

beggar who is not paid in money is sure to be paid in kind. Who can starve in a country where enclosures are almost unknown, where the vagrant has but to shake a tree for a subsistence, and the fastidious beggar may pick and choose throughout a whole country-side—may carry off from a hundred huertas, unperceived, almost unblamed, such a quantity of the finest oranges or the most luscious grapes as may well support him for the day? Starvation here is nearly impossible. A halfpenny calabash, boiled and made into soup and slices for the different meals, will support a family for a day; flesh meat is little required by the climate, and the richest often breakfast by preference, on a bunch of grapes and a crust of bread. In the towns there are charitable institutions, where all that are really indigent are provided; local and conventual benevolence leave little to be desired in this respect: and the Hospicio at Cadiz and the Caridad at Seville are perfect models of similar institutions. The small residue of distress consists for the most part of ardent and active, of restless and sometimes criminal spirits—such men as in the days of St. Ferdinand and the Great Captain expelled the Moors, of Cortés and his followers gathered the blood-stained laurels of the Conquistadors, and of Don Juan of Austria wrestled with the Turks. These bold and dashing adventurers now-a-days take to the road, and rob and unhappily shoot, too, upon occasion. There is no city or rural police here to make Hounslows and Bagshots impossible. The mendicant is not arrested as in London for telling his tale of misery, and when relief is afforded

it is surrounded by no adventitious horrors, but extended with Christian kindness. Thus every beggar has a sufficient livelihood, and the most active turn robbers, and make one. I may add that there is no such thing as a pawnbroker's shop to be seen here, and that pledges are only taken by private usurers and (if they consist of plate or jewellery) by bankers.

The Spanish beggar is more of a visitor and a familiar acquaintance than a suer for alms. Like the chartists in England, he rejects the phrase "petition," as abject and unworthy, and boldly remonstrates with you, or memorializes you upon equal terms. He has his own set and circle, like those who move in the best society, and pays his regular round of visits upon fixed days. He does not sow cards to reap dinners, nor does he deal in drawing-room scandal, small-talk, or pointless tattle. No, he conjures you by the love of God and of the Virgin to give him a *quart*, and having kissed the same, and crossed and blest himself with it, he passes to your next door neighbour. If you are deaf to his appeal he does not hesitate to tap at your window and knock at your door with the authority of a postman; if you conceal yourself in your inmost recess, his voice is sure to reach you with its authoritative and imperious: "*Da alguna cosa por el amor de Dios y de la Virgen!*"* If you trust yourself but for a minute towards the front of your house, your eye is captivated by the sight of those gorgeous rags, and by the irresistible impudence of their wearer: "How is *Usted*?" and

* Give something for the love of God and of the Virgin.

how is all *Usted's* family?"—"Very well."—"Very well. *Gracias á Dios ; entonces da alguna cosa.*"* Or try the opposite answer, and the result will be precisely the same: "How is *Usted* to-day?"—"Very ill."—"Ill! *Dios te de salud!*† And I, too—I have a dreadful cutting cough. *Da alguna cosa!*" In short, he has you all ways, and you had best take the hook at once. If the day is cold, so is charity; if hot, the flames of hell are hotter. If you are well, it is fit that you should pay him for praying that God may keep you so; if ill, that *Nuestra Señora te de salud!*‡

Amongst the multitudinous tricks practised by street-beggars at Seville, one of the most successful I witnessed was that of a man in the prime of life (as I afterwards ascertained), and in excellent health, who contrived to personate a consumptive patient with his lungs "entirely gone"—the high and healthy colour which bespread his cheeks and swelled his ruddy lips, being naturally accounted for as^a a hectic glow. His voice was, happily for him, a perfect "piping treble," which admirably favoured the deception, and though he was only one of those rare instances of a man with sound and strong lungs cut out by nature for a counter-tenor singer, it was impossible to doubt his veracity when, with back bent as if he had not lungs enough left to support his spine, and with hands half-piously intertwined across the pit of his stomach, "the tear of agony taught to

* Thanks be to God ; give something.

† God give you health.

‡ Our lady grant you health.

trickle decorously down his brow," and a coal-black beard sprouting in ragged patches over his neglected chin, he sang out in whining rhyme,

Miserable doliente,
Del pecho padeciente !

"a miserable sick wretch, suffering in his chest!" "My rich Señors!" he added, "my *rich* Señors, give me some little thing for the love of God and of the Virgin. I can't work. I am oppressed *con tanta enfermedad*. Och! Och! Och!" "And he groaned as if he was about to faint. His speech was invariably the same, and it could not have been better for his purpose had he employed a Shakspeare to compose it. He was likewise a consummate actor. That beggar never failed !

Another popular member of the mendicant fraternity here, was a little spare, wiry man, with an intensely black head of hair and moustache, and a very snuffy upper lip. The embrowned appearance of the moustache under his nostrils, contrasting forcibly with the raven hues alongside, produced a singular effect ; and as he never wore a hat, his hair standing erect like whalebone bristles, surmounting his long and parchment face, produced a farcical resemblance to the portraits of Charles V. The resemblance would be perfect if the putative Emperor would only keep his nose clean. He was a species of idiot, but endowed with a great deal of cunning and even peculiar talent. He affected a knowledge of all languages, and earned his bread by singing snatches of half unintelligible songs. Ask him for a verse of

English, and he would give you a string of gibberish to a Gitano air, ending with "G—d damn!" or "God save the Keen!" the only words he has been able to pick up. Ask him for a verse in French, and he would give you precisely the same gibberish, winding up with "Vive le Roi!" Call for a verse of Latin, and he would repeat the dose, concluding with "Dominus vobiscum!"

Amongst the *pobretería*, or mendicant class of Spain, the sturdy beggar vastly preponderates, and the energetic petitioner in *Gil Blas*, who solicits alms behind the mouth of a blunderbuss, is scarcely in the least degree an exaggeration. The *pobre vergonzante*, or modest beggar, is here unfit to live; he is shuffled and elbowed aside by his bolder brethren; the derision of the whole tattered cloth. The principle and the maxim of the begging community is one which is often adopted here by statesmen, as well as by thieves and swindlers in all countries. *Deja la verguenza, y todo el mundo es suyo*, "Take leave of shame, and the whole world is yours!" Thus do ministers and financiers thrive, and thus do beggars, too, collect their revenue. It is no uncommon thing to see the latter worthies accost an elderly, retiring man, in the street, and if he does not at once fee them, abuse him outrageously until he yields, or stick to him like a leech and follow him home, aye, up three flights of stairs, into his very apartment, until he finds the money for the want of which he vainly endeavoured to excuse himself to his *hermano* and his *pobrecillo*, his "brother" and his "dear little beggar." The most picturesque rags in the world are those of the Spanish

mendicants, more especially when they attend the vast cathedrals. You will see the Castilian cloak, the veritable capa, constructed of a thousand parti-coloured rags, and shrouding a towering form, perhaps six feet high, with a beard of grizzled or snowy splendour, that would have provoked the envy of St. Dominic. Some bizarre figures I have met, and one especially at San Roque, arrayed in straw and skins, whom the officers of Gibraltar called "Robinson Crusoe."

The wonderful fertility of the Spanish language is not without its appropriate mocking epithets for mendicancy. When the beggar goes forth to make his rounds, they say: *Vase pordiosear*, "He goes to God's-sake-ity," or to beg alms for the sake of God. No other language has an equivalent for this forcible phrase, which might be paralleled in a multitude of instances. When the beggar proceeds from door to door, he is *menudeando*, "little-and-little-afying," or collecting his fragments and coppers in a bag; and when he comes home, the neighbours say to each other (for Spanish women seem to have nothing to do but to gaze out of the window): *Ahora vase cucharrear*. "There he goes to spoonify," (meaning that he is about to convert his scraps into an *olla podrida*). The Castilian beggar's motto is an independent one:—

"Su olla, su misa,
Y su Dona Luisa,"

which may be rendered—

"His pot and his mass,
And his favourite lass!"

The beggar goes to mass assiduously, for at the door of the church he makes his most plenteous harvest. The boys scoff him, and the more forward tell him in passing: *Qué gordos son los piojos de los pobres!* "How fat are the beggar's fleas!" But, nevertheless, this sturdy petitioner, who ever prays, "keeps never minding," and consoles himself with this choice scrap of proverbial wisdom: *Mas vale el caldo que las tajadas*: "The broth is better than the cuts!"

CHAPTER XXIV.

THE NATIONAL MILITIA.—THE GALLEGOS.

THE national militia of Spain is imitated from the national guard of France. But, as the elements of stability and respect for existing institutions are much more rare in the former country, the objects for which the militia was established have been very imperfectly attained, and the various corps of *Nacionales* have been rather foci of turbulence than a source of strength to the state. In a normal condition of things, with a well-appointed and disciplined standing army, the anomalous existence of a citizen soldiery might be dispensed with; but the recent acts and manifest tendencies of the Spanish troops, make the permanence of a national militia a desirable check and safeguard, which cannot be well dispensed with without peril to the integrity of the commonwealth. Meanwhile, the most salient topic of contention between the *Moderados* and *Progresistas* is the form into which this militia is to be moulded; the former desire the admixture of more of the principle of Royal nomination: the latter insist that it shall be the creature of a purely popular election. A middle policy seems the best adapted to secure the usefulness of the body and a contented feeling in the nation; and it may be improved in every respect by a new and more effective organisation.

It was a Moderado government which ten years back originated the institution of a national militia. It was then universally popular. The pretensions of Don Carlos united the various sections of Liberals in serried phalanx around the throne. The Moderados were amongst the first to feel honoured by wearing the uniform of the citizen-soldier, and the militia had popularity, consideration, and credit, amongst all classes of society. When, after the fall of Don Carlos, questions of organic and administrative policy came to be hotly discussed, to direct the passions into new channels, and divide those who had not hitherto known disunion, the institution was easily converted into a political engine; the Milicianós themselves being essentially citizens, had their strong opinions upon debated questions, and their weight as an armed force was too often thrown into a scale where it had no business to interfere with the adjustment of the balance. A national defensive arm was debased into a party weapon, disorganisation and revolution were uses with which it became too familiar, and the character of the institution was seriously impaired.

On the consummation of the revolution of 1837, and the establishment of a new Constitution, the national militia received a new and more democratic development. Absolutism had had likewise its militia composed of democratic elements, but of the worst materials and lowest dregs of the people. The Royalist militia, whilst it affected to be popular, was intolerant and despotic in its nature, disorganised in its discipline, and disorderly in its conduct, the slave

of a political faction, and the persecutor of all who belonged to a different party. The Royalist militia cudgelled inoffensive citizens, drove from its ranks the staid and peaceable, imposed upon the country forced contributions, and became an odious *pandilla*. The character of the Moderado militia was respectable but its officers, nominated by the Crown, made it suitable only for aristocratic purposes, and for the execution of the minister's will. The Progresistas, under their new Constitution, sought to convert it into an institution entirely popular.

They did so establish it, entrusting the *alistamiento* to the municipalities, and at first, under its new organisation, it maintained popularity and *prestige*. But gradually its character became changed. Political dissensions were introduced into the corps, a strong preponderance of Exaltado opinions begot an intolerance of every other, and the Moderados one after another departed from its ranks. From a protecting shield of law and order, the militia was too often changed into an instrument of tumult and revolt, and its aid was too freely rendered in destroying governments and changing the face of the state. The old cudgellers and persecutors arose once more in its ranks, and peaceful men were insulted under the shadow of the Gorra, because they chose in politics to think for themselves. The Miliciano's uniform was a protection to many who would otherwise have been thrown into a prison, and enabled bands of *picarons* to infringe the laws with impunity, by introducing contraband, and by various other offences. The very evil which Cristina's government

had the merit of exterminating, was revived, and forced contributions were sometimes levied under pretences which could not legally be sustained. A third part of the force became, in many places, purely imaginary. Such was the dread which the excesses of the militia inspired among the sober-minded, and such the effect of the prevalent abuses, that the Moderados almost universally, and the quieter class of citizens, preferred paying the monthly forfeit, to entering its ranks for active service, by which the character of the institution for respectability and independence was still further impaired. It was likewise converted by many into a means of contingent subsistence.

The produce of these fines did not, in all cases, reach its legal destination, particular allocations of the fund were made, and pay was given for certain services, while others drove a trade by hiring themselves out to mount guard for those who preferred a peaceful home. The most active, noisy, and influential class of the militia, was composed precisely of these interested parties. They gave the law, and were the arbiters and disposers of events. The artisan, the labourer, the humble shopkeeper, bore all the weight of the service, while the intriguers and place-hunters bore off its advantages. The quieter and humbler class of citizens were, of course, convoked to the meetings of the body, whose active duties they performed, often to the sacrifice of their children's bread; but took little part in the deliberations. They concurred by a species of constraint in the resolutions adopted, their political knowledge did

not enable them to predict results, or calculate tendencies, they became the docile instruments of designing and ambitious men, and even if they were disposed to maintain a contest of opinion, they were reluctant to engage in a struggle from which they foresaw no immediate advantages. The opinions of a pertinacious minority for the most part prevailed, the dictates of timorous prudence, and unobtrusive duty, were silenced, and thus pronunciamientos were made.

A militia of this description was no guardian of the nation, no pledge of peace or repose, and yet it cost every province in Spain for the three last years conjointly, in addition to the sums paid as monthly fines for non-service, the hire of persons to mount guard, and the expenses of mobilization (or active service in exterior districts), from 70,000 to 100,000 dollars. An institution originally respectable has been disfigured by abuses in its management, which loudly call for a new and more perfect organisation. It is vain to deny that the national militia rendered important services during the last war, and may again be made equally useful, through the visitation of a judicious reform. But the views of the Moderados are not to be implicitly entertained, any more than those of the wilder Exaltados, and a conciliatory modification will alone convert this body into a support of the laws, and of public tranquillity.

The principle of mobilization introduced into the National Militia falls with great weight on the Spanish citizen. It extends through all society the inconveniences and hardships of the military con-

scription. Fancy a national guard of Paris being draughted off at two hours' notice to Bretagne or Gascony, and substituting the privations of a mountain campaign, with a miserable commissariat, for the comforts of his home in the metropolis. Political disturbances have made this a familiar lot in Spain. The shifts resorted to, to elude the mobilized service, tax all the efforts of human ingenuity; the men are chosen from the general body of Nacionales by lot, and the lottery is often directed much less by truth than good guiding. Catarrhs and lameness, during the mobilization *quinta*, are strangely prevalent, and medical certificates of physical incapacity fly like flash notes at an English fair. The most extraordinary evolution ever performed by this frail arm of the service was at Paridera de Romeo, where more than 200 nacionales in one night abandoned their posts together, stripping off their uniforms, and leaving these and their muskets by chance doorposts, or in the middle of the streets, and returning to their respective homes—every man wrapt in his own blanket!

Civil strife imposes imperative and dreadful necessities, and the rising in Galicia afforded a pungent instance. A Bando published by the Captain-General Puig Samper, not only commanded the civil and military authorities to throw into prison all persons found without passports complete in form, but authorised them to inflict the same stern discipline upon every individual on whom the slightest suspicion rested, the suspicion to be estimated by "their antecedent and present circumstances"—a

mandate which might have served for the incarceration of the entire province, could prisons sufficiently extensive have been found. The apprehension of military deserters was to be recompensed in accordance with a stated pecuniary scale, and the capture and surrendering of suspected individuals to the authorities, was to be rewarded in proportion to their personal importance and their social and political station. In other words, the spy system was introduced into the bosom of families, treachery was officially encouraged, and perfidy found a premium.

Galicia still bears its ancient reputation, "Industriosa Galicia," and in the escapade of last October, the province generally had little part. Agricultural pursuits, in the midst of their rude hills, suffice generally for the wants of the fixed inhabitants; and the migratory portion continue without intermission their laborious tasks in the various cities and towns of the Peninsula. One-half of the Galician male population, and one-third of the neighbouring Asturians, find employment yearly as water-carriers, porters, farm-labourers, and the lower description of house-servants, throughout Spain and Portugal; their honesty, which some years since was proverbial, having unfortunately of late years lapsed into a too prevalent pecuniary corruption. It is impossible to see a number of these Gallegos together without noting their resemblance to the Irish peasantry in appearance, dress, and manners, whose habit of leaving their own country for short periods to make a little money, by agricultural and other pursuits, is likewise theirs. The Esparterist demonstration in Galicia was entirely

confined to the Milicianos of Vigo and Pontevedra, and the Carabineros de la Hacienda, over which General Iriarte possessed much influence, having formerly been commander of the force.

The Gallegos have ever been the especial sport of Spain. Living in a remote and isolated district, they are subjected, on their expeditions in search of a livelihood, to such slights as are distributed at home amongst the Scotch and Irish. "*Buscar la madre Gallega*" is a common proverb, which means literally "hunting the Gallego's mother," and signifies pushing one's fortune. A coarse and ill-mannered action is significantly named a Gallegada; and the rude wind blowing from the north-west, from Finisterre, the head-land of storms, is called by the Castilians a Gallego.

CHAPTER XXV.

THE AYUNTAMIÉNTOS, OR MUNICIPAL CHAMBERS.

It is not to be forgotten what a proud position the Municipalities of Spain assumed in former ages—how sturdily they fought for their rights, and what a memorable struggle they made even against the gigantic power of Charles V. When in 1521 was formed the Junta or *Holy League* of Cities, that League had for its object to curb the insolence of a section of nobles, whom the Germanada or fraternity had previously chased from Valencia; appointing their own magistrates, and further, to establish the bases of public liberty, and preserve unimpaired the privileges and immunities which had long before been ceded to them. A general convention was held at Avila, to which delegates were sent by all those cities which had a representative voice in the Córtes; and while they swore to live and die for the king, their first requisition was, that the inoffensive Fleming, Adrien, should be removed from the Regency of Castile—thus strongly marked, as a national characteristic, the hatred of foreigners always was. So daring and determined were the proceedings of these municipal men, that they deposed the Regent-Cardinal; took possession of the person of the Queen-Mother Dona Juana, as well as of the great seal; and though they were ultimately defeated, did not

lay down their arms until they had made a noble struggle, and their leader Padilla was slain.

Though the municipalities of Old Spain enjoyed abundant freedom, it would be quite a mistake to suppose that, in the modern sense, they were popular institutions. They were in fact most aristocratic and exclusive. Our own municipal corporations before their reform were not closer monopolies. The Ayuntamiéntos of Spain, before the introduction of constitutional alcaldes, were entirely composed of noble families, and for the most part of *titulados*. The "*sangre azul*" took a pride in office which gave them the foremost citizenship, and which further supplied them with extensive gains. *Hidalgos* were the least who could show themselves there, and in such a circle the *roturier* had no chance. These ancestral and historical honours explain the eagerness with which the highest nobles of modern Spain aspire to municipal office, though they can be no longer *regidores* (aldermen) by right of inheritance, nor sell their places when they are tired of them, like the *veinte cuatro* of Seville, whose four-and-twenty places in the corporation were worth 1500*l.* a-year each.

Under the constitutional system, each Ayuntamiénto throughout Spain has its Alcaldes, its Regidores, and its Syndics. The Ayuntamiéntos are divided into municipalities of the first and of the second order. Those of the first order have six alcaldes, twenty-four regidores, and five syndics; those of the second order four alcaldes, twelve regidores, and three syndics. The first alcalde answers to our mayor, the others to

our aldermen, the regidores to our common councilmen, the syndics to our treasurers, town-clerks, &c. These posts are more important than with us, for nearly all the public taxes pass through their hands. The dissimilarity of position between our aristocracy and that of the Peninsula is apparent from the fact that the nobility here always take municipal office; and there is scarcely an Ayuntamiénto in Spain that has not one or two barons, counts, or marquises, amongst its alcaldes or its regidores.

The wide difference between the municipalities of Spain and those of England, and all other European countries, will at once be obvious from the fact, that every pueblo or village containing one hundred householders, elects, by household suffrage, its own Ayuntamiénto, consisting of four alcaldes, besides regidores and syndics, who have the collection of all the taxes, the management of most matters of civil and criminal jurisdiction, of the quintas or levies of soldiers of the line, and of the enrolment of national militia, as well as volunteers. Here is freedom enough—perhaps more than enough. Yet they also arrogate to themselves the right of “pronouncing” for or against any government or dynasty which may chance to turn up, declaring their disobedience to any law which the Córtes may enact, and shouldering their guns upon slight pretence, with the sounding war-cry of “God defend the Queen and country!” Had we a body of self-constituted aldermen on every Welsh hill or Irish bog which musters one hundred squatters, the number of their Worships signing “✂ (his mark),” would not be

much less considerable than amidst the sands and sierras of Andalucía. The aldermen of these remote Ayuntamiéntos are undeniably men of *mark*; and, as a hundred contrabandist and bandit exploits, in which they have been participators attest, they are capital marksmen as well. Under the *régime* of Narvaez, most of the municipal powers are in abeyance.

The most important function discharged by the Ayuntamiéntos is that of enrolling the national militia—a business of such moment, that upon it depends in a great measure the character of the government which will be tolerated at Madrid. Hence the hostility of the Moderados to these popular bodies. The process of indirect election which prevailed under the Constitution of 1812, (the people first electing by household suffrage a limited number of confidential electors, who afterwards elected the municipal body itself, as well as other public bodies,) has been retained with regard to the Ayuntamiéntos alone. The Constitution of 1837 superseded this faulty and indefensible system as to the three other forms of popular political election to the Senate, the Chamber of Deputies, and the Provincial Deputations. Different qualifications derived from the payment of taxes apply to all these, while the system of direct election appears immeasurably better calculated to secure method, order, and certainty. Indeed, in no enlightened community could so mind-subduing an absurdity, as pocket votes, and election by proxy (the parties all being present) be for an instant tolerated. But reckless and unprin-

cipled governments in Spain will equally pollute the franchise, whether the elector approach the urn himself, or depute others to approach it, and when the elections are against them, will not scruple to dismiss municipal bodies, and appoint their own nominees, as was done last autumn.

The division of powers, assignment of political boundary-lines, and definitions of the limits of concurrent jurisdictions, are institutional niceties not comprehended here, and irregularities, at first tolerated through ignorance or oversight, have now become prescriptive. At every fresh political occurrence of somewhat more than ordinary interest the various *Ayuntamiéntos* throughout the kingdom send in their addresses of felicitation to the Sovereign and the *Córtes*—addresses, too, not only most pompously worded, but conceived in a style of co-ordinate grandeur, which proves that there is no small conceit in Spanish Consistories: “The municipal body of the city of *Pequeñisimo* (reckoning some 120 souls) congratulates the National Congress upon the declaration which it has wisely made of the Queen’s majority!” The language of petition is wholly unknown here, and even memorials are superseded by addresses as between equals. The pernicious results of the state of feeling, of which such practice is the index, are felt in the readiness with which the pettiest *Ayuntamiénto* lifts up its head at one moment and pronounces against the Government for the blowing of a straw, and the next moment assumes royal authority. When schoolboys are suffered once or twice to bar out their masters with impunity, barring

out becomes inevitably a part of the regular school discipline. The moment any "piece of news" reaches southern Spain, for instance, "unconquered Seville," and the "very noble, very loyal, and very heroic city of Cadiz," (whose municipalities represent alone the conquering party) set the example: "Los Jerezanos," or the Sherry-men, follow suit, and, in order not to be outdone by the *grandes* of the provinces, the inhabitants of the meanest little gathering of huts in the remotest wilds of Andalucía, which is but just able to muster the 101 householders that entitle to a municipality, meet in solemn conclave upon those affairs of the nation with which, except through the parliamentary elections, they have no legitimate concern, and put on record their notion of a grand constitutional document, which at best only proves their aptitude for sedition.

"Alcalde" is a Moorish name and office. The *Romance of Gazul* informs us that that hero was Alcalde of Algava (the modern Algarve).

Para gloria de su fama

Y para nobleza suya

Es Alcalde de la Algava.

Romancero de romances moriscos.

Down to the constitutional era, there were separate Alcaldes for almost every possible variety of magisterial and municipal functions. Many of the highest judges bore the name; the nobles had their Alcalde to decide questions appertaining to their privileges, and highway-robbers had their Alcalde to condemn them when they were caught by *La Santa Hermandad*. Under the constitutional régime the

four Alcaldes divide the municipal, taxing, and political functions.

Nothing can well be more absurd than casting upon the shoulders of popularly elected municipal officers the odium of collecting the taxes of the State. At no period have the taxes been regularly levied in Spain; and a greater laxity has prevailed in Andalucía than in any other part of it. It was so in the days of Cervantes, who burnt his fingers with their collection in this same province, and was thrown into a jail for the defalcation of subordinate collectors. The modern system of levying the taxes of the State, through the instrumentality of corporate officers elected by household suffrage, is a part of those prevalent national arrangements, which force one irresistibly to the conclusion that all such matters here are regulated upon principles opposed to common sense. The slightest suspicion of severity in assessing or collecting the revenue would be fatal to the election of any Alcalde or Regidor.

It is odd that, while we have borrowed the Arabic name, *Xerife*, for one of our most important offices, that of sheriff, the Spaniards have borrowed neither the name nor the function, but retain the name and post of *Alcalde*; while we, for the same office, have borrowed the Spanish word *Mayor*, which in this sense is now obsolete.

One great cause of the failure of the simultaneous efforts made at the end of October last in behalf of Espartero, by his friends, Iriarte in the north, and Nogueras in the south of Spain, was the fact, that Narvaez's party had effectually taken the sting out of

the municipalities. These bulwarks of democratic power in all countries, in Spain have an especially popular character. Accordingly, the Alcaldes everywhere were Exaltado-Progresistas, and, for the most part, adherents of Espartero. When the Pronunciamientos took place in June last, the municipal Ayuntamientos were unhesitatingly dissolved, in all cases where their love of smuggling did not override their political opinions, and their desire to run unlimited cargoes along the Andalusian coast, induce them to consent to Espartero's destruction. The refractory Alcaldes were dismissed without a moment's warning, and their places, in these popular bodies, filled up without the shadow of election, by the nominees of the Junta of Government, "in right of the faculties with which they were clothed by the national will," or by the revolted military chief of the district, in virtue of his municipal power.

Of the members of the rural municipalities throughout Andalucía, there are not a few who sign with the Cruz (their cross or mark)—an odd predicament for an alderman. I have elsewhere mentioned the frequency of these gentlemen being leagued with Contrabandists, and even with the *Chevaliers d'Industrie*, who flourish throughout these districts. So long as the visitations of these bandits do not approach their own manors, they are endowed with a most comfortable faculty of winking; but when they are themselves attacked, they become amazingly active, of which there occurred the other day an amusing instance. A one-legged Alcalde, tired of his wooden stump, resolved to supply himself