

content themselves with the reflection, that there is not any tax paid so willingly as that upon tobacco, for it falls entirely upon the gratification of a mere fancy. It, doubtless, is an article in the revenue not lightly to be cast aside, or not to be remitted without the certainty of being able to find some advantageous substitute. The Spanish government frankly own in the last annual statement of the revenue, that government monopolies have many inconveniences, still it would not be prudent to give up an item which produces two millions of pounds sterling a-year. They therefore maintain, with the most jealous watchfulness, a monopoly, which enables them to sell the most inferior article at whatever price they please. People complain that the cigars get worse every year—but “no hay remedio;” Spaniards have but one alternative—to smoke what are sold to them, or give them up altogether. They do the former, and revenge themselves by saying and writing all sorts of bitter things against the government; for a Spaniard is free to abuse, so long as he will not trouble himself to set about remedying the evils against which he so loudly inveighs.

Tobacco was first brought to Seville about the middle of the sixteenth century from Cuba and St. Domingo, and was made a royal monopoly in 1636. There are two or three large manufactories of cigars in Spain. The one in Seville was built by order of Philip V. expressly for this purpose. Its size is its most remarkable feature, for it cannot boast of any architectural beauty. Here the lovers of smoking may see the various operations of rolling their favourite luxury into the form of cigars. There are upwards of four thousand women employed here, and the huge gallery where they sit presents a curious spectacle. It is supported by thick substantial columns, round which are shelves, on which are placed the small packets as they are completed, while the

women are grouped at low tables, their fingers busily employed in rolling the precious weed into the form of cigars, and their tongues keep up a running accompaniment the whole time. These cigararreras are strictly watched, lest they should endeavour to encourage a little free trade in cigars by abstracting any of the tobacco. Snuff is likewise made here, and the machinery used in the process is of the most antiquated description.

There are a great many charitable institutions in Seville, and most of them are very well managed. A vast improvement has been made in this respect within the last few years. The Foundling Hospital, which used to be a disgrace to Seville, is now a model of neatness and cleanliness. It is under the direction of a junta of ladies, who have confided the charge of it to the Sisters of Charity, under whose superintendence it is most admirably managed. When application for the admission of a child is made during the day-time, one of the Sisters receives the helpless being in silence, no questions being asked: at night, a "torno" receives them. The children remain at the establishment until they are six years old, when they are transferred to the Mendicity Asylum, where they receive the elements of education, and are taught various useful occupations. When we went to see the building, there were but few children in it. We were first conducted into a long room, on each side of which several cradles were placed, all looking as clean and neat as possible, with their snow-white muslin curtains and tidy little quilts; we were shown one poor child that had been received only that morning, and certainly to look at its little thin pale face, with its large dull eyes, it would appear that it had only been sent there to terminate its short existence upon earth—every feature seemed to bear the impress of death.

We afterwards saw the dormitories of the elder

children, all equally well arranged, with separate rooms for the boys and girls, each bed numbered, and a chair placed at the foot of it. In the "comedor," or dining-room, the table was laid for dinner; and to judge from the account we received of the living, added to the healthy appearance of the children, I should say no possible complaint could be made of the manner in which they are treated. I never saw a merrier, or more noisy set of little creatures than the elder ones, who were running about, enjoying a regular game of romps, little chubby faces and sparkling eyes, which spoke volumes in favour of the care bestowed upon them by the good Sisters of Charity. A great many are put out to nurse, and maintained at the expense of the institution. We were much interested at seeing the stores of clothes of different sizes, all made by the hands of the Sisters, and so beautifully arranged in their various compartments, that it appeared quite a pity to disturb them; in fact, every department is admirably arranged by those sweet recluses, who look the very personification of kindness. How many a sad tale of truth, far stranger than fiction, could be told of many of the deserted little inmates of this institution, if the mystery attached to each could be unveiled! Abandoned by their parents, they grow up without any ties to bind them to the world, no beings to care for, or to love them; their very existence appears almost a misfortune.

The Infanta has established a charitable association here amongst the ladies, which is entirely under their superintendence. Every member subscribes a peseta (about one shilling) per month, and between the large amount of subscriptions and donations from different quarters they continue to collect between two and three thousand pounds a-year. The Infanta herself is chief president, and each parish in Seville has likewise a president, vice-president, secretary, &c. On the 1st of

January they have a grand meeting of all the subscribers, at which the Infanta presides, when the presidents are re-elected or new ones chosen in their stead ; the statements made of the general finances and other details connected with the society are also discussed. I attended the meeting this year as a member. The Infanta opened the proceedings with a speech, which she delivered very gracefully. She has rather a rough voice—unfortunately, not an unusual thing in Spain—but her manner possesses much dignity, and the expression of her countenance is very sweet. Business was transacted quite in an official manner ; but the ladies seemed to be in dire confusion about giving their votes ; however, all the proceedings were at length most satisfactorily terminated, and the whole party sat down to luncheon, when the Duke joined the company. Some say this society does a great deal of good, while others whisper that the claims of poverty have considerably increased since it was founded, from the very indiscriminate manner in which the ladies administer the funds entrusted to their charge. Be this true or not, it is a step in the right direction, giving the ladies, at all events, some useful occupation, and making them interest themselves about the poor. The Infanta sets them a good example ; nothing can exceed her kindness and charity, and no appeal to her on behalf of a poor or distressed person is ever made in vain.



PROCESSION IN CHURCH.

CHAPTER VIII.

And slow up the dim aisle afar,
 With sable cowl and scapular,
 And snow-white stoles, in order due,
 The holy fathers, two and two,
 In long procession came ;
 Taper, and host, and book they bare,
 And holy banners flourished fair
 With the Redeemer's name.

SCOTT.

THE HOLY WEEK—COFRADIAS—IMAGES—PROCESSIONS—THE MONUMENTO—THE FAIR—MAJAS
 —BUNUELOS—FOREIGNERS—BULL-FIGHTS—RACES—ENVIRONS—ST. JUAN DE ALFARACHE
 —ITALICA—SANTI PONCE—CARTUJA—ALCALA DE GUADAIIRA—SEVILLE AS A RESIDENCE
 —CLIMATE—DEPARTURE—THE RIVER—SAN LUCAR—CADIZ—CATHEDRAL—CAPUCHIN
 CONVENT—THE BAY—THE CARACCAS.

It is during the Holy Week that Seville is most

crowded with strangers, who assemble from all quarters to see the processions which form so remarkable a feature in its celebration. Foreigners come from every country, and Spaniards pour in from all parts of the Peninsula, to witness what some Sevillanos, rather irreverently, but not inappropriately, call the "Carneval Divino." This and the fair are the two periods to which the inhabitants look forward as the only seasons when there is any chance of the town having a little more life than usual infused into it.

The services in the cathedral are very fine; and on Holy Thursday, when the monument is lighted up, it certainly presents one of the grandest religious scenes in the world—far finer than anything in Rome, now that the lighting of the Cross in St. Peter's is no longer permitted. The peculiar characteristic of Seville is the number of processions bearing images, representing different scenes in the life of our Saviour and of the Virgin: these processions perform their stations, as they are called, during the Holy Week. The images or "pasos" belong to certain religious associations called *Cofradias*. Founded in days gone by, when faith prompted people to attend them, and look on them with some feelings of reverential awe; but that spirit has passed away, and now they are chiefly supported by the innkeepers and tradesmen of the town, who contribute largely to their funds, not from any devotional zeal, but as a source of profit, and from the knowledge that they attract a crowd of both natives and foreigners, and thus afford them an opportunity of considerably improving their temporal interests.

The exact date of the foundation of these *Cofradias* is not known; their origin is involved in obscurity, but they probably took their rise in the fourteenth century. At first they appear to have been simple associations of men

who united for the performance of certain religious duties, visiting the various chapels during the Holy Week in procession, and performing public penance by scourging themselves severely as they walked along, while some of the members carried torches in their hands around the Crucifix. Hence they were called *Cofradias de Penitencia, Sangre y Luz*. Some assert that San Vicente de Ferrer was one of the first to establish the discipline of penance in the *Cofradias* when he visited Seville in 1408: others deny they can boast of so remote an antiquity. One thing is certain, that in those early days they did not carry any statues about with them; crucifixes and banners only, on which the incidents of the Passion were represented.

It was not until the beginning of the seventeenth century that images formed a part of the processions; and when once they were introduced, each brotherhood tried to outvie the other in the magnificence of their statues, and the talents of the first sculptors were called into requisition: hence, the vast number of painted images which abound in the churches. In the year 1777, a royal decree prohibited all public penance in the streets; and none but the members who carried torches were allowed to accompany the *pasos*. Their rules and regulations have been considerably altered during the lapse of years. They have mostly substituted a cross for the banner which used to precede them, and as the real penitents have disappeared, the images are now attended by men dressed in long white or black robes with high-pointed caps, their faces covered, only having holes cut out for their eyes. These men are now called *Nazarenos*.

During the French invasion, when churches were rifled and despoiled of all their riches, these brotherhoods lost much of their wealth; the sumptuous dresses of the statues were stolen; the costly plate which adorned the

platform on which the figure of the Virgin is carried, was melted down, and it was some years before they even partially recovered from the effects of this wholesale spoliation. The subsequent civil wars, which desolated the Peninsula, prevented for a time the restoration of the Cofradias, but of late years they have resumed their processions. The Infanta and her husband belong to several; and the evident benefit conferred upon the town by so great an attraction to foreigners, induces the members to honour their pasos with all the magnificence possible. Some twelve or fourteen go out now every Holy Week, each having their appointed day and hour.

Besides these stations, they celebrate an annual commemoration with great ceremony before Easter. On these occasions the Host is manifested, and the pasos belonging to the Cofradia, whose festival is being celebrated, are arranged before the altar amid a brilliant display of lights. The prayers are followed by a sermon, and the preachers are always selected from among the most talented and eloquent in Seville. Those Cofradias, also, whose members have sworn to defend the doctrine of the Immaculate Conception attend a grand High Mass, and solemnly renew their vows. After a sermon has been preached appropriate to the occasion, one of the brotherhood ascends the pulpit, and reads the oath taken to defend the belief that the Virgin was free from the taint of original sin, even to the shedding of their blood. The officiating clergyman then receives the vow of each member in succession; and after this ceremony is concluded, the mass proceeds.

Before any of these great "funciones"—"funcion" is a word applied to every great ceremony in Spain, be it in the church, the theatre, or the bull-ring—the images of the Virgin and the saints are generally dressed with care





PROCESSIONS, HOLY WEEK.

in splendidly embroidered robes. When a new dress is presented by some pious devotee, great is the commotion excited among the ladies who perform the office of Camarera Mayor, Mistress of the Robes. Sometimes they go to the church, at other times the figure is taken to their own houses, in order that it may be arranged more leisurely. Then the ladies of the family are busily engaged embroidering, and making the more simple and unpretending articles of the toilette, for these images have not only the exterior garments, but also those which are concealed from the vulgar eye. The figure is dressed, and sent back to the church, whence it issues forth to excite unbounded admiration. This occupation, however, is generally regarded as one more especially adapted to ladies of a certain age than to the more juvenile members of society, and "buena para vestir imágenes" (only fit to dress images), has become a phrase applied in Spain to a most respectable class of persons, known in England by the name of old maids.

To return to the Holy Week. A short time before it arrives printed papers are distributed, announcing the various processions which are to go to the cathedral, with the day and hour. Some go out at break of day, others towards evening; and as they are usually behind time, many do not reach it until long after dark. When seen at night, the effect of the whole is considerably heightened, the lights appearing to much greater advantage, and the disagreeable details being partially concealed. The grandest of all is the Santo Entierro, which only goes out once in every three years; but the procession shown in the accompanying sketch is the one which leaves the church of the San Miguel, and bears the beautiful crucifix of Montañes, called the Amor de Cristo.

First come the Nazarenos in their strange dresses; then the paso representing the entrance of our Saviour