish clergy; but in a country where a rich and never-failing endowment holds out to indolence the prospect of wealth unpurchased by labor, where the hope of civil as well as religious preferment furnishes a lure to ambition, there is surely abundant room for unworthy inducements. There is indeed much reason to fear that utter infidelity is by no means uncommon; for in a church which lays claim to infallibility, and requires a blind belief in every dogma, the transition from Christianity to

positive atheism is not so wide; for to disbelieve in part—and there are, doubtless, some doctrines repugnant to reason—is to disbelieve altogether. And what is the consequence of imbibing skeptical opinions? Does the unbeliever proclaim his infidelity, and forswear his faith? By no means. He continues to fill the sacerdotal functions; for death would follow the disclosure, and, once a priest, always a priest. There are, however, undoubtedly, many individuals who devote themselves to the church from the purest motives. A young man enters upon the duties of his office, for instance, with the most exalted zeal and piety. He is led as a curate into the most intimate intercourse with his parishioners, and as the females are most at home, especially with them. The confessional, too, reveals the secret workings of hearts made for love and full of amiability. Nay, perhaps the acknowledgment of sinful indulgence shows the weakness of the individual, whilst a detail of the alleviating preliminaries, not less than the close contact of the lovely penitent, creates a fever of the blood, and besets the confidant of these dangerous secrets with irresistible temptation.

If the secular clergy be of impure morals in Spain, there is much reason to fear that the regulars are still more so. The monks go freely into the world, and are also employed as confessors,

though they are disliked for their filthiness, and their want of that urbanity which is only acquired by the intercourse of society. The nuns, to be sure, pass their lives in perpetual seclusion. A few, perhaps, enter their prison-house from a sense of devotion; but, immured for ever, after a short novitiate, devotion may sometimes die ere worldly longing be extinct. What conscientious obligations can they feel who have become inmates of nunneries from prudential considerations in a land where the establishment of females is checked by the decline of population? or who have been enticed by parental solicitation, or engaged by parental cruelty? As for the convent walls, and bolts and bars, they are ineffectual impediments when the passions are aroused. Though there may be few cases of monastic dereliction on record equally atrocious with that of the capuchin of Carthage, who, when he had gained the reputation of a saint in the convent of nuns to which he was confessor, made use of his influence to persuade the sisters individually, to the number of thirteen—the remaining four of the flock being old and ugly—that the Saviour had appeared to him in the mass, and granted dispensation of their vows of chastity in his favor as a reward for their devotion, and that they might be completely associated with him in love, yet the manner in which this horrible sacrilege and

debauchery was punished by the Inquisition, with only five years imprisonment in a convent of his order, would show little abhorrence for the enormity. It seems, indeed, that it is not enough that the convents in Spain should be, as they undoubtedly are, the abode of waning charms and wasted powers, of misery, misfortune, and unavailing regret; there can be little doubt that, if not so universally defiled as in former times, they are yet the frequent scene of sensual indulgence and its attendant crimes.

With all this, however, the immense number of the ecclesiastics in Spain, amounting to about one and a half *per cent.* on the whole population, and their corresponding wealth, give them great importance*. Indeed, while the nobility of Spain, who are three times as numerous, and whose possessions are infinitely more extensive, have no influence in the conduct of public affairs, the clergy, on the contrary, may be said to direct every thing at will. They are the best economists in Spain. Their estates are usually kept in good order, and, though they have been despoiled on every hand during the late wars, they are already able to administer from time to time to the necessities of the state. They have a still greater source of conse-

* There are in Spain, besides servants, sextons, and singers attached to the religious establishments, 60,000 seculars, 50,000 monks, and nearly 30,000 nuns.

quence and consideration in the power which they exercise upon the minds of the people through the medium of religion. Superstition has ever been a characteristic of the Spaniards; and their present exclusive faith, so long fostered by the Inquisition, has a sway, which, until the late convulsions of the Peninsula, may be said to have been universal. The skeptic spirit of the French Revolution has extended to Spain in a partial degree, and irreligion has gained some ground among the inhabitants of cities, who, as might be expected, pass from their late extreme of bigotry and superstition to the opposite one of utter infidelity. Even in Madrid, however, the curates still go round every Lent among their parishioners to see that they have confessed and received communion, which they ascertain by means of printed checks, which are given by the ecclesiastic who administers the sacrament. This practice is said in modern times to have given rise to a very scandalous custom. Prostitutes and poor women are in the habit of going round to a number of churches and chapels to confess and take the sacrament and receive the corresponding checks, which they afterwards sell to those who, whilst they are unwilling to resort to the confessional, are yet afraid to incur the displeasure of the clergy. But the great strong-hold of the church is the peasantry and lower orders, who form

the mass of the nation. Their influence over these they endeavour to maintain by the exterior display of virtue and humility, and by the exercise of charity, returning to the poor a portion of what they have originally plundered from them by the operation of injurious privileges. With a similar view, the curates mingle much among their flocks, taking an interest in all their concerns, and giving good advice when it is not their interest to give bad. This frequent and familiar intercourse makes them great adepts in the art of pleasing, and it is especially by means of it that they are able to move the minds of the females, and through them of the whole community. The confessional is, however, the great engine of their power. Through this they become acquainted, not only with what is passing in the world, but also in men's minds: it shows them not only all that has been done, but also all that is meditated.

The strong control which the clergy exercise over all the concerns of state may be attributed to the sovereign influence which they possess upon the mind of the nation, and to the operation of an obvious principle, the foundation of liberty in countries where property is duly divided, that those who contribute to the treasury of a government will have an authority in its councils. I have been credibly informed that the interest which the Spanish clergy

take in politics is so direct that they even have individuals of their body charged with particular branches of the public service. They receive and despatch couriers, and are often possessed, by newspapers and by the correspondence which they maintain with the whole world, of intelligence, before it is known to the visible government. The church in Spain forms indeed a species of freemasonry, acting in secret, and effecting the most important results by that perfect unity of will and sentiment which springs from a community of interests and from spiritual subjection. Their ignorance, though true of the body collectively, does by no means apply to those crafty individuals who direct their concerns, and who, though unheard and unseen, are extremely well informed of the condition of the world and of the general policy of its different nations. We are not, therefore, when we see a decree of the Spanish government breathing a spirit of bigoted intolerance, to ascribe it to this or that minister, but rather to some unseen bishop or father abbot behind the curtain.

From these causes, then, and not from the sovereign will of a single individual, originate those persecuting decrees and apostolic denunciations which have brought on Ferdinand the appellation of bloody bigot, and all the hard names in the calendar of abuse. There is much reason to believe, on the con-

trary, that he cares little for religion; and though, by way of flattering the clergy and the nation, he may once have made a petticoat for the Virgin Mary, yet, if the truth were known, he would doubtless be willing to do less for her ladyship than for any living Manola or Andaluza. The character of the present king is indeed little known in foreign countries, where, from the mere fact of being called *El Rey Absoluto*, every thing is supposed to emanate from his individual will. His character is not, in fact, so much a compound of vices, as made up of a few virtues and many weaknesses. He is ready to receive the meanest subject of his kingdom; and is said to be frank, good-humored, accessible, courteous, and kingly, in an unusual degree. He will listen attentively to those who appeal to him, appear convinced of the justice of what they ask, and promise compliance, without ever thinking again of the matter. Facility is his great foible, and yet is he occasionally subject to irritability, and disposed to be wrongheaded and have his own way, to the no small inconvenience of those who undertake to direct him. The faults of Ferdinand are partly natural, partly the effect of education. Instead of being trained up and nurtured with the care necessary to fit him for the high station to which he was born, his youth was not only neglected, but even purposely perverted.

Godoy, whose views were of the most ambitious kind, took great pains to debase the character and understanding of Ferdinand. With this view, and partly perhaps to get rid of his own cast-off courtesans, he not only abandoned him without restraint to the ruling passion of his family, but even threw temptation in his way, well knowing the debasing effect of those early indulgences which sap the moral and physical energies of youth. Thus a life of uninterrupted sensuality has deadened every manly and generous sentiment. The person of the king was noble and prepossessing in his youth, when he is said to have been the most graceful horseman of his kingdom. In 1808 he was the idol of every heart in the nation. Had he but proved worthy of this devoted loyalty, Spain would present us with a different spectacle. Even now, though his person has become gross by long indulgence, and his features heavy and sensual, yet is his appearance still rather pleasing than otherwise. There is about him a look of blunt good-humor and rough jollity, which gives a flat denial to the cruelty ascribed to him. He is said to have a leaning towards liberalism—weak, perhaps, in proportion to the inefficiency of his character, yet rendered probable by the fact, that he is now more detested by the ruling party, and acting under much more restraint, than in the most boisterous period of the Constitution.

The heir of Ferdinand and his probable successor is his brother Don Carlos. This is a very different man. Of a cruel disposition and fiery temperament, he either is or pretends to be a very great fanatic. Hence he is the idol of the clergy, who have made more than one attempt to raise him to the throne by popular conspiracies, and who wait with impatience for the death of the incumbent. I once heard a priest, in boasting his qualifications, say, that he would make such another king as Philip II. Should this prove true, Spain has before her a blessed futurity. His title will be Carlos Quinto, and he must be either very good or very bad in order to avoid insignificance. As for his figure, it is worse than contemptible, with a face strongly expressive of malice, cowardice, and irritability.

Don Francisco is the third brother; a little, fat, good-natured-looking man, with a red blotch upon his face. He is said to be intelligent, paints with considerable skill, and is a great chess-player. As his legitimacy was first acknowledged by the Cortes, he is supposed to have a leaning towards the abolished system. He does not resemble either of his brothers, and there can be little doubt that each had a separate father among the host whom the old queen admitted to her favors:—favors, however, they can hardly be called, if we consider either her ill-looks or her facility. Notwithstanding the

shameless manner in which she attempted at Bayonne to invalidate the legitimacy of Ferdinand, there can be little doubt, from his resemblance to Charles IV., that he alone of the three is the real son of his putative father.

The whole house may be considered a very degenerate race—partly perhaps from the nature of their education and the habits of the court, partly from such constant intermarriage with the same families. It has been much the fashion with them to take wives from the house of Braganza, from conformity of language and manners, or perhaps with the political view of reannexing that fine strip of the Peninsula to the Spanish monarchy. Ferdinand, after the loss of his first queen, married Maria Isabel de Braganza; Don Carlos took another sister, for whom Ferdinand, in his penchant for the family, is said to have cherished an incestuous inclination; and an uncle of the royal brothers, Don Sebastian, a fourth, the present titular Princess of Beyra. Thus this princess is, at the same time, aunt and sister-in-law to Ferdinand by marriage. She is his niece by blood, for the queen-mother of Portugal is his sister, and yet her son is his cousin. It was, perhaps, to check the deterioration resulting from this monstrous state of things, that Ferdinand sought his last wife in Saxony. The poor princess, fated to become the wife of Ferdinand, arrived in

Spain young, gay, sprightly, and fascinating. A picture of her which hangs in the palace represents a perfect Hebe. She was met upon the frontier by the escort appointed to receive her, separated from her female friends and confidants, stripped of all that could remind her of home, even to her apparel, and given over to the care and conversation of a bevy of ugly old ladies. She soon abandoned her soul to the priests and friars, by whom it was beset, and is now pining away, a prey to fanaticism and melancholy*.

Though it has been the chief design of this work to convey some notion of Spanish character and manners through the medium of narrative, yet it may not be amiss here to enumerate the peculiarities of the different provinces, and the leading traits which are common to the whole nation. Our remarks will apply chiefly to the common people, as it is only among them that the national peculiarities may be discovered. It has been by no means uncommon to describe this nation collectively, and to say, for instance—"The Spaniard is short and thin,

* Since dead, and replaced by a Neapolitan princess, sister to the king's first wife, and to the wife of Don Francisco. The liberal party are very anxious that the king should have issue, so as to exclude the bigot Don Carlos. This is now not unlikely, as the king has announced by proclamation the flourishing condition of his wife, and called upon all good Spaniards in both hemispheres to pray for a happy delivery.

with an olive complexion. He is grave and dignified, and has the graces. His dress is black, with a low and slouched hat and an ample cloak, under which he carries a very long sword, which he handles with great dexterity." Yet nothing can be more calculated to convey false impressions. What, indeed, can be more different than the costume of the different provinces? Contrast the red cap and long pantaloon of the Catalan with the airy braga and pendent blanket of the neighbouring Valencian, the close suit and jaunty attire of the Andalusian with the trunk hose and leathern cuirass of the Leones, or the sheepskin garments of the Manchego. Yet if their dress be different, their constitutions and characters are equally various. These variations may partly be attributed to the opposite origin of those who have at different periods conquered and colonized separate portions of the Peninsula—people from Scythia, Scandinavia, Greece, Africa, and Arabia; variety of climate, too, in a country of mountains and valleys, has doubtless done something; but that these striking distinctions should be maintained in face of each other during so many centuries can only be accounted for by the poverty of internal communications in Spain checking intercourse between the provinces, and by the deep-rooted prejudices of all for what they call "Our ancient customs"—"*Nuestros antiguos costumbres.*" Indeed, in physiognomy,