

of the press was annihilated; and, with a happy correspondence, the Holy Inquisition was re-established in all its detestable tyranny over the souls and bodies of mankind.\* To eradicate the taints of heresy left by the presence

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\* The decree issued for the re-establishment of this bloody tribunal, appeared on the 21st of July; and, as a curious as well as important historical relic, it is subjoined below, with the statement of this curious fact, that it was countersigned by Don Macanoz, whose grandfather passed a great part of his life in the prisons of the Inquisition, and died in exile for his writings against this execrable tribunal.—

*Decree for the Re-establishment of the Inquisition.*

“The glorious title of ‘Catholic,’ which distinguishes us amongst all other Christian princes, is owing to the perseverance of the kings of Spain, who have not tolerated in their states any other religion than the Catholic, Apostolic, and Roman: this title imposes on me the duty of rendering myself worthy of it by every means which heaven has placed in my power. The late disturbances, and the war which during six years has afflicted all the provinces of the kingdom—the military occupation by foreign troops of different sects, almost all infected with sentiments of hatred against our religion—the disorders which have been the infallible results of it, and the little care which has been taken of the interests of our holy religion during these unhappy times—all these motives combined have given scope to the ill-disposed, who no longer are restrained; dangerous principles have been introduced, and taken root in our states, through the same means by which they have spread in other countries. Desiring, therefore, to remedy so great an evil, and preserve amongst our subjects the holy religion of Jesus Christ, which they have ever loved, and in which they have lived, and wish to live, whether on account of the personal obligation of there being no other ordained to princes who should reign over them, according to the fundamental laws which I have promised and sworn to maintain, or because this religion is the most proper for preventing intestine dissensions among my people, and promoting the tranquillity which they need, I have deemed it necessary, in the present circumstances, that the tribunal of the Holy Office shall resume the exercise of its jurisdiction. Because learned and virtuous prelates, many respectable corporations and grave personages, ecclesiastics and seculars, have explained to me, that Spain owes to this tribunal the happiness of having been untainted, in the sixteenth century, with the errors which were the causes of so many evils amongst other nations; and that, on the contrary, at that very period, ours cultivated the sciences with distinction, and produced a crowd of great men celebrated for their learning and piety. It has been, besides, represented to me, that the oppressor of Europe did not omit to employ, as a most efficacious means of introducing the corruption and discord which so much facili-

of their Protestant allies, was alleged as one especial reason for restoring this tribunal. All that had been attempted as a reform of old abuses, was indiscriminately undone, and the former state of things restored, in all its absurdity. Even the council of Mesta, by the orders of which the royal flocks of Spain traverse the kingdom from one end to the other, to the great prejudice of all proprietors and farmers whose possessions lie in their way—even this tyrannic system was revived, in its plenitude of impolicy and injustice. In short, after so many and such violent convulsions as Spain had undergone, and which in most other kingdoms would have been necessarily followed by political changes of one sort or another, the nation seemed

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tated his projects, the suppression of this tribunal, under the vain pretence that the progress of knowledge would not admit of its further existence; and the pretended general and extraordinary cortes, under the same pretext, and by favour of the constitution which it had tumultuously decreed, also abolished the Holy Office, to the great regret of the whole nation. From these causes, I have been urgently entreated to re-establish it in the exercise of all its functions: and, inclining to such just considerations, as well as to the desire expressed by my people, whose zeal for the religion of our forefathers has anticipated my orders, by hastening to recall spontaneously the inferior inquisitors of some provinces, I have resolved, that for the present the supreme council of the Inquisition, and the other tribunals of the Holy Office, shall resume their functions, according to the concession made to them by the sovereign pontiffs, on the demands of my august predecessors, by the prelates of dioceses, and by the kings who secured to them therein the full exercise—to maintain, in its double jurisdiction, ecclesiastical and civil, the laws existing in the year 1808, and those which on various occasions have been issued for preventing certain abuses. But as, independent of those ancient laws, it may be proper to add new ones on this subject, and my intention being to perfect this establishment, so as to render it eminently useful to my subjects, I require, that, as soon as the said supreme council of the Inquisition shall be assembled, two of its members, in conjunction with two members of the council of Castile, each selected by me, shall examine the mode and means of procedure of the Holy Office in the processes, and relative to the inspection and prohibition of books; and if they find, that the interest of my subjects, or the rights of substantial justice, require any reform or change, they shall report it to me, and give me their reasons for it, in order that I may take the necessary and consequent measures.—(Signed) I, THE KING.—Given at Madrid, the 21st of July, 1814.”

destined to relapse into the same degenerate, despicable, and enfeebled state, from which it had so suddenly started at the call of patriotism.

Yet the apathy of this extraordinary people, though general, was not universal. In Cadiz, so long the last asylum of the cortes, the spirit of freedom and of resistance continued to survive. Some popular commotions took place; and the captain-general, Don Juan de Villaviciosa, appears to have had difficulty in restoring tranquillity. The university of Salamanca, with a spirit worthy of its reputation, called upon Ferdinand to remember his promise of convoking the cortes, and regulating, in concurrence with that body, the public taxes, and the laws which should determine the rights of the subjects. The guerillas also, partly from political motives, and partly from the predatory and military habits acquired during the war, continued in arms in different parts of the country; and the royal forces were directed against them, with orders to execute all prisoners by martial law. The kingdom was agitated by rumours of the return of the old king; and by more reasonable apprehensions, arising out of the perverse obstinacy of the government, the disorder of the finances, the discordant state of political opinions, and the convulsions of South America.

The gallant Espoz y Mina, the most distinguished among the guerilla chiefs, was, from the commencement of the Spanish war, understood to be fighting, as well for the liberties of the people, as for the independence of the kingdom. As a friend to the doctrines adopted in the constitution, he was an object of suspicion to the government, and received the royal orders to fix his residence at Pampeluna, as a retired officer; while the troops whom he had led through such extraordinary perils were placed under the command of the captain-general of Arragon. They were generally supposed to be influenced by the same sentiments, and were called, 'The Partida.' It would seem, that, alarmed by the discoveries which had taken place at Madrid, Mina resolved to try the fate of arms. He arrived at Pampeluna, and succeeded in scaling the walls of that strong fortress. But he found, that the

soldiers who had followed him were not to be relied upon, and therefore suddenly relinquished the undertaking. He dispersed his followers, and retreated into France, followed only by his nephew, a gallant young soldier, who had long languished in the dungeons of Vincennes, and a few officers. They were at first arrested by the French police; but, on application to Louis the Eighteenth, "Let the gentlemen be set at liberty," was the spirited and benevolent answer of the old sovereign; "the laws of France afford them hospitality: and it is farther our pleasure, that the commissary who arrested them be suspended from his office."

While the most violent excesses were committed against the patriotic party in the capital, under the sanction of priests, organized mobs, led on also by the clergy, were busily employed in fomenting cruel persecutions throughout the provinces against the constitutional authorities, and annihilating every vestige and emblem of freedom.\* It may be argued, that the new order of things established by the cortes was not in accordance with the sentiments of the nation, from the apparent apathy with which the people viewed the course of tyranny pursued by the king. It should be recollected, however, that the generality of the population had so far assured themselves of the acquiescence of the monarch in favour of the constitution, that they had not provided against an alternative they had not anticipated. The Spanish people, therefore, are rather to be blamed for want of wary precaution, than censured for

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\* In the year 1812, when the constitutional code was promulgated, it was directed, by a decree of the cortes, that a marble slab, bearing the inscription of *Plaza de la Constitution*, in gilt letters, should be affixed, in conspicuous characters, in the principal square, or market-place, of each town throughout the monarchy. During the predominance of Ferdinand's despotism, these symbols of liberty were defaced and destroyed with every mark of indignity. "At present, (1821)" says Mr. Blaquiere, "there is scarcely a village in the Peninsula without its *Lapida*, which has been every where restored and consecrated amidst the rejoicings of the people. Such was the veneration in which these insignias of freedom were held by the patriots, that many contrived to preserve fragments, which have been restored to light since March last, and are now sought for as valuable relics."

want of energy in resistance. In the first moments of Ferdinand's abominable career, he was aided by the previous predilections of his subjects in his favour; and it was some time before their ill-placed confidence and attachment were destroyed by his perseverance in tyranny. They were scarcely aware of the manacles of slavery he was preparing, ere they found themselves bound in the fetters. There was, indeed, a part of the nation which foresaw, and avowed themselves ready to resist, the storm which was gathering. The Serviles of the court, and the fanatics among the priesthood, who dishonoured humanity by their barbarous cruelties, could not obtain any partisans at Cadiz, the cradle of Spanish liberty. The political chief there, Valdes, and the municipality, were amongst the first who addressed spirited remonstrances to the regency, representing the suspicious conduct of Ferdinand, pointing out its probable consequences, and urging the cortes to adopt such measures as were best calculated to secure the constitution against the designs of its enemies. Some severe reflections have been directed against the Spanish army, for passively submitting to, and acquiescing in, the system of persecution now set on foot; but, in justice to the army, it must be recorded, that, excepting the corps under Elio, few of the military participated in manifestations of approval, while others, both officers and men, shewed a disposition, if sanctioned by their superiors, to fight in defence of liberties that had been so dearly earned. It must also be admitted, that the constitutional government had committed a gross error in their conduct towards the soldiery, by not more closely identifying the interests of the military with those of the citizen, and in not providing for their regular pay and general comforts. The aristocracy and the priesthood unhappily succeeded, to a considerable degree, in persuading a portion of the army, that their sufferings and privations were wholly occasioned by the mischievous tendency of the new order of things.

It is worthy of remark, that the warrant of arrest, dated from Valencia, which the king issued against the patriotic deputies, and the members of the constitutional government, bears the same date with the solemn declaration in which

he guaranteed the personal liberty of his subjects—a pretty strong illustration of the sincerity of Ferdinand in his patriotic professions! No sooner was the royal edict issued, than executed, and followed by the publication of a list of the proscribed in the court-newspaper, accompanied with comments, in which they were designated as traitors, and alluded to, in no very indirect terms, as fit objects of popular vengeance. Such indeed was the influence of these appeals to the passions of the mob, already instructed how to act, that a party of ruffians, headed by the vicar of La Trappe, actually assailed the prison in which they were confined, and would have sacrificed the victims, had it not been for the firm resistance made by the military guard. Let it be particularly noted, that this was a procedure sanctioned by *legitimacy*; if it had been adopted by a party designating itself *liberal*, it would immediately have been branded with the opprobrium of *revolutionary violence*.

As already noticed, decrees had been passed for restoring the religious corporations, opening the convents, re-establishing the Inquisition,\* and ordaining the restitution of church

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\* That a universal detestation among humane and liberal men should prevail against the abominable cruelties of the Inquisition, is not to be wondered at; the most surprising circumstance is, that the horrid tribunal should find advocates in individuals, who, this obliquity of view apart, have been looked upon as men favourable to the happiness of the species. If individuals of such character, however, can be found, it furnishes a powerful illustration of the predominant influence which bigotry and superstition may exercise over a sense of equity and the feelings of humanity. In proof of this, it is only necessary to adduce the fundamental principles on which the Holy Office was originally founded, and the mode in which these principles have been acted upon. For this purpose, I shall subjoin the following extracts from the papers printed and circulated at Madrid after the re-establishment of the Constitution in 1820, and which, together with all the other laws relative to the Sacred Tribunal, remained in full force till the period of its suppression. The document, from which these articles are taken, is to be found in the second volume of Llorente's History.—

“*Instructions directed to be observed in all the Tribunals of the Holy Office.*

“1. The inquisitors can seize the culprit, immediately after his act of accusation is drawn out; and it is only in case of differing in their opinions, that the supreme council is to be consulted.—2. Imprisonment is always to be accompanied by the sequestration of property, allowing

property appropriated by the cortes to defray the expenses of the war, and the payment of the national debt. The regu-

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merely the means of subsistence to the wife and children, if they are not able to work.—3. The culprits are to be placed in distinct cells; and they are not to be allowed to see their fathers, wives, children, parents, or relatives.—4. The advocate and confessor must have an especial license from the Holy Office to visit the culprits; and the former cannot enter without being accompanied by an inquisitor.—5. The declarations of the prisoners are always to be taken on oath; they are to be questioned relative to their genealogy and parentage, also where and to whom they have confessed.—6. The greatest care is to be taken, that the culprits shall not be informed of the state of their causes; nor is the motive of their arrest to be communicated until the trial is completed.—7. The fiscal is to accuse them of heresy generally, even when their crimes have been of a different nature. He should always persist in the first to prove the second, and be particular in ascertaining the mode of life previous to their entering the prison.—8. The fiscal is always to conclude his accusation by saying, '*If the intention is not sufficiently proved, the question (torture) is to be applied to the prisoner.*' The torment is to be presided by the inquisitors and ordinary.—9. The summaries and ratifications are to be read to the culprit, omitting all those parts which can enable him to know his accuser; and although the witness may have deposed in the first person, his testimony is to be read to the accused in the third person, as, *they saw, heard, or said he was concerned with such person, &c.* Blanks are to be left occasionally, so as to give rise to the conjectures and doubts of the accused.—10. The infamy which results from crimes chastised by the Sacred Tribunal, will descend to the children of those who suffer.—11. The qualifiers named by the inquisitor-general will censure all writings and propositions; and upon this censure is to be founded the sentence which the inquisitor-general will cause to be carried into execution."

Such were the frightful powers delegated to a corrupt, bigoted, and mercenary priesthood, whose sanguinary dispositions were invited to cruelty by a confiscation of the property of their victims. "This was the tribunal," says an address directed to the nation, "which, in the obscurity of night, tore the husband from the side of his wife, the father from the arms of his children, and these from the society of their parents, never to see each other more, without allowing any means of proving their innocence! This is the office which they called *Holy*, affirming that it was established for the honour and glory of God, though it lent itself to the caprice and blasphemy of voluptuousness and oppression: it is the same tribunal which condemned and executed 2500 ecclesiastics as *heretics*, for not having voted in favour of Philip the Second being crowned King of Portugal! Finally, such are the rules, under which it is estimated that above five millions of human beings have been either tried, or condemned and executed!"—Llorente has

larly organized system of persecution, proscription, and punishments, of violence and injustice, which followed, is

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performed an essential service, not only to his country, but to all Christendom, by his most valuable 'History of the Inquisition.' He was a man of irreproachable character, and withal an ecclesiastic; circumstances which add no little authority to his narrative. In that work will be found such an exhibition of the horrifying procedure of the inquisitors as is almost beyond human credibility, unless it was supported by the strongest historical evidence. "The law which gives the right of torture to the inquisitors," says this writer, "is still in full force, (1818,) nay, the fiscal always demands it as a matter of course, in his act of accusation; and I have seen prisoners," adds Llorente, "shudder, and tremble to fainting, on hearing the act which closes with this demand!" It is not possible even to enumerate the numberless acts of refined barbarity chargeable upon the Holy Office, within the compass of a note; it shall suffice to quote one instance, not because it is the most flagrant, but the most recent, and notice the instruments of torture employed in the diabolic procedure: "Don Miguel Solano, curate of Esca, in Arragon, was the last Spanish priest condemned by the Inquisition in Spain. Solano was a man of learning and genius. Having carefully examined the New Testament, he was immediately struck with the wide difference between the religious practice of his day, and that which is prescribed in the sacred volume. Impressed with the necessity of reforming the mode of religious worship, his scruples were addressed to Don Lopez Gil, bishop of Saragossa. The answer of the latter not reaching Solano, he communicated his opinions to some professors of the university there, and was by them denounced to the Holy Office. The manner in which he was pursued (first betrayed by his friend, a priest, and then inveigled into the gripe of the Sacred Tribunal) proves that it had lost nothing of its persecuting character. After trying and convicting the prisoner of a departure from the canonical doctrines of the Roman Church, every possible effort was made, but in vain, to convert him: he was therefore condemned to be burnt alive. Either unwilling or afraid to solemnize an Auto-da-Fé in 1805, the inquisitors adopted a plan which answered every purpose: An old member of Solano's flock at Escar, the village apothecary, was induced to depose, that his spiritual guide had betrayed frequent symptoms of a deranged intellect. Although this contrivance precluded the necessity of burning the unfortunate curate, he had too much sensibility to resist an expedient, which had been often resorted to in other countries as well as in Spain: falling dangerously ill, when he heard of the new process against his understanding, Solano survived the shock only a few days. His last reply to those who endeavoured to convert him in his dying hour was, that he could not renounce his opinions without the fear of offending God, and betraying the interests of truth."—Of the instruments of torture, the same high authority, on which the foregoing statements are

deserving of especial observation, as elucidating the true character of this sanguinary period.

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given, speaks as follows: "The bed, or ladder, of torture, (Ecalera, as it is called in Spanish,) was composed of a frame sufficiently large to receive the body of the victim, having a bar passing through the centre, on which the back-bone rested, so that both extremities were much lower than his middle; as the head was also lower than the feet, respiration became exceedingly painful and difficult, while the position itself occasioned excruciating pain in all the members." Llorente compares the application of the cords to the mode adopted by the muleteers in loading their mules, when a stick is introduced under the cords, and then twisted round, so as to prevent the load from being loosened: this stick, used by the torturer of the Sacred Tribunal, is called the *garrote*. Pouring water into the mouth and nostrils, whence breathing was first rendered impossible, must have been a dreadful operation. It was also customary to stuff a piece of linen into the mouth, and let the water fall in drops; so that it required an hour to absorb a very small quantity. It frequently happened, that the rag was drawn out saturated with blood, proceeding from the rupture of the vessels either in the lungs or parts adjoining. There were two other modes of torture practised in this country; that of the cord, and fire. The first was performed by raising the victim up to a considerable height, and then letting him fall suddenly to within a few inches of the ground, so as to dislocate his arms or other limbs. The torture by fire was the most rigorous of all: it consisted in rubbing the soles of the feet with some lard, or other inflammable substance, and then lighting a fire close to them. This was the most frequent mode resorted to in South America and the Netherlands. "I will not stop," says Llorente, "to describe all the modes of torment exercised by order of the inquisitors; this task has been performed with the utmost exactness by several writers: I shall merely add, that not one of them can be accused of exaggeration. I have read many original records of trials, which filled me with horror; nor could I regard those who had recourse to such means in any other light, than men coolly and deliberately barbarous. The supreme council was frequently obliged to interdict the torture more than once in the same trial: this regulation was, however, rendered nugatory by an abominable subterfuge; the cessation of torture, rendered necessary when the victim's life happened to be endangered, was thenceforth called a suspension; so that the instant an accused recovered from the effects of his first essay, a second, and even a third, was made. It is quite unnecessary," continues he, "to dictate the judgment which future generations will pronounce on such conduct. The chamber of torment was always under ground, and the approach managed so as to prevent the cries of the tortured from being heard, even within the walls of the Holy Office itself." And he thus concludes the chapter in which the torture is treated of: "My pen refuses to retrace the picture of those

## CHAPTER IV.

Appointment of a special Commission—Punishment of the Patriots—  
 The proscribed are secretly sent from Madrid—Excessive Cruelty  
 exercised towards them—Gloomy Prospect of the Constitutionals  
 —Apathy of the English Cabinet for the Cause of Spanish Freedom  
 —Ought to have remonstrated—Former Recognition of the Spanish  
 Code by England and Russia—Restitution of Church Property—  
 System of Finance and Taxation—Selfish Conduct of the Priest-  
 hood—Royal Order in their Favour—Corrupt State of the Court and  
 Tribunals—Banditti—Melchor's Band—Remonstrance to Ferdinand  
 by El Empecinado—Union of the Patriots, and Formation of secret  
 Societies—Assemblage of the Army at Cadiz.

WHEN despotic governments decide upon measures of ri-  
 gour, or the most flagrant injustice, the means employed  
 for their accomplishment are usually correspondent with  
 the infamous character of their object. It is always con-  
 venient for them, however, to give the most plausible

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horrors; for there can be nothing more opposed to the spirit of charity and compassion, so often recommended by Christ to his followers: and yet there is not, even in the nineteenth century, any law that abolishes the torture!" Thus far Llorente.—Subjoined is the account given by Mr. Blaquiere of the kind of prisons in which the victims of this odious tribunal were incarcerated: "The subterranean cells," says this writer, "were of different depths. Those at Saragossa and Madrid, which I have seen, though not more than from twelve to fifteen feet below the level of the street, were damp and loathsome; nor can I imagine, how any person could possibly exist for many days in such dreadful receptacles. Some of them reminded me of the *damusos*, noticed in my letters from Sicily, and used in the criminal procedure of that island. I understand, from an eye-witness, who visited Valladolid soon after the entry of the French there in 1809, that there were three dungeons in the Holy Office of that place, above thirty feet deep; and that they could be entered only from the top. This contrivance was, no doubt, suggested by the subterranean vaults of ancient Rome, destined for starving the vestals who had transgressed the barbarous vow. Who knows, too, but that many of our fellow-creatures have shared a similar fate at Valladolid! It must be confessed, the agents of the Holy Office were not very particular from whom they borrowed new modes of punishment: their first object seems to have been that of never omitting any opportunity of tormenting poor human nature. It is very generally believed, that a portion, at least, of the instruments of

colouring to their plans of execution, but taking care that their machinery shall be sufficiently powerful to effect the purpose intended. The ordinary laws of Spain were inadequate to gratify the vindictive spirit of Ferdinand and his unprincipled advisers; and a special commission was therefore appointed, composed altogether of such as were most favourable to the old order of things, and had manifested the greatest zeal in opposing the constitution. Montesquieu has truly observed, that this species of tribunal has done more towards the destruction of liberty, than any other institution he was acquainted with: and another popular writer, of the present day, has observed, that these unconstitutional substitutes for the ordinary organs of the law, are only distinguished from assassins, by their preceding the work of death with the ceremony of a sentence. This conclusion is justified by frequent occurrences in other countries besides Spain.

At the head of this sanguinary persecution was placed Don Pedro Macanaz,\* who sustained the specious title of

torture, were restored, with the Holy Office, in 1814; and if reports, which I have heard both at Madrid and Saragossa, be true, it must have been resorted to in several instances. Amongst the memoranda found on the walls of the Inquisition at Madrid, one, after declaring the innocence of the writer, points out his mother as the accuser: another seems to have been traced by a victim upon whom the torture of *La Pendola* had been exercised. This was performed by placing the sufferer in a chair sunk into the earth, and letting water fall on the crown of his head from a certain height, in single drops. Though far from appearing so, the *Pendola* is supposed to have been the most painful operation practised by the defenders of the faith." In a third inscription, dated on the 11th of November, 1818, the writer complains of having been shut up for a political offence, and by means of a false denunciation.—Although this note has been extended to an immoderate length, the interesting nature of its subject will plead its apology; and particularly as it is not likely that the topic will again be adverted to in the course of the work.

\* This miscreant, who was most active in denouncing and punishing the constitutionalists, soon met, from his royal master, that disgrace he so richly deserved. Towards the close of the year 1815, Ferdinand, dissatisfied, rather from the minister's former pliability to the government of King Joseph, than from any deficiency in his zeal against the constitutionalists, determined upon his removal from power. The king went to Macanaz's house in person, ordered a seal to be put upon all his papers, and sent him to prison. It was not, however, until

minister of grace and justice. Under this man, a number of the Serviles were placed, prepared with all the vituperant weapons of calumny, that iniquity could employ. Against the patriots, it was alleged by this coadjuvancy, that the prisoners were guilty of a design to abrogate the monarchical system in Spain, and introduce a republican form of government; the constitution of Cadiz was stigmatized as a servile copy of that framed by the national assembly of France, and which had for its object the destruction of religion, the dethronement of the monarch, and the slavery of the people. It was also industriously circulated by the court-faction, in order to justify its baseness, that 8000 jacobins had subscribed to raise a fund for erecting the projected republic; that arms and ammunition were prepared for this object; and that the arrival of the king had alone discomfited the plan for overturning the monarchy.

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some days afterwards, that the extent of his punishment, or the nature of his crimes, were made known: a royal order, perfectly original in its kind, was then published, in which Ferdinand reviews the conduct of those who were the companions of his exile, and, after eulogizing a few for their attachment and fidelity, denounces others, as having betrayed the confidence reposed in them, particularly Don Pedro Macanaz, against whom numberless serious complaints had been made at different times; but such was the opinion entertained of him by the king, that he would not listen to them before he had convinced himself of the minister's perfidy. The royal order further proceeded to notice, that, having detected proofs of guilt meriting a much severer punishment, his majesty was determined to cut the evil at the root, and therefore ordered, that he should be dismissed from the ministry, deprived of all his honours, and confined in the castle of St. Anton, in Galicia, during the royal pleasure. The authority upon which this statement is made, adds, that Macanaz had been detected in acts of the grossest bribery and corruption, disposing of ecclesiastical benefices, and other places of profit, and selling justice, or withholding it, in proportion as the applicants came provided with the means of purchase. He had a number of accomplices in the nefarious transactions which disgraced his administration; many of them were named in the decree, and either heavily fined, or banished from the capital. Another alleged crime against the minister, and that which probably operated most powerfully against him, was, that he had repeatedly solicited employment from Joseph Buonaparte; a charge which was also made against the Duke de San Carlos, and old Escoiquiz, both of whom seem to have been involved in the degradation of Macanaz.