

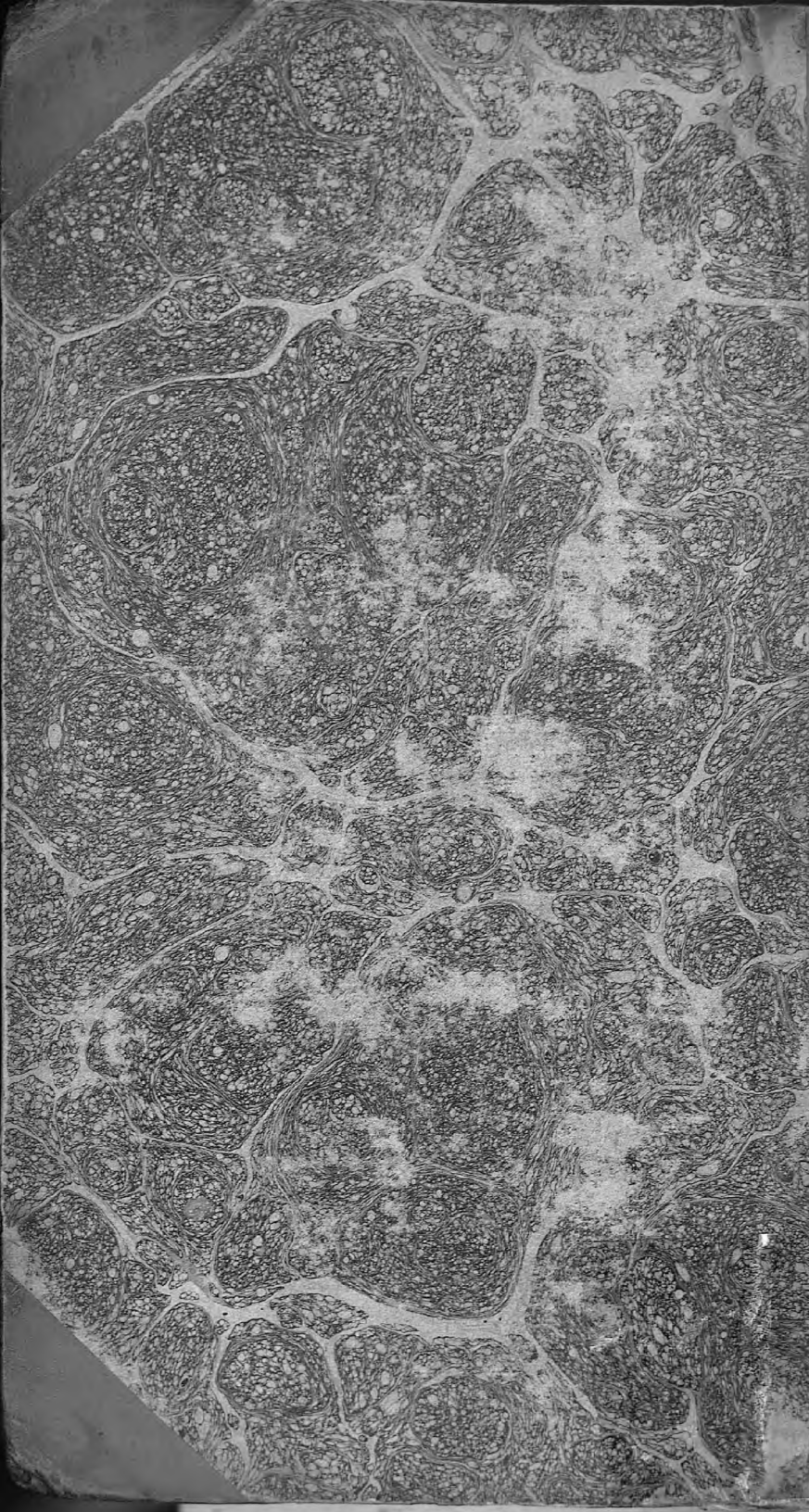


MODERN STATE
OF
SPAIN



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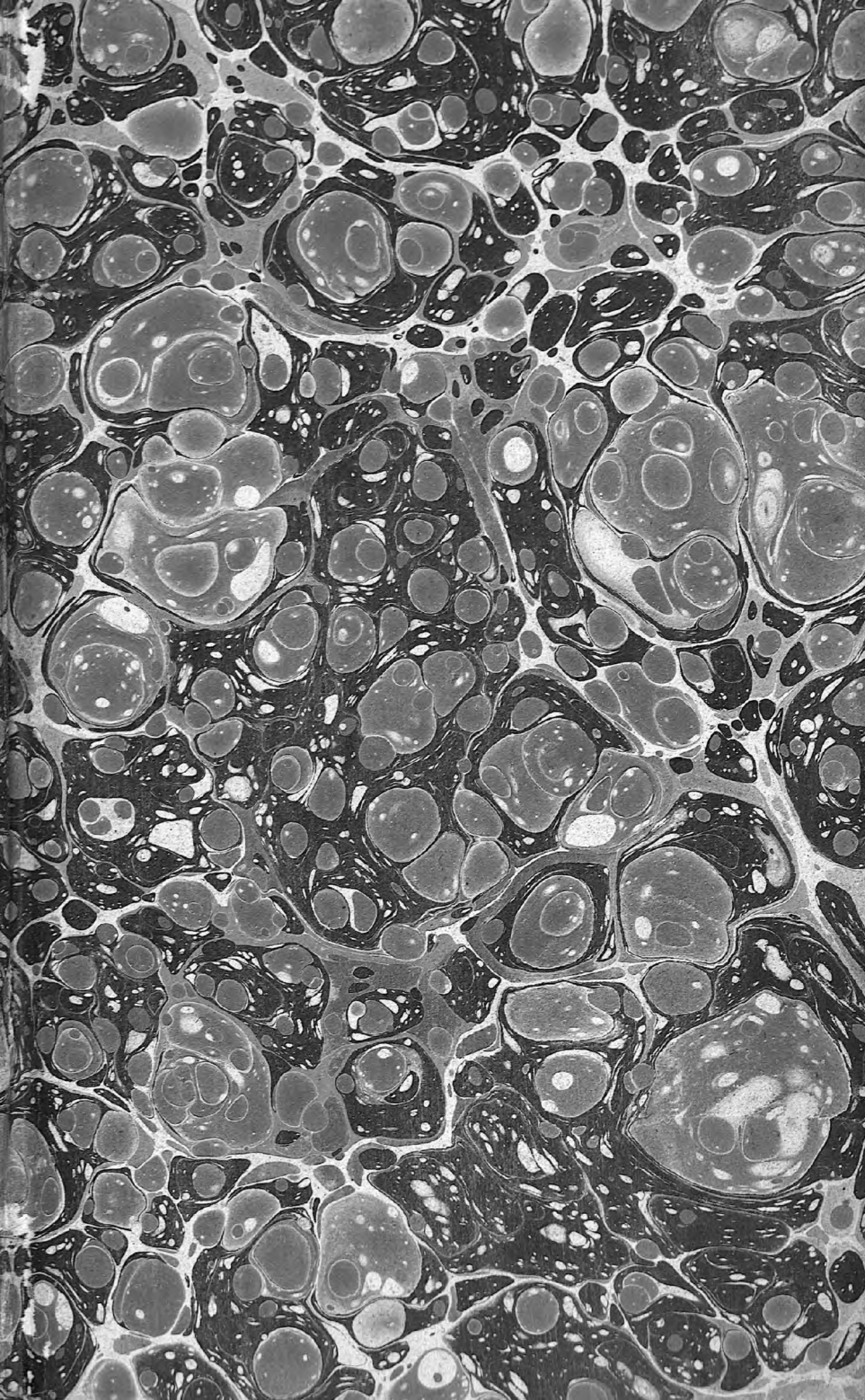
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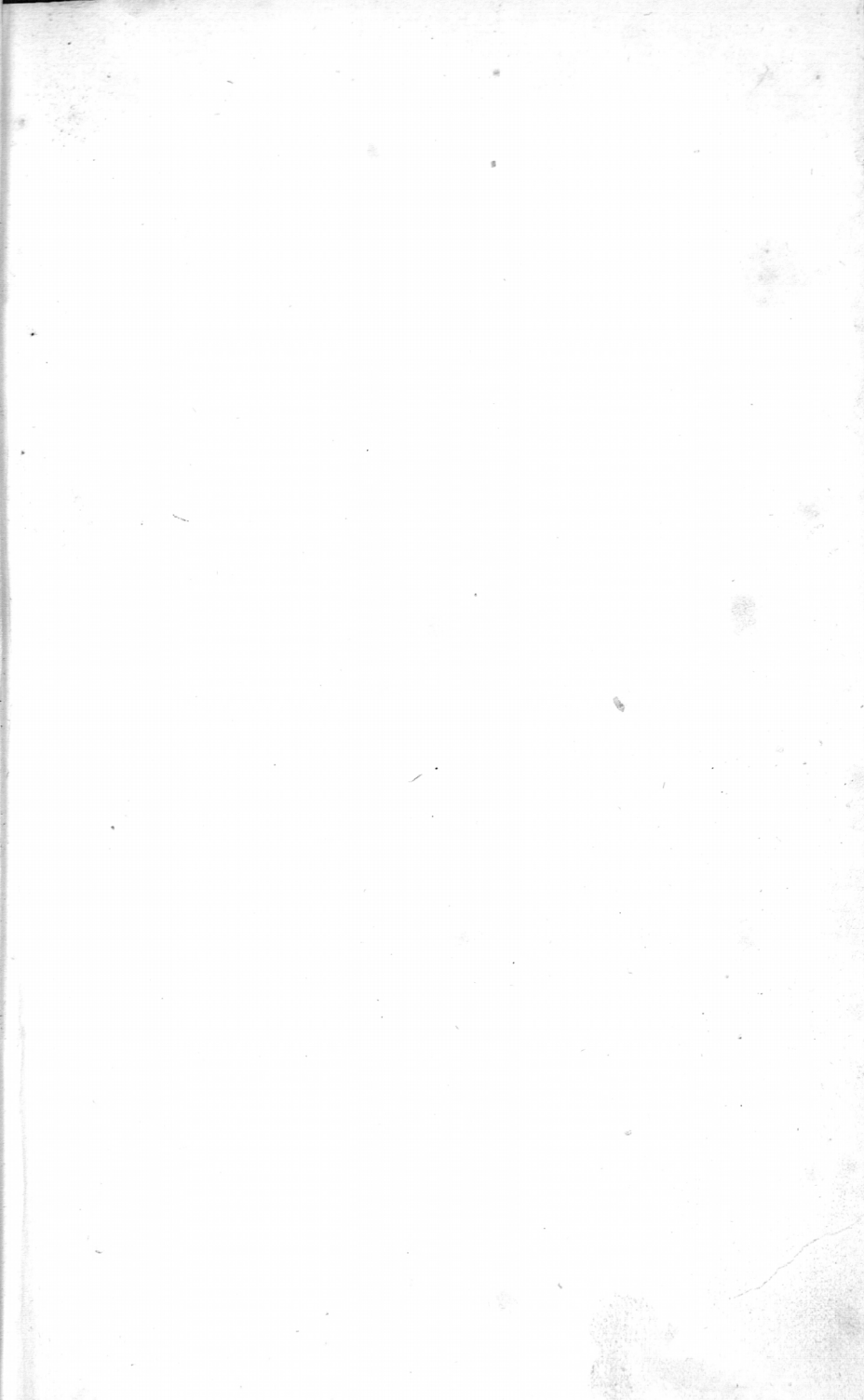
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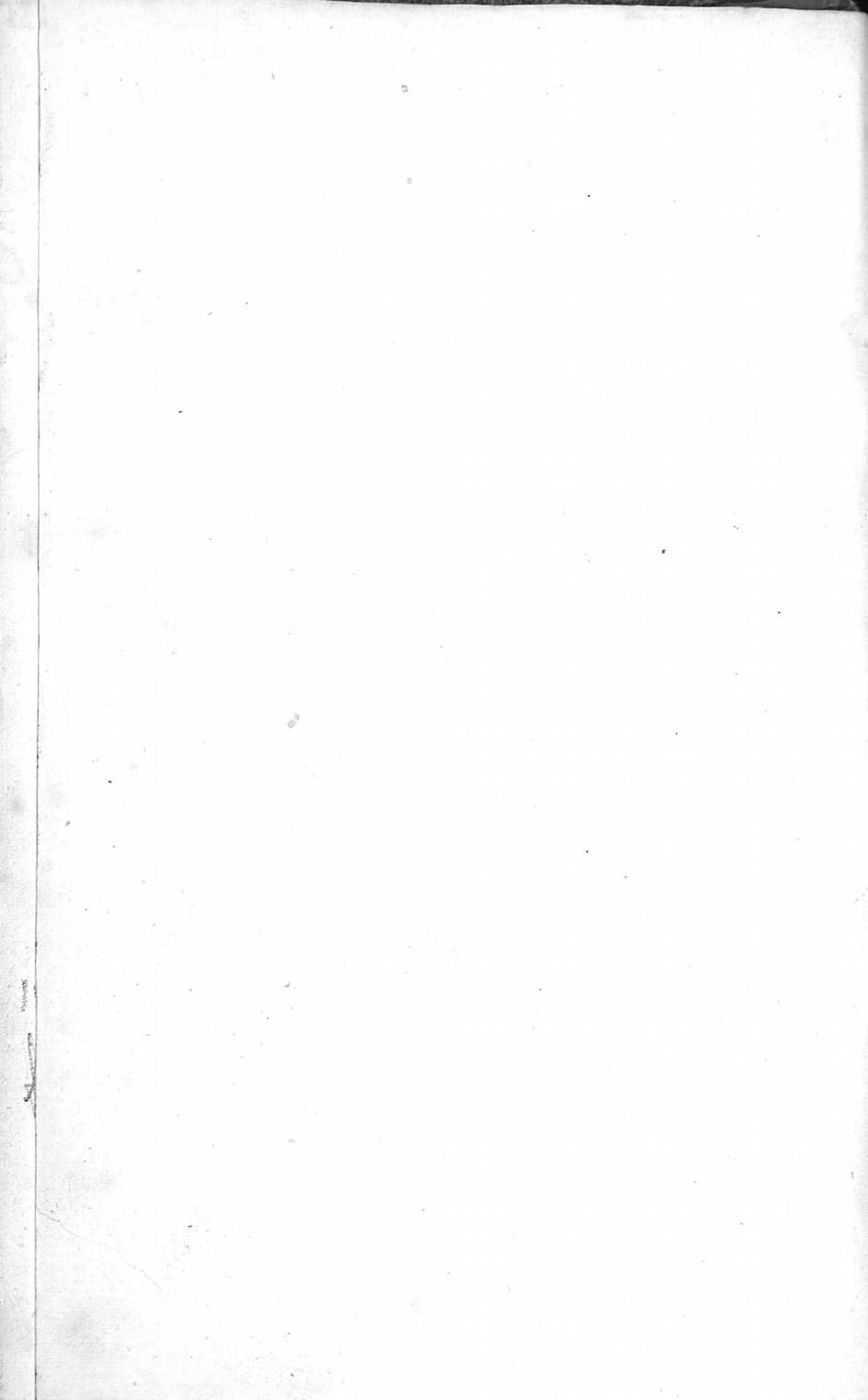


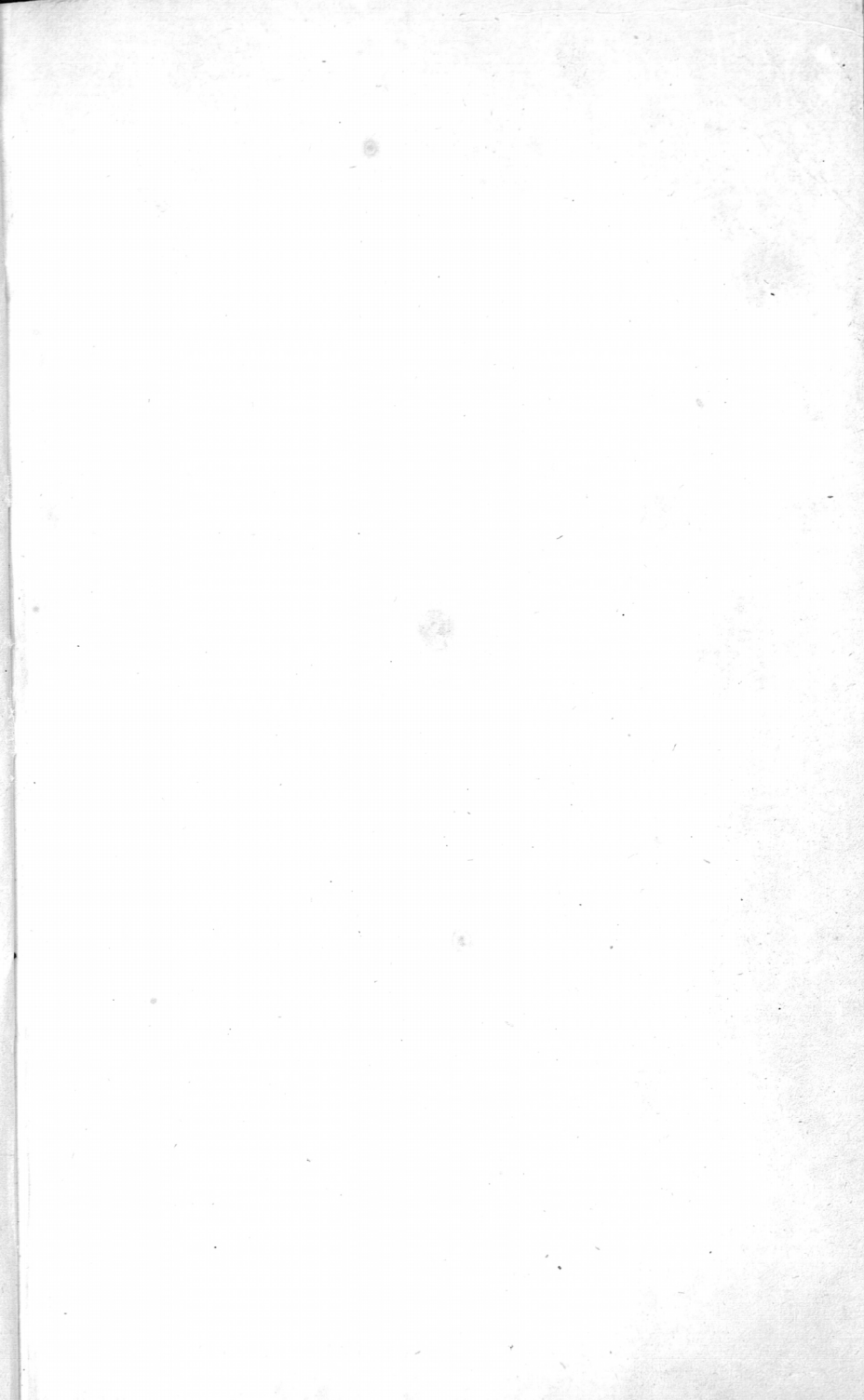
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MODERN STATE

OF

SPAIN:

EXHIBITING

A complete View of its Topography, Government, Laws, Religion, Finances, Naval and Military Establishments; and of Society, Manners, Arts, Sciences, Agriculture, and Commerce in that Country.

BY J. FR. BOURGOING,

LATE MINISTER PLENIPOTENTIARY FROM FRANCE TO THE
COURT OF MADRID.

TRANSLATED FROM THE LAST PARIS EDITION OF

1807.

TO WHICH ARE ADDED,

*Essays on Spain by M. Peyron; and the Book
of Post Roads.*

WITH A QUARTO ATLAS OF PLATES.

IN FOUR VOLUMES.

VOL. III.

LONDON:

PRINTED FOR JOHN STOCKDALE, PICCADILLY.

1808.



T. Bensley, bolt-court, Fleet-street,

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MODERN STATE
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SPAIN.

CHAP. I.

View of Toledo. The Alcazar. Muzarabic Missal. The Archbishop and his clergy. Instance of their toleration. Ecclesiastical jurisprudence relative to marriage. Cathedral and public buildings of Toledo. Casa del Campo, Villaviciosa, San Fernando, Loeches, Toros de Guisando, Battuecas, Avila, Alcalá.

As the attention of the reader will now be drawn towards the south of Spain, with his permission I shall previously introduce him to some of the most remarkable places in the vicinity of the capital, which, from motives of curiosity, I had myself been induced to visit.

I shall begin with Toledo, a city of some celebrity, once the residence of the Moorish kings, and now the seat of the Primate of all Spain. It is situated upon the right bank of the Tagus, twelve leagues from Madrid, and seven from Aranjuez. On going from Madrid, the principal places we meet with are Getafe

and Illescas, two large towns, the environs of which are praised for the excellence of their cultivation, and the extreme fertility of the soil. Here, and indeed generally throughout the kingdom of Castile, few or no trees are however to be seen.

The road to Toledo by Aranjuez lies through a much more picturesque country. Beyond this royal residence, the valley in which it is situated becomes broader. The course of the Tagus, which by turns approaches and recedes from us, presents some striking points of view. But in this district its banks are high, and covered with rocks; and the stream, which flows so smoothly when approaching Toledo and under its mouldering walls, here rolls with the blustering rapidity of a torrent.

To enter the city of Toledo, the traveller must cross the Tagus by a bridge of an almost terrific height.

Deserted, narrow, and winding streets, destitute alike of affluence or industry, but ill agree with the idea we should form of this city, which has been honoured with the title of *imperial* since the period when Alphonso VI. retook it from the Moors; a city which disputes pre-eminence with Burgos in the *cortes* of the kingdom of Castile; which has long been considered as the capital, and which contains a variety of monuments to attest its ancient

splendour. Madrid, which has of late years increased its population at the expense of the neighbouring cities, contributed largely to the depopulation of Toledo. The appearance of its ruinous buildings gives it an air of misery, which is, nevertheless, relieved in some measure by the interior of the houses: where every thing is neat and proper, qualities but rarely allied to poverty. The inhabitants of Toledo spare no pains in particular to defend the entrances of their houses from the rays of the sun, and to obtain the coolness of the shade even in the heat of the dog-days. If we enter their apartments in the hottest season, we think ourselves transported to the palace of sleep. With them the sun appears to be set at three o'clock; the window-blinds are hermetically closed; the floors are moistened with frequent sprinklings of water; large sheets of canvass are extended above their courts; every thing in short conspires to produce an illusion, both as to the heat of the climate and the hour of the day.

These precautions are indeed common to almost all the cities in Spain at that season of the year; but nowhere did they appear to me so remarkable as at Toledo. Indeed the industry of its inhabitants was nearly confined to the invention of these requisites of effeminacy. Within these few years, however, they have

been awakened from that perpetual listlessness to which they seemed condemned. Cardinal Lorenzana, who was their archbishop for upwards of twenty years, roused them to a sense of their duty, which produced the most beneficial effects. The Alcazar of Toledo, the ancient residence of the Gothic kings, had been nearly rebuilt under Charles the fifth; but by the damage it sustained in the conflagration at the commencement of last century, it was in a ruinous condition. The archbishop raised it from its ashes. He established silk looms which occupy more than 700 people, and built an hospital for indigent women and old men. He collected two hundred children of the inhabitants, whom he caused to be educated, and for whom he set up a drawing-school. His charity was particularly conspicuous in favour of the unfortunate French clergy who were compelled to seek an asylum in his diocese. Not one of these unfortunate exiles ever implored his assistance in vain!

To such uses as these did this worthy prelate apply his superfluities; and as his truly apostolic simplicity had considerably circumscribed his wants, this superfluity was immense. Notwithstanding his punctuality in the fulfilment of his spiritual functions, he still found leisure for literary pursuits. Before he succeeded to the see of Toledo, he had filled that of Mexico.

He had discovered there a new collection of the letters of Fernand-Cortez, which, with some observations of his own, he published on his return to Europe. He also gave to the world some learned works, and among others, a new edition of the Muzarabic Missal. It is well known that this is a collection of the offices of the church, as they were celebrated according to the ancient Muzarabic ritual adhered to by the Christians in such countries as were occupied by the Moors. Having fallen into disuse, it was revived by Cardinal Ximenes, who founded a chapel at Toledo, where divine service is still celebrated conformably to this ritual; it is also used in one of the churches of Salamanca.

Madrid and Aranjuez, being situated in the diocese of Toledo,* the cardinal archbishop of this city appeared frequently at court, even before his presence in the capital became necessary by his appointment to the office of grand inquisitor. † Madrid is however, as formerly, the residence of his grand vicar, who, in his absence, performs the duty of the

* Madrid has no bishop, although this has been asserted by the anonymous author of the *Nouveau Voyage en Espagne*, which appeared in 1805. This is one of the little inadvertencies which has escaped this writer, who ought not to have been so severe in noticing those of others.

† This place, a few years ago, was conferred on the Archbishop of Saragossa, Don Joseph de Arce.

episcopal functions there. In the latter part of my first residence in Spain, I had some intercourse with this worthy representative of the Prelate Lorenzana, and I hope I shall be forgiven for noticing the result, because it will tend to prove that fanaticism and intolerance are not so incurable in Spain as has been generally believed; and that, in modern times, there are even among the clergy of this kingdom individuals who are accessible to reason, and who can feel for the weaknesses of humanity.

An agent for a foreign power, attached by the laws of his country to the protestant religion, was captivated with the charms of an amiable Castilian beauty. An obstacle, which could not easily be surmounted, stood in the way of their union in the invincible repugnance of the family, which was catholic, to a heretic son-in-law. The father himself came to Madrid to rescue his daughter from the dangers to which he thought her exposed, and dragged her in tears thirty leagues from Madrid. The lover followed him, threw himself at his feet, and in vain implored him to relent; he remained unshaken in his resolutions. I cannot, said the father, unite my daughter to a family which is the enemy of God and of my religion; turn from the errors of yours, and you shall be my son-in-law. The young heretic asked permission to plead his cause at least before the

tribunal of the church, which he hoped to find less inexorable than the young lady's father. The austere Castilian applauded the expedient, satisfied in his own mind that it could not ultimately succeed.

The stranger, animated by a ray of hope, returned to Madrid. He waited upon the grand vicar of the Archbishop of Toledo, and thus addressed him :

‘ You see before you an unfortunate man, whom it is in your power alone to restore to happiness. My heart is betrothed to Doña N——, I aspire to the honour of her hand; but a barrier, which they tell me is insurmountable, prevents me from obtaining it; I am out of the pale of the church of Rome. In vain would you exhort me to retract what you call my errors. Would you believe in a conversion so sudden? Would the religion you worship be honoured by such an homage? Leave it to time; leave to the irresistible ascendancy of Doña N—— the care of leading me to that which you believe, and which perhaps I shall also one day believe to be the road to salvation. Besides, the honourable employment which I fill is my only means of subsistence. It will be incompatible with my change of religion. If I do not obtain the hand of Doña N—— I shall die with despair; if I cannot obtain her but by renouncing my religion, and

consequently my employment, both she and I must die in misery. You alone, the holy minister of a God of peace and of good-will! you alone can reconcile every thing; and since it is in your power, I know you will do it.'

These arguments softened the austerity of the grand vicar. 'I must be convinced,' said he, 'in the first place, that you are free. How can you furnish me with a proof of this? I could wish, in the next place, to have proof that, in your country, the protestant religion is so exclusive, that no person, who does not profess it, can hold any public situation. Lastly, I desire that it may be certified to me, that you are not strongly prejudiced against the catholic church; that you demand time only, in order that the influence of your future consort, and the instructions of the ministers of our religion, may bring about your conversion.'

At these words, the young stranger fancied himself secure of success. 'It will not be difficult,' replied he, 'to give you these three assurances, if you will but point out the mode of communication which will be satisfactory to you.' 'Let it be two public men,' said the vicar, 'who possess your confidence, and who are worthy of mine.' He named the ambassadors of France and of the United States. They were agreed to. We were invited to visit the grand vicar, who received us one by

one. He proposed the three questions to us; to each of which we answered in the affirmative. We signed this as a sort of public document, and the scruples of the grand vicar were removed, as were those of the archbishop and of the orthodox family. The two lovers were united at the catholic altar, without either being obliged to abjure their creed. They were faithful to their vows, as well as to the religion of their fathers; and their time was more occupied in mutual endearments, than in useless attempts at each others conversion. If ever these lines fall under the perusal of any of the personages in this short history; at the recital of the alarms, the dangers, and the success obtained by love over intolerance through the medium of friendship, perhaps a tear may glisten in the eye of a lover, a father, or a friend!

Such has been the conduct of the Archbishop of Toledo and of his clergy for these twenty years. They exhibited on this occasion the first instance of toleration, as connected with matrimony, which had ever been given in Spain; and soon afterwards, another couple, precisely in the same situation, urged the same precedent, and had their plea allowed.

In other cases which occur more frequent than those we have mentioned, the interference of the grand vicar is implored in a



way not very edifying to morality. I mean the formality known in the country by the words *sacar por el vicario*; literally, *to be married by the vicar*. Every girl, who has obtained the age of twelve, may compel a young man to marry her, provided he has reached his fourteenth year, if she can prove that he has anticipated the privileges of a husband with her, that he has promised her his hand, or even given her to understand in any way that he wished her to become his wife. These proofs are adduced before the ecclesiastical vicar. If the woman affirm that the young man has had connexion with her, and the latter admits the fact, he cannot refuse to marry her. If he denies the charge, the woman is bound to substantiate it by proof; and for this purpose it is enough that some neighbours attest that they have seen them together at unseasonable hours. A ring, a trinket, a present, but above all a love letter, in which the word marriage is not even mentioned, is considered as sufficient proof to enable a girl to make good her claim to the husband.

It is difficult to say in what spirit such laws were enacted. Was it meant that one sex should be put on its guard against the seduction of the other even at the tenderest age? Or do these legislators wish it to be understood, that encouragement must be given to marriage,

even at the risk of forming many an unhappy union?

Be this as it may, no sooner does the complainant apply to the vicar, than he orders the defendant immediately into prison, where he remains till the cause is decided. If the vicar pronounces *that the marriage ought to take place*, the prisoner does not obtain his liberty until after its celebration. The desire of recovering his liberty for the moment, frequently determines him to sacrifice it for life; but it may easily be imagined that a yoke thus imposed does not long sit easy upon him who has been constrained to submit to it.

There is another way of employing the good offices of the ecclesiastical vicar, not less revolting, perhaps, to decency; though more favourable to love. Suppose a man to be in love with a girl who is under the protection of her father and she repay his affection; if they cannot obtain the consent of her relations, the lover goes to the vicar, reveals their mutual attachment, and points out the house into which he wishes his mistress to be received until the celebration of the marriage. The vicar, after having ascertained that the consent is mutual, sends a commissary to bring the young lady from her father's house, and he conducts her to the appointed place; she remains there until the cause is ended, when the lover conducts

her to hear the nuptial benediction pronounced.

Such, in general, is the nature of the ecclesiastical jurisprudence relating to marriage, throughout the whole of the Spanish monarchy; but in its application to practice, the more or less rigorous execution of the laws depends much upon the prudence and opinions of the minister of the church; latterly, laws have been made there which, in restoring to paternal authority a part of its influence over the settlement of children, have had in view the prevention of the odium generally attendant upon marriages contracted without this justly respectable control.

But to return to Toledo, from which these digressions have perhaps detained us too long. Its cathedral is one of the most precious sacred monuments in Europe. Consecrated during nearly four centuries to the Mahometan worship, even when ultimately recovered by Alphonso VI. it retained the form of the mosque until the time of St. Ferdinand, who gave it its present form. All the magnificence of the Gothic edifices is here displayed; and, under the following reigns, it was enriched by decorations of every description. Several of its chapels are remarkable for their tombs. In the choir are to be seen those of four kings of Castile, vulgarly called *Reyes viejos*, 'the old kings,'

and the tomb of Cardinal Mendoza, one of the most illustrious prelates who ever filled the see of Toledo.

In the chapel of the Virgin, Cardinal Portocarrero is interred, whose tomb bears an epitaph which, for its simplicity, is peculiarly striking:

Hic jacet pulvis, cinis et nihil

In the chapel of St. James, we are irresistibly attracted to the tomb of Don Alvarez de Luna, the celebrated and unfortunate favourite of John II. who perished on the scaffold, abandoned by his patron, whose short-sighted weakness had raised him to the summit of prosperity. If but a trifling attention be paid to the pompous inscriptions with which this magnificent tomb, and that of his lady, are loaded, the mind naturally indulges itself in suitable reflexions upon the instability of the favour of princes.

The same chapel also contains several other tombs worthy of attention; but we shall only notice those of ten kings or queens of Castile, placed in the chapel called *de los Reyes Nuevos*, 'of the new kings,' the most magnificently decorated of the whole.

In the hall belonging to the chapter, are portraits of all the archbishops of Toledo, among which that of Cardinal Ximenes, has the merit of being a striking likeness. These portraits

are really valuable in other respects, because several of them are of a date coeval with the revival of painting in Spain, and by comparing them, the progress of this art may be traced in that kingdom.

Besides these, there are in the cathedral a great number of valuable pictures. The sacristy, among several others, contains one of *Carlo Maratti*, and another of *Dominic the Greek*, and the roof is painted in fresco by *Luke Jordan*.

The cloister of the cathedral contains a picture by an artist, *Blas de Prado*, who deserves more celebrity than he has yet enjoyed. The most superficial connoisseurs are struck with the correctness of his design, the excellence of his colouring, and particularly from the sweet expression communicated to his figures.

This cloister is of vast extent and excellent proportions. Bayeux and Maella, the two best painters in modern Spain, have traced upon its walls the principal events in the lives of Saint Eugene and Saint Leocadia, patrons of the cathedral, and of some other saints famous at Toledo, by their zeal for the Christian religion.

We might enumerate at great length all the ornaments and vessels consecrated to divine service in this cathedral. It will be sufficient perhaps to observe, that the see of Toledo is one of the richest in Christendom; that it has

often been filled by pious prelates, who would have reproached themselves had they made a profane use of their opulence, and that it has always continued to experience the royal munificence. Behind the choir of the cathedral is a wretched piece of sculpture, called the *transparente*, by the exhibition of which they attempt to excite the admiration of the curious: it is a modern work, which disfigures instead of embellishing the church. We are here at liberty to adore, if so inclined, a stone whereon is said to be preserved the impression of the feet of the Virgin, since the day when she descended from heaven for the express purpose of passing in *propria persona* the first chasuble to St. Ildefonso; a miracle which a modern sculptor has consecrated in one of the chapels of this cathedral. The miraculous stone is exposed to the admiration and devotion of the faithful behind an iron grating, which repels all profanation, without intercepting the homage of the devotee.

Besides its cathedral, Toledo has also twenty-five parish churches and many convents and pious foundations. Several of the latter deserve the attention of travellers. Of this description, in particular, is the hospital of St. John the Baptist, which from the beauty and judiciousness of its proportions, is a proof of the good taste of its founder, Cardinal Pavera;

whose ashes are inclosed in a magnificent tomb. It is the last work of Alphonso Berruete, an eminent sculptor, who was educated in the school of Michael Angelo.

Toledo is also indebted to one of its prelates, Cardinal Mendoza, for a very fine hospital for foundlings, in the church belonging to which are six large pictures after the manner of Rubens.

Another asylum devoted to suffering humanity, is the lunatic hospital. There are two principal establishments of this description in Spain, one at Saragossa, the other at Toledo. I was surprised and instructed on observing the neatness and regularity which reign throughout the apartments. Recollecting many other similar establishments, I have often wondered how that superstition and Christian charity, which in our days has been thought to be treated with indulgence only if suffered to exist unattacked by ridicule; how that superstition, I say, can render men so different from what they really are, and snatch them from the failings most familiar to them. On contemplating the pious and charitable foundations of the Spaniards, we forget the apathy, the indolence, and the want of neatness, with which we have been accustomed to reproach them. Had religion conferred no other benefits upon mankind than disposing their minds to assist