

such a design. Such as it was however, it gave a fresh occasion of disgust to the Spanish parliament, or the *Cortes*, as they call it, the general assembly of the states, or representatives of the several cities. For PHILIP having called a *Cortes*, to ask supplies for carrying on the war against *France*, the states very freely voted a large subsidy of some millions; which the artful monarch, as soon as he had once secured in his own coffers, applied to the building of this convent. This misapplication of the public revenues so disgusted the *Cortes*, that they met less frequently, and with more reluctance, being unwilling to be cajoled out of their money by the tricks of designing princes: and succeeding monarchs, having found out other ways of raising their supplies, have rarely called a *Cortes* since that time, for a very political reason, the fear of becoming *less absolute*.

THERE are two libraries in the ESCURIAL, one upon the first floor, and the other upon the second: that upon the first floor is a fine, long, arched room; the ceiling and the walls all painted by PELLEGRIN Y PELLEGRINI, (a *Milanese*) a disciple of BUANOROTI, and BARTHOL. CARDUCHO, a *Florentine*. This library contains all the printed books, excepting some *first editions*, which are kept above, and paintings, and the usual baubles shewn to strangers: such as moneys, medals, and casts; a Jewish shekel; an iman, or calamite stone, or, as I should call it, a *magnet*, weighing seven pounds, which supports an arrobe, or twenty-five pounds weight. Here they shew you an illuminated MS. of the Revelations, in a small folio, supposed to be written by St. AMADEUS: a MS. in gold letters, of the four gospels, in Latin, large folio, upon vellum, written in the time of the Emperor CONRAD, called *the Golden Book of Eusebius Reterodamus*. There are also some other curiosities, mentioned in the *History of this Convent*, by Padre Frey Francisco de los Santos, 4to. Madrid 1667, which I could not obtain a sight of; such as, their oldest MS. of St. AUSTIN *De Baptismo Parvulorum, litteris majusculis Longobardicis*; a MS. of the Gospels, in the oldest Greek letter, a book of St. CHRYSOSTOM'S. These I asked for several times, but was always told, *No puede verle*, or, "You cannot see it:" But I believe they are behind the altar in the sacristy, where I saw a very fine illuminated

Missal, and are made use of to decorate that altar, upon great solemnities, being finely bound. I succeeded no better with regard to a Greek Bible of the Emperor CATACUZENUS, exactly agreeing with the LXX. I asked after the famous drawings of men, women, animals, plants, &c. in several volumes folio, by Don FRANC. HERNANDEZ of TOLEDO, taken soon after their first discovery of AMERICA; but the librarian told me, they were burnt in the fire that made so much havock in this library, on June 7, 1674, which lasted 15 days.

BUT the other library, which is above stairs, contains all the manuscripts, except the few above-mentioned, and is, I believe, one of the noblest collections this day in the whole world. There are 1824 volumes of Arabic MSS. only; Greek MSS. in profusion, in folio and quarto, of immense antiquity, yet fair and legible throughout. There are no less than three MSS. of *Dioscorides*, when it has been thought, that only one MS. of it existed, and that at CONSTANTINOPLE, as BUSBEQUIUS tells us. Here are parts of *Livy*, *Dion Cassius*, *Diodorus Siculus*, and others never yet published. If I remember right, I think there are 13 volumes in folio MS. of *Livy* only. Then as to MS. copies of the New Testament, they are in great numbers, either containing the whole or part. There are too some new, unpublished classical authors: three *Olynthic Orations of Demosthenes*; four of the *Philippics*; *Oratio ad Epistolas Philippi*; *Oratio de Republica ordinanda*, *Epistola Philippi*; *Iliad* in black ink, with a comment or scholia by TZETZES, in red ink, in the opposite column. I found there MSS. of *Terence*, *Justin*, *Valerius Maximus*; of *Horace* and *Virgil* many; some of *Juvenal*, *Catullus*, *Tibullus*, and *Propertius*, *Suetonius*, *Sallust*: but, what I regretted much, none of *Tacitus*. The Greek tragedians, &c. in abundance, remarkably finely written, particularly *Aristophanes* in folio: some of the moderns, such as *Aretinus de Bello Punico Primo*: *Idem de Bello Gothico*: *Epistole ejusdem*.

I COPIED a little Greek poem, at the head of which was written, *Cartophylacis Bulgaricæ duo Carmina, quæ inscripta sunt Πόθος*. In priori describit Mala Mulieris malæ; in posteriori bona bonæ. —

N. B. *Quis autem noverit, quis Cartophylax hic fuerit; erat enim Nomen Officii, sæpeque inter Libros hosce MSS. occurrunt Opera Johannis Rediaseni, Cartophylacis Bulgariensis.* The poem itself is not worth inserting here.

WITH regard to the MSS. of the *New Testament*; I was determined to collate two or three of the most remarkable texts, to see how they stood. Having seen in England, how the famous text, *Johannis Epist.* I. cap. V. ver. 7, 8. stood in our *Alexandrian* MS. I took down two of the oldest MSS. of *the Epistles* which I could find in the Escorial, and having a small Greek Testament in my pocket, I collated that text first, in presence of the auditor and some other gentlemen. It is remarkable, that both the MSS. should concur word for word in this reading: "Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν· εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, κ. τ. λ." One of them read ἐλάβομεν, which, I think, has more force. I do not enter into the controversy whether this be the right, or the wrong reading; I shall only add, that such I found it in two MSS. of a different character, and age, and which did not appear to be copies of each other. But the curious reader, after having examined Dr. MILLS's long note on this verse, and also the tedious comment of Mr. WETSTEIN, may see more in *Une Dissertation Critique sur le Verset septieme du Chapitre V. de la premiere Epître de St. Jean, par M. Martin, à Utrecht, 1717, 12mo.*

As to the famous passage, *ad Timotheum, Epist.* I. c. iii. v. 16: all the MSS. clearly read Θεός, or ΘΣ.

WITH regard to that in the beginning of St. JOHN, it is out of doubt Θεός ἦν ὁ Λόγος, and not Θ, or Θεῶ, as some would have it.

THERE is in this library all the collection of MSS. and printed books, formerly belonging to the famous Cardinal SIRLETUS, with the cardinal's notes in most of them: the very catalogue itself of Cardinal SIRLETUS's collection is a vast curiosity. The book contains, first, the original letters of the Duke D'OLIVARES, and others, about settling the purchase of it. Then follows
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the catalogue of his Greek MSS. in Greek: the title runs thus, Κατάλογος τῶν Βιβλίων καὶ ἀναγραφῶν τῆ ἐνδοκιμοτάτῃ Καρδινάλῳ Σιρλῆτῃ, &c. &c. After this follows a Latin catalogue of his Latin MSS. and printed books; at the end of which the cardinal's librarian tells us, "Take notice, that there is no book here, of what kind soever, in which his eminence hath not wrote with his own hand some notes: *adeo ut omnes aucti & correcti ab ipso vere dici poterint.*"

IN a very old Latin description of the islands of EUROPE, with the maps, the writer, whose name I could not find, mentions the following cities in GREAT BRITAIN, *Londinum, Neomagus, Peturia, Otuaana, Callagum, Orria, Coria*: in SCOTLAND, *Trimontum, Uzellum, Rethigonum, Corda, Linopibia*; which I leave for our antiquaries to decypher. In the library below, I found *Aptbonii Προγονάσματα*; *M. Bruti Epistolæ Græco-Latinæ*, and *Phalaridis Epistolæ*, all bound together. Those of Brutus contained only epistles of his to the Pergamenians, with their answer; to the *Rhodiis, Cois, Pataraeis, Cauniis, Lyciis, Damia, Cyzicenis, Smyrnæis, Mytelensibus, Mylefiis, Trallianis Bythyniis*, all Greek, per *A. Commelinum*, 1597. One in Latin, *Brutus Ciceroni suo*. The epistles of Phalaris were Περὶ τῆ Ἐπιστολικῆ Χαρακτῆρος. Not those which BOYLE published.

BUT to return to the manuscript library above stairs; it certainly abounds with inestimable riches too numerous to be described. But as to the catalogues of the principal Greek, Latin, and Hebrew MSS. I shall give them at length at the end of this account.

ALL this wealth is deposited in the hands of a few illiterate monks, poor *Jeromites*; but they are full as jealous of these treasures, as if they understood their true value. It was with great difficulty, and by the help of some interest, that I got any access at all to these MSS. and when I had got access, if I wrote down or collated any thing, it gave them suspicions; because, say they, if you copy our MSS. the originals will then be worth nothing. That is as much as to say, that the originals will be of no value, if they become of any use.

I DO not doubt but there are many very valuable things among the printed books, both below and above stairs; some I have seen, but few of them; such as *Virgil*, in folio, whether a forgery, or not, I cannot say; date 1407. It appeared to me as a literary phenomenon; *Terence* 1482; another *Virgil*, large letter, with superb illuminations. But the backs of the books below stairs are all turned from you, besides being locked up, so that no one but the librarians themselves can possibly tell you what they are; and as they are so wretchedly ignorant, their informations will avail you but very little. They have had no man of learning among them, since the times of ARIAS MONTANUS, who was indeed a truly great man. There is a copy of his Bible, in seven or eight volumes in folio, finely printed on vellum, with the Hebrew text, JEROM's version, the Vulgate, and the LXX.

IT is much to be lamented, that this library is not in other hands; for then the world might stand some chance of being benefited by it. MICHAEL SYRI, a Syro-Maronite, one of the King's librarians, has printed one volume of the *Arabic catalogue*; but why it is not permitted to be sold, I cannot say; if it had, I had sent it into England before now.

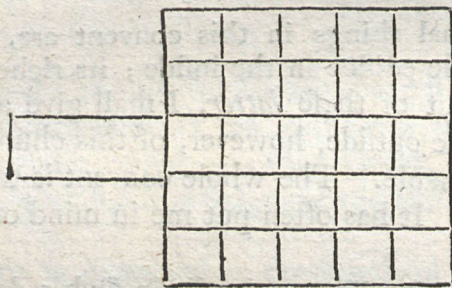
THE principal things in this convent are, first, the *Church*, which is a noble edifice in the inside; its riches and paintings are inestimable; but of these *latter*, I shall give a separate *catalogue* hereafter. The outside, however, of this church, is the heaviest building imaginable. The whole convent is truly a sort of quarry above-ground. It has often put me in mind of those lines of Mr. POPE:

Greatness with Timon dwells in such a draught,
As brings all Brobdignag before your thought.

I can discover no stile of architecture in it, though it is most probably of the Doric order. It is a large, confused stupendous pile, divided into a vast number of square courts. The reason of which is owing to the following circumstance.

PHILIP II. the founder of this convent, made a vow, when he gained the battle of St. QUINTIN, (against the French in the frontiers

tiers of PICARDY, in 1557) six years before, to build a convent at the ESCURIAL for monks of the order of St. JEROM. This order is unknown in France, and was abolished in Italy, because one of them attempted the life of CHARLES BORROMEIO. He preferred this order, because he was obliged to cannonade a convent of *Jeromites* during the siege of St. QUINTIN. He said to his confessor during the battle, when the bullets flew about pretty thick, "And how do you like this music?" "And it please your Majesty," replied the monk, "I do not like it at all." "Nor I neither," said the King; "and do not you think *my father* was a very strange man, who could find any diversion in "this kind of entertainment?" The battle was gained on St. LAWRENCE'S day, on the 10th of August, wherefore he called the convent after the name of that saint; and as the holy father was unhappily burnt upon a *gridiron*, this prince has immortalized the very manner of his martyrdom: for he has not only stuck gridirons, either of paint, wood, metal, or stone, all over the convent, but has built the very convent itself in the form of a gridiron. That part of the building, which is now the King's apartment, is the handle of the gridiron; and the rest being divided into a great number of square courts, in this form;



it doth not unaptly resemble a gridiron. Having now done with the gridiron, I must not forget another circumstance: As a proper compliment was necessary to be paid to St. LAWRENCE, another was full as necessary to be paid to St. JEROM: St. JEROM, it seems, lived among the mountains, and therefore, tho' from the lofty site of this convent you command one of the most extensive prospects, that you commonly meet with in SPAIN; yet so much respect was to be paid to the memory of this saint, as to turn
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the great front of this convent and palace *directly from the prospect*; so that you should see nothing at all but mountains, as the saint himself had lived among them. They give another reason for this; and say, the chapel could not have stood due east and west without it. Why not? Was there any necessity to make the front of the convent and the church too, both to the same aspect?

BUT high as the names of these two saints stand here, the name of the founder, PHILIP II. is still higher; so that they respect, first, the *Fundador*, then St. LAWRENCE, and then St. JEROM. Their regard for their founder is indeed but a decent part of gratitude; for as he thought he should atone for all his sins by raising this fabric, so he spared no expence to make it complete. It cost PHILIP II. during his reign, 28,000,000 of ducats, which is about 3,360,000 l. sterling. He lived here chiefly the last fifteen years of his life; and when he died, he ordered himself to be brought out in his bed to the feet of the high altar, that he might die in sight of that, and thus he expired. The place where his bed was placed, is since railed off, as sacred; and the late QUEEN BARBARA was the first person who had courage enough to enter it, since it was shut up after his death.

HOWEVER, some are still so superstitious, as to believe even now, that his unquiet and perturbed spirit still nightly visits his favourite mansion, and stalks horrid round the long arcades and corridores of the ESCURIAL: For a certain princess, to my knowledge, gave orders, last October, that the guard should patrol in the night round the cloysters, to see if PHILIP II's ghost really walked there, or not.

THERE are in the lower library four very fine portraits of CHARLES V. PHILIP II. PHILIP III. and PHILIP IV. In CHARLES V. you see from his face and attitude, in his air and manner, the spirit of a prince, who was born to lead armies to the fields of conquest, and to aim at nothing less than universal monarchy. In PHILIP III. and IV. you discern rather a pacific mien, inclining somewhat to effeminacy. But in PHILIP II. the painter has been

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very happily expressive of his character; cruelty, pride, hypocrisy, malice, revenge, and a dark air of diffimulation, are all well assembled in the lines and colours of his countenance.

BUT however fond he was of this convent, as I said before, he did not live to finish it: The *Pantheon*, or the royal burial-chapel for the Kings of SPAIN, their consorts, and their descendants, tho' begun by the founder, was not completed, but by PHILIP IV. This edifice is so singular, it is no easy matter to describe it, without the help of drawing, so as to give a just idea of it.

INSCRIPTION *on the* PANTHEON.

D. O. M.

*Locus Sacer Mortalitatibus Exuvias
Catholicorum Regum,*

A Restauratore Vitæ, Cujus Aræ Max.

Austriaca Adhuc Pietate Subjacent,

Optatam Diem Expectantium,

*Quam Posthumam Sedem Sibi Et Suis
Carolus Cæsarum Max. In Votis Habuit,*

Philippus II. Regum Prudentiss. Elegit.

Philippus III. Vere Pius Inchoavit.

Philippus IIII.

Clementia, Constantia, Religione Magnus

Auxit, Ornavit, Absolvit,

Anno Dom. MDCLIIII.

It is an octagon temple; the staircase that descends to it, is all fine marble, the walls, ceilings, &c. being wainscotted, if I may so term it, with marble, and the inside also of the temple is very richly ornamented in the same manner. As I was going down the stairs, my guide told me, "Here, Sir, is the *rotting-place* for the late Queen AMALIA; and this, Sir, is the *rotting-place* for the young princes:" and so indeed they were; for the bodies are deposited here till such time as the work of putrefaction is pretty well finished, and the inoffensive relicks are transported into the *Pantheon*.

WHEN