

The soldiers of the line make a poor appearance: they range from five feet four inches to five feet six inches. They are pressed into the service by a forced conscription, and are consequently the poorest specimens of Spanish humanity—very inferior even to our militia during the Crimean war, who seemed to be the rakings of our prisons and workhouses. It is not on these, however, that the Government depend: they have in the army a sort of *imperium in imperio*, a corps of horse and foot of 20,000 picked men from the most intelligent, safe, and most unscrupulous soldiers, that may be depended on, and take their orders from the men of power—whoever they be—and ask no questions. They are hated by the people, and this feeling is reciprocated, for the “guard civic” hold the *posse comitatus* in utter contempt. We were treated every morning with a military parade of a regiment of foot with their band of forty men, a squadron of lancers or guards, and a brigade of four guns, marching through the Puerto del Sol to relieve the guard at the Royal Palace. I remarked to a Spaniard that many of the boy officers, with peg-top trousers and waists like wasps, had two or three medals—where or how could they have gained them so early? His reply was that these were gained for passing examinations, or in civil broils that no gentleman would feel honoured by. These were his words, and we will pass them for what they are worth; it is sufficient to mention the fact as stated to me.

In the Calle Alcalá there is a Royal Academy called San Fernando. There are about 300 pictures here, but only three or four of any note, by Murillo—that of St. Elizabeth of Hungary curing the sore heads of the pauper children, called El Tinoso, or The Scabby; two of “The Roman Senator and his Wife,” etc. On the upper floor is a small cabinet of natural history, with the skeleton of a megatherium, found in Buenos Ayres. I do not know if Mr. Owen or Mr. Hawkins had this specimen before them when they modelled those in the garden of the Sydenham Palace, but this is the most perfect fossil of that pre-Adamite animal that has ever been found. The body is fifteen feet, and the tail, with all the joints complete, is about eight feet long.

I had hoped to witness the proceedings of the Parliament, as the Senado and Congress should have been opened in November, but when I made inquiry, I was told that no one knew when they might open, and few cared, as they were by no means “popular assemblies.”

I soon got tired of visiting these places; there is such a constant desire here to get out in the open air to enjoy a delightful lounge in the gardens of the Retiro, a stroll in the afternoon along the Prado.

JUAN DE VALDES.

JUAN DE VALDES* was a Spanish nobleman who, with his twin brother Alphonso, formed part of the court of Charles v. They resembled each other so wonderfully in appearance and character that Erasmus, writing to the one, says the other must as a matter of course be included in his epistle. They were devoted to study and literature; and early in life appear to have embraced Protestant doctrines, for which Juan was in great danger of being imprisoned by the Inquisition. His brother seems to have thrown over him a pro-

tecting arm, which he was able to do from the high position he occupied at court. Juan afterwards retired to Naples, where he exercised a deep and lasting influence on the characters of many, some of whom were, like himself, of high and noble birth. They became inquirers after truth, and he was their spiritual father. Among many remarkable for their Christian character were Peter Martyr, Giulia Gonzaga, Bernardino Ochino di Sienna, Pietro Carnesecci, secretary of Clement VII, who was afterwards burnt to death; and Jacopo Bonfadio, who followed Valdès with poetical enthusiasm, and said of him after death—“Where shall we go, now Señor Valdès is dead? This has truly been a great loss for us and the world; for he was one of the rare men of Europe, and those writings he has left most amply show it. He was, without doubt, in his actions, his speech, and in all his conduct, a perfect man. With a particle of his soul he governed his frail and spare body; with the larger part and with his pure understanding, as though almost out of the body, he was always raised in the contemplation of truth and divine things.” The remainder is very lively and descriptive.

J. de Valdès’ “Hundred and Ten Considerations” (styled “Divine” by some) were written in connection with the conversations he had with those friends, and so highly were they then esteemed that they were translated into Italian, Dutch, German, French, and English—the latter under the sanction of George Herbert, who says of them—“There are three eminent things observable therein. *First*, that God in the midst of Popery should open the eyes of one to understand and express so clearly and excellently the intent of the gospel in the acceptance of Christ’s righteousness (as he showeth through all his Considerations), a thing greatly buried and darkened by the adversaries and their great stumbling-block. *Secondly*, the great honour and reverence which he everywhere bears to our dear Lord and Master; concluding every Consideration with his holy name, and setting his merit forth so piously, for which I do so love him that, were there nothing else, I would print it, that with it the honour of my Lord might be published. *Thirdly*, the many pious rules of ordering our life, about mortification and observation of God’s kingdom within us, and the working thereof, of which he was a very diligent observer. These things are very eminent in the author, and outweigh the defects, as I conceive, towards the publishing thereof.”—George Herbert, Bemerton, Sept. 27 (1637).

These “Considerations” were treasured up and read along with their Bibles by the Christian martyrs of Spain, in secret places, until the Inquisition rooted out all “heresies” by its prisons and the stake. We give two specimens of the work.

The twentieth Consideration is thus headed:—“That men should regulate the mind, when disordered, convalescent, and in health, as they are wont to treat the body under similar circumstances.”

I conceive that they who belong to the Kingdom of God should regulate the mind, when disordered, convalescent, and in health, as discreet men regulate the body, when disordered, convalescent, and in health. I mean to say that, as the discreet man, in bodily sickness, seeks out wise and experienced physicians, who, by prescribing suitable medicines for him, and by subjecting him to a proper regimen, cure him; so he who finds himself mentally sick ought to seek out an experienced spiritual physician, or, indeed, several such, who may put him in the way of knowing Christ, in order that, being made a member of Christ, he may be cured of his mental ailment; of which, I take it, all those are cured who, being called of God, believe in Christ, while all others remain diseased.

Again, I mean to say that, as the discreet man, when convalescent from bodily ailment, always lives most attentive and

* “The Life and Writings of Juan de Valdès, Spanish Reformer in the Sixteenth Century, by Benjamin Wiffen; with a Translation from the Italian of his Hundred and Ten Considerations.” By John T. Betts, London: Bernard Quaritch, 15, Piccadilly.

observant of himself in all things, careful lest he should eat anything that might cause him to relapse, as also careful not to commit any other excess that might cause him to fall into the same disorder; so he who is endowed with a tolerably sound mind will have, while only convalescent, to live very careful of himself in all things, and very self-observant, seeing well to it that every obstacle be removed out of his way, and not engaging in anything that might cause him to relapse, or to lose aught of the health that he has acquired, being equally attentive and vigilant, when in conversation and other worldly matters, not to take any part in them that may do him harm—just like a convalescent at a banquet or elsewhere, who fears lest he should err in anything whereby he may possibly injure his bodily health; feigning to eat, but not eating, and so conducting himself that he neither damages his own health, nor offends those persons who have their eyes upon him.

Moreover, I mean to say that, as he who, having been sick, and having been convalescent, although he may find himself in health, if he be discreet, does not permit himself to indulge in eating things prejudicial to the body, nor to injure himself by excessive exertion, although he may not live with that attention, nor with so great care as he did when convalescent, fearing lest he should again be overtaken by that sickness of which he was cured; so, likewise, he who finds himself cured from some mental infirmity, feeling himself much mortified and much quickened, ought not to live negligently, nor to deviate into practices and conversations relating to things of the external world, fearing lest through mental depravity he should return again into the past disorder, considering that relapses in diseases of the mind are worse than relapses in diseases of the body. Though from this relapse God himself ever preserves those who have gained health by regeneration and renovation, wrought by the Holy Spirit in them who are incorporated in Jesus Christ our Lord.

The seventieth Consideration is "Of the Nature of those three Gifts of God, Faith, Hope, and Charity; and wherein their eminence amongst other gifts consists; also the pre-eminence of Charity."

Considering that the apostle places Faith, Hope, and Charity amongst the highest and most excellent of God's gifts, I have frequently occupied myself in examining in what this eminence consists, and not having been able rightly to understand of what they consist, it appears to me that I have not been able to understand wherein consists their eminence over the rest.

But beginning now, as it appears to me, to understand of what they consist, I begin likewise to perceive wherein their pre-eminence consists.

I understand that Faith consists in this: that a man believes and holds for certain all that is contained in Holy Scripture, placing his trust in the Divine promises contained in them, as if they had been peculiarly and principally made to himself. As to those two parts of faith, Belief and Confidence, I understand that the human mind is in some measure capable of the one; I mean to say, that man is self-sufficient to bring himself to believe, or to persuade himself that he believes; but I understand him to be incapable of the other. I mean to say, that he is not self-sufficient to bring himself to confide, nor to persuade himself that he does confide. So that he who believes and does not confide, shows that his belief is due to mental industry and human ability, and not to Divine inspiration; and he that in believing confides, shows that his belief is due to inspiration and revelation. Whence I understand that confidence is a good sign in a man whereby to get assured that his belief is due to inspiration and revelation.

I understand that Hope consists in the patience and endurance with which the man that believes and confides awaits the fulfilment of God's promises, without impiously engaging himself in the service of Satan, or vainly in that of the world, or viciously in that of his own fleshly lusts. Like an officer who, having been promised by the emperor that on his arrival in Italy he would give him a commission, although the emperor delays, and he is solicited by many princes, who would avail themselves of his services, he declines to accept any terms, awaiting the emperor's arrival, fearing lest, if he should come and find him in the service of another, he would be unwilling to employ him. This hope presupposes faith. I mean to say, that to wait involves necessarily faith upon the part of him who hopes, by which he credits what has been said to him, and places trust in what has been promised him, for otherwise he could not keep up his expectation. And that hope properly consists in this, I understand from some passages which we

read in the Gospel, like that of the ten virgins who wait for the bridegroom, and that of the servants who await their Lord's return (Matt. xxv).

I understand that Charity consists in love and affection, which the man who believes, confides, and hopes bears to God and Christ, and similarly to the things of God and Christ, being peculiarly attracted and enamoured by faith, confidence, and hope; so that, because the man who has these three gifts of God is united to God in believing, hoping, and loving, it is with great reason that these three gifts rank above all others as the highest and most excellent.

Having understood in what these three gifts of God consist, and what constitutes their pre-eminence, and desiring to understand for what cause the same apostle places Charity above Faith and Hope as being most eminent (1 Cor. xiii.), I think and hold it for certain that the pre-eminence consists in this: that he who believes and confides will never be firm in faith, unless he find pleasure and relish in believing and confiding; nor will he who hopes be firm in hope, unless he find pleasure and relish in hoping.

Charity, then, being that which gives the taste and relish with which Faith and Hope are sustained, it plainly follows that Charity is more eminent than Faith and Hope, forasmuch as it maintains and sustains the others, whilst unaided it maintains and supports itself; and, inasmuch as Faith will fail when there will be nothing to believe nor to confide in, and Hope will fail when, Christ having come again and the resurrection of the just having been accomplished, there will remain nothing more to hope; but Charity will never fail, because it will always have objects to love, and will always have what it can enjoy; for in the life eternal we shall love God and Christ, and we shall find pleasure and relish in the contemplation of God and Christ; we who in this life have lived in Faith, Hope, and Charity, incorporated in Jesus Christ our Lord.

LIFE IN JAPAN.

IV.

GRAVEYARDS.

REVERENCE for the departed is a striking feature in the Japanese character. The most lovely spots are selected as burial-places, generally on hill-sides, and commanding magnificent views of the surrounding country. Only small plots of ground here and there can be made available for the purposes of interment; and each plot is carefully terraced and levelled, and set apart for the graves of a single family, reminding us of the chapels and vaults in our own country churches, reserved as the last resting-places for the owners of one name.

The graves occupy but little ground, being circular, and not more than about two feet in diameter. Above each the ancestral tablet is raised, and small figures are also frequently placed upon them. Terrace above terrace, far up the hill-sides, rise these little open-air chapels, connected one with the other by a few steps, each with its row of solemn grey granite figures and tablets.

Every one is carefully tended; the bamboos hold fresh flowers, gathered sometimes from the hill-sides, sometimes brought from home gardens. Day by day the relatives sweep and garnish these last resting-places of their beloved ones, burning the votive incense-paper, the sweet perfume from which hangs about these favoured spots, and is borne on the breeze. Rising ground is almost always selected for these beautiful cemeteries, and the mountains surrounding a large town are covered with these mementoes of the dead. A temple is generally attached to each.

Wandering at sunset amongst these tombs, one sees so much evidence of repose, and tender, thoughtful care, that the mind becomes insensibly soothed and filled with a sentiment of tender regret for those who lie around. From beneath rises the distant hum of a busy town, situated on the shores of a land-locked bay. On all sides lofty hills raise their rounded or pointed