witnessing the plight of these miserable soldiers—yet fellows withal of wonderful constancy, and, for the most part too, of bravery. It was their officers that sold them—their officers that taught them the lesson of rascality—polluted the frankness of the military character, and made them "pronounce" and "fraternize" when they should hold aloof and fight. It is very ludicrous to expect the refinement of chivalrous loyalty and devotion from men like these—half-starved in disreputable rags.

The reward of the loyal soldiers, who at Algesiras and Tarifa resisted the subtle demoralisation of Nogueras, consisted neither of crosses nor medals, nor decorations, but of something much more substantial, and usefully, if not elegantly, ornamental. A hundred chapters, written on contemporary Spanish history, and on the state of the Spanish army, could not be so illustrative as this one announcement: "Brigadier Córdova has opened a subscription, and placed himself at the head of it, for furnishing a pair of pantaloons to each of the valiant soldiers of Asturias!" *

A serjeant of the grenadier company of the second battalion of the infantry regiment de España, marching to parade, raised the cry, *Viva la Junta Central!* But the men did not respond. He was instantly seized—this was at ten in the forenoon: at eleven he was tried by court-martial; at twelve he was *pasado por las armas*, or shot by a file of his brother grenadiers. So rabid were this serjeant's military chiefs,

* "El brigadier Córdoba ha abierto una suscricion, poniendose á la cabeza de ella, para regalar un par de pantalones de paño á los valientes soldados de Asturias."

that they would not even delay the opening of the court for the accustomed mass of the Holy Ghost. Better have given the poor man a pair of breeches with the rest.

The chief service of the troops in the South of Spain is at the fortifications of Cadiz and the Campo of Gibraltar. The marchings and counter-marchings within the limits of the province of Cadiz, which extend to the latter place, are therefore very considerable; and in the rural *pueblos* complaints have been long and loud of the onerous pressure upon the inhabitants from incessant billeting of soldiers, and finding of mules and other beasts of burden for the transport of baggage, together with some little addition of bitterness arising from the lawless and reckless habits of Spanish marching regiments.

To diminish, as much as possible, the *gravamen* of these complaints, two distinct lines of march have been latterly struck out and rigidly adhered to; the troops which set out from Cadiz for the Campo of Gibraltar, proceed by way of Chiclana, Vijer, and Tarifa, to Algesiras, keeping entirely on the coast road; while those who come from the Campo to Cadiz take the still more circuitous route by the Barrios, Alcalá de los Gazules, Medina Sidonia, and Puerto Real or San Fernando. The straight road from Cadiz to Gibraltar (adhering to the right line) is an unpeopled desert, as arid and sandy as Sahara, and indeed even in the inhabited parts it is less fertile than the opposite shores of Africa.

Not the least curious portion of a Spanish campaigning expedition is the Capilla del Campo, or

campaigning chapel, in which are comprised and made portable all the requisites for saying mass in the field in the midst of the kneeling soldiery. The priest upon these occasions is often half a *militaire*, and the clerk is always a whole one. Those who have seen mass regularly and pacifically performed, will be amused to hear that at the campaigning altar the clerk is a sergeant drest in full regimentals, with his firelock beside him on one hand, and the little bell on the other.

A military band plays a rough and brassy mass in accompaniment to the service, and in every town in Spain where there is a garrison or dépôt, the same thing occurs on each Sunday in one of the parish churches, the clerk there likewise being a sergeant. The effect on the whole is not disagreeable, but that the music is usually odious, composed very often of bad opera snatches and fiddling tunes in *allegretto* time. The campaigning capilla is useful in more ways than one. The deserter, spy, or military culprit capitally convicted, is placed *en capilla* preparatory to being shot. Here the consolations of religion are administered to him by the regimental chaplain; and after the lapse of an hour he is made his comrades' target.

The Quinta, or lottery-conscription for the army, is managed by the municipalities under the general superintendence of the provincial deputations. The Córtes having voted the number of troops which constitute the annual levy, the war-office at Madrid apportions the entire through the different cities and *pueblos* of Spain. A day is fixed, notice extensively given, and the authorities of each district invariably

summon four times the number of whom the return is to be composed.

By experience it is found that the disqualifications, exemptions, and outlawries through non-attendance, amount to about three-fourths of the entire. In a list of four hundred and twenty-four convoked at Cadiz, fifteen were excluded by physical incapacity, twenty-eight by being matriculated in one of the national universities (an excuse which is always allowed except in extreme emergencies), fourteen by being widows' sons, three by being sons of sexagenarians, one by being the son of a bed-ridden father, seventy-five by deficient stature, nine by the fact of their having already served in the army, forty-five by being less than eighteen years of age, one by belonging to a different district, two by the fact of their being *women* (their christian names having been mistaken by the Escribanos), one by death; and forty-eight, declining to attend, were declared outlaws.

While the general system of enlistment is by lot for all the young men capable of bearing arms, there is likewise a provision for enrolling with the rest all youthful vagrants without physical defects or infirmities. In the principal Spanish towns there are a number of idle young men thus annually, according to a strong local proverb, "stolen from the cord." For the most part, they make quite as good soldiers as those who are more irreproachably brought up, proving how entirely we are the creatures of circumstances and temptation. They are probably more skilful in thieving upon a march than their companions, but this, where there is so bad a commissariat

is rather an accomplishment, and upon a Spanish campaign it is a decided acquisition—being one way of reducing the enemy's country.

The hardships of a law of forced enlistment are such, that, till the stock of vagrants is exhausted, the authorities should never look elsewhere. How monstrously cruel to take from a shop in Seville or Toledo a clever working mechanic, or remove from his little room a laborious and skilled artisan, forcing him to shoulder a musket and serve half-starved for six years! How equally onerous to tear the young farmer from his ground, or the collegiate scholar from his books! Who can feel surprise that the military service is unpopular? The proverb remains indisputable:—

Dinero contado
Halla soldado!

It may well be conceived that inadequate pay, food, and clothing, are a galaxy of equivocal *agrémens*, which make a military life rather shunned than sought after in Spain. Large sums are paid by those who can afford it, when the conscription falls upon them, to provide a substitute, and there are even insurance companies formed to avert this evil from the heads of their subscribers.

The company at Cadiz (with a branch at Seville) has its office in the Casa Capitular, where the directing Junta will find you a hero by proxy any day in the year, for the trifling consideration of a few shillings subscribed annually; and the president, Señor Retortillo, will treat you to the retort courteous if you undervalue the excellence of the institution. It certainly

appears not at all more rational to insure life than limb, and I know not how many this philanthropic and money-making Company rescued from an untoward fate, upon whom the lot fell at the last Quinta to be either out-and-out or supplemental soldiers. The former serves at once, the latter is liable when the regimental numbers thin.

The Quinta is the Spanish enrolment or allotment of young men fit for military duty. Every male who has completed his twentieth year may be called on to serve. This conscription is of course proportioned in its severity to the number of fresh soldiers which the exigencies of the service require to be levied. I have known it to invade the universities! In its original form every fifth man was made to serve, whence the name, Quinta. Ask Señor Retortilla for further particulars.

The reluctance of numerous Spaniards to serve in an army so miserably paid and provided as theirs, and exposed to such incessant hardships, causes many to become voluntary outlaws, and take to the road as bandits, or join troops of guerilleros. Every year, when the lots are drawn by which the conscription is decided, numbers decamp, and so many as twenty names are published at a time as outlawed, unless they immediately present themselves before the first alcalde in the chief provincial towns. The Gallegos, to avoid military service, go as porters and labourers to Portugal.

I was informed of the case of an aged and infirm father, who drowned himself in the province of Granada, to exempt his only son from the fatal chance of

the conscription. They repaired together to the periodical Quinta, the son drew his own name from the urn, and in crossing the river Frangirola in a small boat on their return home, the father suddenly flung himself overboard, and was irrecoverably lost to sight. He had filled his pockets with stones to make death certain, and his body was not found until next day. This inflexible *gefe de familia* had discharged his promise; his boy was exempt from service, being now a widow's son!

A characteristic trait of Narvaez's dictatorship is the attempt which he lately sought to enforce, to prevent the finding of substitutes, and make every man serve upon whom the lot fell, without consideration of means or circumstances. A Spanish garrison and marching life, to young men tenderly nurtured, is little preferable to death itself, and even Narvaez's iron will could not break down the barriers of nature. The mandate was generally defied, the substitutes provided as before, at an expense usually of about 50*l.* sterling, and the recusants were found to be so numerous that it was impossible to punish them all. With the existing Spanish commissariat, the fairest description of service would be the old volunteer one by *mochila*, or contents of knapsack, which the provincial musters put in force when they went to drive out the Moors from Granada in the time of Philip II. The fighting ended with the knapsack.

The most extraordinary effort of military conscription ever made in Spain was the Sorteo of 100,000 men made in the winter of 1835, in pursuance of the Royal decree of the 24th October of that year.

The sum-total was partitioned through every town and *pueblo* of Spain, and the quotas were to be raised by a given day. A permanent Commission of Armament and Defence was incorporated in the metropolis, and with this the various provincial alcaldes communicated. The quota for each village averaged about 20 men, and on the lists being made out they were forwarded to the capital of each province.

The object of this vast conscription was to make one Herculean effort, and sweep the Carlist forces out of Spain; it was not completely carried through, but was fulfilled to a considerable degree, and the next year saw the accomplishment of the result aimed at, although effected by negotiation and not by force of arms. The desolating struggle in which the country had so long been engaged caused this sweeping conscription to be hailed with singular enthusiasm by the entire Spanish population.

The Sorteo, as the name implies, was fairly distributed by lot, and the village *mozos* in drawing forth the little crumpled balls of paper, in the interior of which were written their respective chances, burst forth spontaneously into loud *vivas* for their innocent Queen and the *libertades patrias*. Again, when those whom fortune marked as food for powder were regularly enlisted and drawn up in line, in numerous instances they renewed their patriotic outcries, and expressed their ardent desire to contribute their share to the termination of the bloody struggle.

Curious and searching were the questions then raised as to individual eligibility. The point was formally discussed, whether corista friars, dedicated

to the service of the choir in cathedrals, having minor orders, but not ordained *in sacris*, and monks, being in reality laymen, dwelling in their convents, and clothed in their *santo hábito*, were liable to the military *suerte*, and to be returned in the general conscription. The question was gravely discussed; and it was held that the austerities of life prescribed by the various orders incapacitated them from doing rough campaigners' duty, especially that portion who are never supposed to partake of more solid food than milk and vegetables. They were, therefore, exempted from the Quinta, but soon afterwards the convent properties were all confiscated, and these very men sent adrift, so that they gained but little by their temporary armistice; while those who turned them out commemorated the act of spoliation at various public banquets in toasts, "*á los Liberales de todo el orbe!*"

CHAPTER XXXII.

THE CHURCH—THE EXCLAUSTRADOS.

The ancient and enormous ecclesiastical revenues of Spain have shrunk down to the dimensions of one single tax irregularly paid. The "*Contribucion de Culto y Clero*," or tax for the maintenance of the clergy and of public worship, is leviable at the end of each year, but is for the most part more than a year in arrear. In the provinces of Cadiz and Seville this tax was lately in arrear for the period of fifteen months, between the 1st of October, 1842, and the 31st of December, 1843. The constitutional alcaldes, despairing of collecting the entire amount in one sum, divided it into halves, to be levied at different periods.

There is, strictly speaking, no levy. Notice is given that the rate-payers must present themselves, within fifteen days, in the *Oficina de Contribuciones*, or tax-office of the municipality, and deposit the amounts opposite their names respectively. But if they won't pay (a prevailing weakness), the alcaldes decline to have recourse to execution and distraint, without which all tax-collecting is a farce.

What then? The alcaldes are popularly elected officers, the creatures of household suffrage, and you do not really expect that they will forfeit their cherished popularity and their place in the ayunta-

miénto by an invidious display of fiscal severity. Not they! they will talk of their "grave responsibility," but will never pass from word to action; and the pious zeal of religious women does more for the service of the church than legal taxes.

The *exclaustrados*, or quondam monks and friars, are considerably less than half-paid by the state, and many are on the verge of starvation; yet there is not one amongst them that has not a decent subsistence — on paper. "Some stars," says *Fray Gerundio*, "are so far removed from the earth, that though their light has been travelling towards us since the creation of the world, it never yet has reached us; the star of Spain's felicity must be one of those!"

And perhaps in a couple of centuries more, when the voice of factious intrigue is silent in the Córtes, justice will be done to the plundered church of Spain, which may be as superstitious as you please, but is not to be first stript and then left to starve—a bargain being a bargain all the world over. All the owners or administrators of houses or property, all who are engaged in trade, either wholesale or retail, and all who exercise any industrious pursuit, intellectual or material, are bound to pay the "*Culto y Clero*" tax; and if they won't pay, they should be made to pay. In Señor Carrasco's financial statement for the year 1844, the estimated produce of the culto y clero tax is stated at seventy-four millions of reals, or 740,000*l.*, while the estimate for actual church expenses is set down at 101 millions of reals, showing a deficit upon this account of 270,000*l.*

The way in which Spanish finance ministers usually strike the balance is by allocating to ecclesiastical purposes, not the amount specified, but that which is collected,—a convenient mode for the Treasury, which leaves numerous wretches to starve.

The wealth of the ancient church of Spain was, to be sure, the scandal of Christendom. The clergy possessed a third of the soil, without reckoning tithes or prebends; a single abbess had four-and-twenty towns and fifty villages, with the right of presentation to twelve commanderies; and an archbishop of Toledo, in the era of the Philips, had a revenue of 200,000 ducats, or, allowing for increased value, 200,000*l.* a-year! In those gorged days of accumulation, a marquis of Gebraléon had 800,000 sheep in a single flock; and a duke of Medina Sidonia was master of half Andalucía.

But religion is so deeply rooted in the national character, that the most furious political storms, which prostrate everything else, blow over this and leave it unscathed. It is only amongst the educated male population that any lack of fervour is witnessed. When these become absorbed in the maze of politics, all other considerations but intrigue and faction are lost sight of and forgotten; but their mothers, sisters, and daughters, young boys, and old men, have abated little of the fervour of other times, or at least are as determined church-goers as their ancestors.

During the siege of Seville last summer, mass was celebrated to the sound of the bombs in all the churches daily, and in front of the mattresses where

tender and trembling votaries reposed on the cathedral floor during the night, in the belief that the sacredness of the renowned Giralda was a sufficient pledge of safety, the host was regularly consecrated. While the cannon was booming in the immediate vicinity, every one of the eighty priests, who are set apart to the service of this mighty house, said mass, or otherwise ministered to a congregation of thousands; and in Barcelona, where the Patulea, after seizing all the property in all the city, rifled the churches of their silver and other valuable images, the moment the siege was over, the altars of a hundred churches blazed as if their worship had never been suspended.

The members of the regular religious orders were uncloistered in 1835 by a Moderado Government, under the sway of Queen Cristina, and the rule of the Estatuto Real. Imperious necessity, and the enormous expenses of the civil war, forced this measure. It has therefore been falsely asserted and nauseously repeated by an ignorant demagogue at home, that the confiscation of ecclesiastical property in Spain was the work of Espartero: that personage having then, and for years after, been merely a general in the service of Spain.

It is true that the measure was in a great degree the result of a popular commotion, but with this Espartero was in no degree connected; and if the Exclaustrados have been irregularly paid since, the fault was in no individual ruler, but in the imperfectly available resources, and the inexperienced and ill-regulated financial system of the country. There

is no doubt that the intentions of the government were honest; and the blame to be laid to their charge is for a deficiency of effort to maintain the credit of the country, and a general administrative supineness, that is unfortunately a radical and inherent vice in the Spanish character. The payment of the Exclaustrados' pensions was placed to the charge of the general direction of rents and *amortizacion*, or sinking funds, and the directors had their agents commissioned in the provinces to make good the payments with all possible regularity and despatch; and likewise to ascertain in due time what pensions were to cease upon the placing of those who enjoyed them in parochial cures, or other benefices having annexed to them a sufficient *congrua*, or clerical sustenance.

The several provincial amortizacion officers had their *contadurias*, or paying departments, opened at stated periods, and subjected to fixed regulations, with a registry of all the exclaustrados in the district, their addresses, and quotas of payment. Some were allowed to continue to reside in their convents, by which means they were spared the necessity of providing lodgings; and the principle upon which the government took possession of the convent property, was that of administering it for the benefit of the whole community, regarding it as a religious duty to provide a sufficient maintenance for every uncloistered subject in Spain.

Great numbers of these convents were converted into barracks, educational, and other establishments; but this was not done without a crying necessity, for more than half the property in the country was con-

ventual or ecclesiastical; all the good sites and fine buildings were monopolised by these unproductive members of the community, and you could not walk one hundred yards in any city of Spain without the shadow of some one of them being thrown across your path. Intendants or umpires were appointed to decide between the contadores or paymasters and the exclaustrados, as to the value of the convent effects, wherever this was disputed.

The payments of the allotted pensions were directed to be trimestrial, and to be made to all with simultaneous uniformity; while to consult the personal convenience of those who were infirm, or resided at a distance, permission was granted to receive their incomes through an habilitado, or authorised agent. It is therefore sufficiently evident, that the interests of these unfortunate men were not untenderly looked to, and that for the distresses entailed upon them since, they should inculpate the turbulence of their countrymen. At the same time virtuous governments have been too rare in Spain to exempt successive rulers from their due proportion of blame. Busied with enriching themselves, immersed in the whirlpool of intrigue, they have had little time or inclination to provide for the wants of the community, and faction has too actively claimed their energies to leave any room for careful administration.

The exclaustrado member of one of the closed religious houses, is the most melancholy character in modern Spain. Thrown upon a world with whose ways he has no familiarity, extruded from his cloister, as the name implies, he has no consolation unless he

be enthusiastically devotional, and passionately wedded to the religious observances which formed at once the business and pastime of his previous existence. He is entirely unfitted for the ordinary pursuits of life; and the pension allotted him by the Government as compensation for the subsistence which he before enjoyed, is both inadequately small, and paid with an irregularity which reduces it to the level of casual alms. Many of these unfortunate men are at times compelled to go out at dusk and beg in the streets; while a few who are fortunate enough to possess some literary aptitude, find occupation in schools as assistants, and fewer still as domines or masters.

The robbery practised upon these poor outcasts is the worst part of the financial bankruptcy of Spain. In no portion of the Peninsula is a single religious house for men left standing—an event of itself in which there is nothing to deplore; but when the foundations were stripped of their splendid possessions, surely a sufficient subsistence for this generation should have been provided. The convents of nuns have, in many instances, been left standing, but their inmates reduced, for the most part, to compulsory poverty; and, on the national holidays, rations are doled out in common to them and to the jails.

A multitude of small proprietors have been created, as in France, by the confiscation and sale of the lands of the Church, and the extinction of entails and seigniories: all since 1837. Numberless comfortable, though limited farmers may be seen in every part of Spain, upon soils which, six years ago, were

lying waste; these have the strong stimulus to exertion which arises from the certainty that the land they cultivate is unalterably their own; and whatever may be said of this ecclesiastical reform as sweeping and piratical in principle, its results have been extremely beneficial to the country. But the wreck left behind is truly lamentable.

One of the most interesting old men I have ever met was an exclaustrado, who charmed us all at Seville, and whose convent had been one of the wealthiest in Spain. He was a learned Dominican, polished in his manners, an Hidalgo of "blue blood," as the people express it when they mean to describe a very noble family; and the effect of one of the most benevolent faces in the world, was wonderfully heightened by hair of a snowy whiteness. His stated allowance from the Government was about 20*l.* a-year, and he received less than 10*l.*! I shall not easily forget Fray Fernando de la Sacra Familia.

There is a large party in Spain, indeed the bulk of the Moderado party, well-disposed towards a restitution to the clergy of their confiscated property. This is clearly, however, impossible, without a bloody civil war, where the property has already been sold, the Progresistas being to a man resolutely bent on opposing any such retrograde movement. But now and then, at wide intervals, a Moderado rises in the Córtes, and solicits the Government "to cast a pitying eye on the state of the clergy and the Church, so that, returning to the paths of religion, Spain may perhaps again return to the happy times of Philip IV. and Charles III."—"And the Inquisition," he might

add, but about that he of course is silent. Of the culto y clero tax, there are more than twenty million reals due to the Treasury.

The *fraile exclaustrado*, or uncloistered friar, is notable for the ingenuity and fertility of resource with which he contrives to supply himself with the proverbial requisites of a Spaniard. The pot and the mass are looked to with assiduous care, the rather that the latter must frequently be heard in order that the first may boil; often is he forced to eke out his scanty state subsistence by his own devices; and it is by attendance at the churches that the charity of fair devotees is stimulated. The bare and unprovided condition of the exclaustrados makes their cases obviously fitted for appeals to public benevolence, on which the natural attendants are fictitious claimants and imposition upon proved generosity. Dead friars are personated, and even living fathers have their names rather impudently assumed by impostors, equally devoted to mendicity and mendacity. A Don Antonio de la Anunciacion (the names taken at profession are invariably of this description) obtained a good deal of money from my friends at Seville, as an exclaustrado of the congregation of canons regular of St. Augustin. But we found that the true Fray Antonio was resident in Granada, and that his personator had a forged certificate.

The exclaustrado is often swept by the torrent of events into the whirlpool of politics. He has his feelings like other men, and he is likewise terribly needy. What more is required for a ready-made

conspirator? In the last and most considerable attempt to proclaim the Central Junta at Seville, one of the first arrested was an exclaustrado. Looking at the enormous piles of building which were formerly convents or monasteries here, and at the wealth of half the country which they absorbed, one is little disposed to quarrel with the Constitutional régime for administering a potent cathartic to the system—always provided they paid the exclaustrados regularly. It is not many years since there was a well-known class in Spain, called "*monjaticos*," or men in love with nuns—tempters of these poor voluntary outcasts; and Quevedo, in one of his admirable satires, describes this platonic courtship with considerable minuteness.

The destitute state of the surviving convents has happily diminished the ardour with which Spanish females were wont to bury themselves alive, and the decrease will probably go on progressing. It would be unjust to charge the constitutional dynasty of Spain with cruelty towards this class. On the 7th of August last, in the heat of the disturbances, an order was issued requiring that the religiosas receive their monthly payments before the active employés of the state; and in the December following, a circular from the Hacienda inculcated the strict observance of this humane regulation.

Cadiz and Seville have still their convents of barefoot nuns (*Descalzas*), a degree of mortification which is scarcely reconcileable with the spirit of the age. The monks of this order have been forcibly secularised, like their brethren throughout Spain. It is possible

that the severity of going unshod may have been in part originated or sustained by the greater pecuniary aid which it attracted, and the fascinating reputation of piety which it earned. It used to be a proverb in Spain: — "*No lo creyera si me lo dijeran frayles descalzos*"—(I would not believe it, though I were told it by the barefoot friars).

The number of religious houses which have been secularised in Cadiz and Seville strikes one with utter astonishment. They amount to several hundreds. Those of San Paolo in Seville, and San Francisco in Cadiz, which are now tenanted by the staff of the civil government in both places, were amongst the most magnificent monastic institutions in the world. Much of their splendour is still retained.

At Seville the Auxiliary Junta, an entirely self-constituted body, which long and contumaciously survived the instalment of Lopez and Narvaez at Madrid, having no legal place set apart for its sittings, held them in the centre of the noble monastic church of San Paolo; while at Cadiz the popular elections, both for the Córtes and Provincial Deputations, are held in what was ten years since the refectory of St. Francis's convent.

The church of San Paolo, unique in its splendour, became like the Asturian miser's horn, one end of which was shaped into a fork and the other end into a spoon. In the morning the priest said mass in it, and in the afternoon the Junta spouted treason. With difficulty I suppressed my indignation when, in the midst of my first survey of this magnificent church, I was forced to make a summary exit at the shout of "*La Junta que viene!*"

The Court of Rome saw with a disgust which nine years' interval has not digested, the sweeping inroad of 1835 upon the ecclesiastical properties of the kingdom. It saw the whole Peninsula, as it were, slipping through its pontifical fingers. Portugal had also, in the previous year, scandalised the religious orders, and confiscated their enormous possessions to the state; and Don Miguel was at that moment residing at Rome a pensioner on the Papal bounty.

But the ancient sword of excommunication and interdict had long rusted in the scabbard, and there remained but the weapon of denounced schism to give effect to Pontifical antipathy. Portugal and Spain were both declared schismatical—unjustly so declared; for so long as the legitimate authority of the Roman Pontiff was recognised in those kingdoms, there could be no such thing as schism. The denunciation, however, of both as schismatical was found to be a convenient instrument, which indisposed against the lawful authorities a large section of the Peninsular people, excessively wedded to their religion, and, unhappily, not a little superstitious.

The court of Rome likewise adopted the scandalous policy of intermeddling in domestic disputes of succession to the crown; and when the people of both countries had successively expelled their usurpers, the Pope and College of Cardinals would acknowledge no lawful sovereigns but Miguel and Carlos, and refused confirmation to the bishops lawfully nominated by the actual rulers. Nine years have sufficed to prove the inflexibility of Peninsular governments; the Pope has at last perforce acknowledged the

popular sovereigns—the schism has ended—all hope of recovering the actually sold ecclesiastical property has been abandoned, and Señor Castillo y Ayensa has proceeded to Rome to negociate on the spot.

One of the most important results effected by the semi-Carlist *régime* of Narvaez is the prohibition of the sales of that portion of the ecclesiastical property which remained undisposed of,—a concession to the church which, twelve months since, every sane man would have pronounced chimerical. The part remaining unsold is that which belonged to the cathedrals and secular clergy, the convent property having long since been submitted to the pitiless process of *subhasta*.*

Between the two classes of property there is a broad and popular distinction. The monk was pretty generally regarded as a drone, while the cathedral and parochial clergy performed obvious services, and were of obvious usefulness. The great mass of the people, therefore, though little sympathising with extreme revolutionary ideas, looked on with indifference at the spoliation of the convents, while they surveyed with a jealous eye the transported spirit of the English Reformation visiting, with an unceremonious mallet, their venerable cathedrals and churches.

The cathedral revenues were avowedly for the most part too magnificent; but to reconcile the Spanish paisano at all to the principle of paring down, it was requisite for Cristina's Government to make ample provision for all the services of the Church, both ordinary and solemn. The Culto y Clero tax was then

* The Spanish auction.

established, allotting a sufficient *congrua* to the parish priests and their assistants, and a respectable endowment to every subsisting cathedral. But the pecuniary embarrassments of succeeding governments have caused this arrangement to be shamefully violated; and so heavy are the arrears of these solemnly guaranteed stipends, that the contract may be fairly considered as having lapsed through the *laches* of the chief contracting party.

The intention then is to restore the invested cathedral and parochial property to the present incumbents, in lieu of the Culto y Clero tax, a proposition which is the result of many conferences held with the bishops on the subject, and upon the strength of which, in the approaching negociations with Rome, it will be sought to obtain the Pope's condonation of the irregular sequestrations and sales of convent property, which no revolution can now bring back to the Church. Queen Cristina is known to be anxious to become the instrument of reconciliation between her daughter's kingdom and the Holy See. The preliminaries to a Concordat will be speedily entered on, and as the first step in approximation, the tribunal of the Rota, which was abolished under the sway of Espartero, has been lately re-established at Madrid. The Rota is a pontifical court, presided over by papal delegates, which takes cognizance of all cases of marriage dispensations where there is an affinity between the parties, permitted dispensations from vows, canonical impediments, irregularities, and cases specially reserved to the papal jurisdiction.

Thus one great element of national disquietude, and