

DON MIGUEL MAÑARA, DON JUAN TENORIO AND THE PHARMACY. AN ENIGMATIC TRIANGLE BETWEEN MYTH AND HISTORICAL REALITY.

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INTRODUCTION:

The figure of Don Miguel Mañara [ILLU. 1] has been a myth and a legend throughout the world. However, Mañara and the institution he promoted, the Hospital de la Santa Caridad, is for the city of Seville, a reality. A reality that is renewed daily and makes miracles by keeping the spirit of its founder alive, nearly three centuries after his death, through the health and spiritual care his brothers provide to over eighty seniors in the Hospital Santa Caridad de Sevilla¹.



ILLUSTRATION 1.

¹ About the history of medical care of the Hospital de la Santa Caridad and their current reality, See: DE ROJAS ALVAREZ, RAFAEL; RAMOS CARRILLO, ANTONIO; TORAL MORENO, ESTEBAN. "Contribution to the history of care of Hospital de la Santa Caridad in Seville and the projection to its current health work." Seville Archive: historical review, literary and artistic. Seville, Diputación de Sevilla. Numbers 2009/Tomo 279-281/AÑO XCII, 193-214.

OBJECTIVES:

We shall try to express our information in the form of a triangle, in which each vertex represents a basic pillar in the life of Mañara: History, Legend, and his contributions to Hospital Care [ILLU. 2].

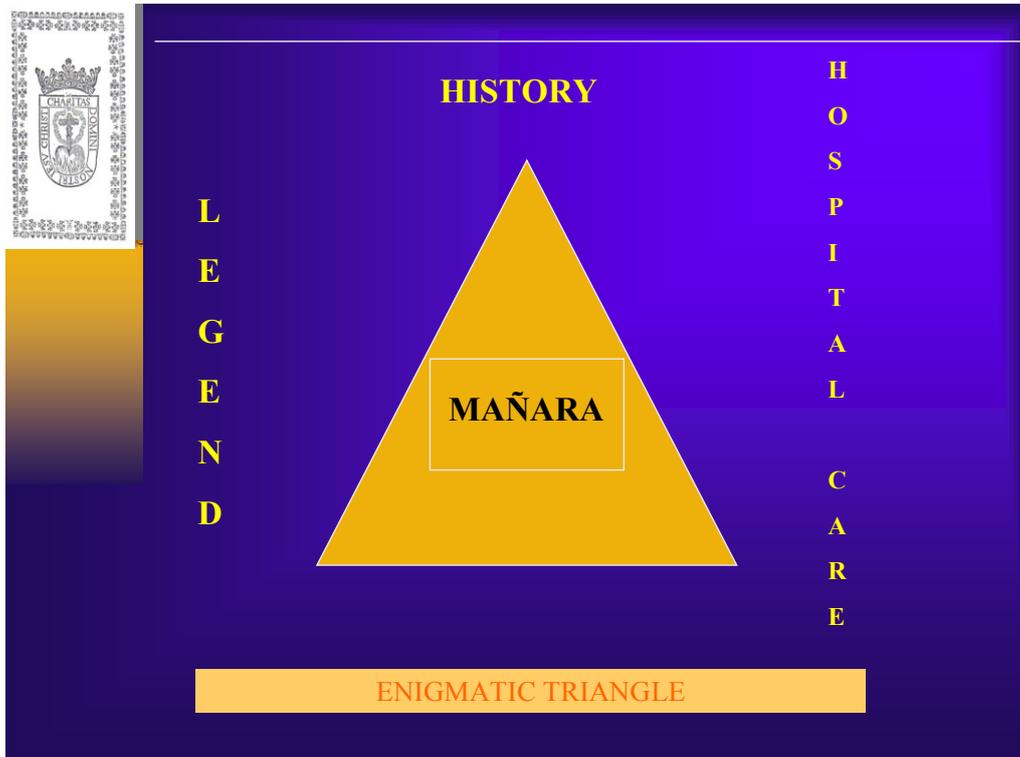


ILLUSTRATION 2. Enigmatic triangle.

Our objective is to expose Don Miguel Mañara as a Deputy for Pharmacy Inspections in the city of Seville, and to bring international attention to this little known aspect in the life of this distinguished and notable citizen of Seville.

MATERIALS AND METHOD:

We conducted thorough literary and document research about D. Miguel Mañara consulting [ILLU. 3], among other sources, the Municipal Archives in Seville and the private archives of the Santa Caridad in Seville, making a critical and comparative analysis of all information found.

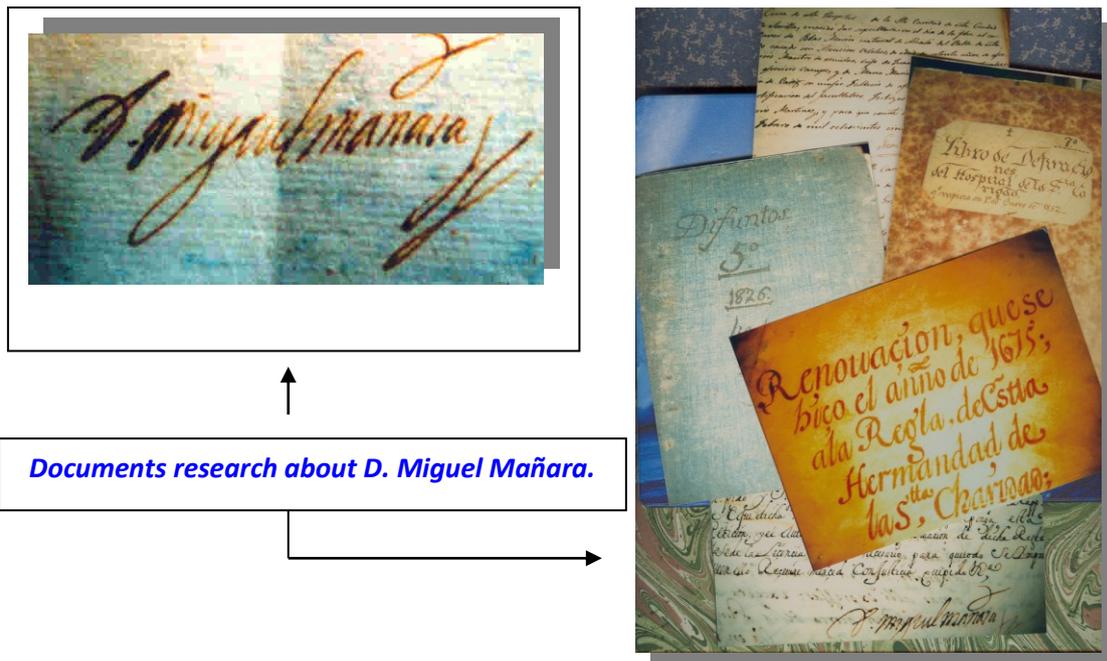


ILLUSTRATION 3. Private archives of the Santa Caridad in Seville.

RESULTS:

One of the vertexes of this hypothetical triangle we've traced is that of the historical reality. Don Miguel Mañara is a unique, unrepeatable public figure, and belongs to the patrimony of all those who live and work in Seville. He is unknown to a great number of Spaniards, and some know him as Don Juan Tenorio, while others know him as a future Saint.

One can get to know this mysterious² figure through the paintings which can be found in the Hospital de la Santa Caridad. Just by taking a stroll through the Sala de Cabildos del Hospital ("Town Council Ward"), one can see what is perhaps the painting that best represents him: "Don Migel leyendo la regla de la Santa Caridad" (Don Miguel reading the rules of the Santa Caridad), a work by Juan de Valdés Leal (1681)³. Another way to get to know him is by wandering through the city of Seville, perhaps along the street named after him, or perhaps by taking in various sculptures made of

² Curiously, Manara was buried twice, first at the explicit request in his will in the very soil of the cemetery of the Church, so that everyone could step on his grave. The second, seven months after his death, he was buried in the crypt next to the altar of the Church, at the initiative of the Brotherhood.

³ For more information on the iconography of the saint Charity Hospital in Seville, see: VALDIVIESO, ENRIQUE AND Serrera, J. M. The Hospital de la Caridad in Seville. Valladolid, Editorial Server-Cuesta, 1980.

him by Antonio Susillo. One is located in the Palacio San Telmo (Palace of Saint Telmo) where he is surrounded by other illustrious figures of Seville⁴, and another is the bronze statue which is located opposite the Hospital. In both cases, Mañara is represented carrying a beggar in his arms with the intention of taking him to the Hospital de la Santa Caridad.

Don Miguel is the ninth son of Mrs. Jerónima Anfriano and D. Thomas Manara, a wealthy merchant of Italian origin, and the holder of an immense fortune earned through his Atlantic trade. Mañara, despite being the baby of the family, would one day inherit all his father's fortune, for in his short life, seven of his siblings would die (a fact which would mark him psychologically), with his sister Isabel being the only sibling to outlive him and the only one who had heirs.

In 1648 two events occurred that changed his life: the death of his father and his wedding, while the former precedes the latter. D. Miguel is married by proxy to a noble lady from Granada, Jéromina Carrillo de Mendoza, and the marriage would last thirteen years, though not produce any children.

After the death of his wife and contrary to what many people believe, Mañara continued to work in the mercantile business⁵. After a period of reflection, he applied for membership in the Brotherhood of Santa Caridad, one of the many brotherhoods which existed at the time in Seville. Surprisingly, his request was rejected and would not be accepted until three months later. His attitude and work in the brotherhood caused a radical change of opinion in the organization, for after only a year, he is elected "Hermano Mayor" (Eldest Brother). As such, he encouraged the construction of the Church that the Brotherhood was building and founded a small hospice. In 1673 he began the building of an infirmary, under the patronage of Jesus Christ, and four years later he began another under the patronage of the Virgin Mary. A few years later, in 1678, he began the third infirmary and began construction of the courtyards

⁴ Antonio Susillo (1857-1896) made, at the request of the Dukes of Montpensier who owned the palace of San Telmo, a series of sculptures that were located in the north facade of the palace. There we can see Mañara surrounded by the likes of Velázquez, Murillo and Daoiz.

⁵ For more information see: Vila Vilar, Enriqueta. *The Corzo and Mañara: types and archetypes of the merchant with the Indies*. Sevilla, Escuela de Estudios Hispano-Americanos, 1991.

that will definitively form the Hospital de la Santa Caridad. Mañara most likely died of typhus in the hospital he founded on May 9, 1679, after having written two books, "The discourse of truth" and new rules he drafted for the brotherhood in 1675.

Another vertex of this triangle is the legend that surrounds him. D. Miguel was born in Seville in 1627, years later the works of Tirso de Molina, "The Trickster of Seville and Stone Guest," are published which popularized and gave worldwide fame to the figure of D. Juan Tenorio. Some authors, notably the French Romantics, have tried to merge both characters into one: Mérimée, Dumas, Latour and others, and more recently, Esther Van Loo⁶ (1950), depict Don Miguel from Seville as a young gentleman who assaults convents, kills the father of his beloved, travels around half of Europe⁷, then returns to Seville to repent and surrender to penance. According to them, it is the figure of Mañara and no one else which Tirso de Molina had before him when he wrote his famous tragicomedy of *El Burlador de Sevilla* (The Trickster of Seville). But how could he be the model for the Trickster of Seville if he was just a child at the time when the play was written?

Trying to undo the "Mañara-Tenorio" binomial is relatively easy if we read Pivetau Olivier in his book *Don Miguel Mañara frente al mito de D. Juan*⁸ ("Don Miguel Mañara versus the myth of Don Juan)" however it is a very complicated task when dealing with a layman.

It is also impossible to separate Seville and Mañara; this illustrious figure left his fortune, his life and his thoughts in the Hospital de la Santa Caridad, one of the most effective charitable institutions in the whole of Seville [ILLU. 4].

⁶ LOO, ESTHER: *"Le vrai Don Juan: Miguel de Mañara" prefacio de A. Castelot*. París, S.F.E.L.T., 1950.

⁷ The historical reality shows that Mañara barely left Seville. The only documentary evidence shows he made two trips to Madrid then at thirty years old, went to Montejaque (Málaga) to the land of the maternal family of his wife and the snowy Deserts of Snow in the Sierra de Ronda, where he went to reflect upon her death.

⁸ PIVETEAU, OLIVIER. *D. Miguel Mañara frente al mito de Don Juan*. 2 volúmenes. Sevilla, Cajasol Fundación Obra Social, 2007.



ILLUSTRATION 4.

Although he was not the founder of the Brotherhood, since its origin is much older than him, he endowed it with facilities and resources which exceeded its primitive functions, which were simply to bury the bones of those executed and the dead who did not have anyone to give them a proper burial.

In this decadent age of Seville, wandering poor, needy, pimps and beggars were a normal sight, who had been attracted by the hypothetical wealth of the city. Many fell ill without finding asylum or cures for their illnesses. It is Mañara who convinced the Brotherhood to expand its hospital, creating a network of chairs to transport patients who were on the street and admitted to his own hospital those who had been rejected by others⁹.

Mañara did daily counts of how many times each poor needy patient roamed the city. To this end, he proposed the creation of chairs to be transport them to the hospitals. Mañara's contribution to hospital care in Seville is truly spectacular. The result of our

⁹In the council of February 17, 1664 Manara proposed detailed plans to the Brotherhood for the creation of a hospital to shelter these people. Book I of Councils and Agreements. Chapter of February 17, 1664. Private Archives of the Santa Caridad in Seville.

research in the Archives of the Santa Caridad (ASC) can give accurate data of how many poor people were aided, with an average of almost one thousand patients transported annually¹⁰. The Brotherhood buried nearly a hundred poor homeless people annually¹¹ who would otherwise not have had a burial, spending a considerable amount of money on clothes, shirts and dresses for those they had taken in¹², as well as purchasing bundles of firewood, charcoal, pounds of bacon, brooms and other utensils for the maintenance of the hospital.

The Hospital de la Santa Caridad is, as the professor Carmona indicates¹³, characteristic of hospitals in the seventeenth and eighteenth centuries. It was dedicated to providing food, shelter and fire, and giving comforting spiritual assistance to those under their refuge, with the sole limitation of admitting only male patients. It is important to note the extensive number of needy to whom they gave shelter and support. For example, in 1672 the Hospital was home to over 3000 poor and the same amount in 1673¹⁴. Health care and pharmaceuticals for these patients would be developed in later centuries, as the data collated in the ASC expenses for pharmacy corroborates. These expenses are included in the extraordinary expenses of the hospital and are insignificant in relation to total monthly spending¹⁵.

¹⁰ 1050 patients were transported in 1670, 1064, in 1671, 912 in 1672, 1083 in 1673, 1173 in 1674, 900 in 1675, 984 in 1676, 1295, in 1677, 1350 in 1678 and 1296 in the year 1679. Summaries of the Board at the end of each year. Book I of Councils and Agreements. A.S.C.

¹¹ In 1670 there were 95 burials, 99 in 1671, 98 in 1672, 108 in 1673, 114 in 1674, 119 in 1675, 120 in 1676, 172 in 1677, 315 in 1678, and in the year 1679, a total of 353 burials. Summaries of the Board at the end of each year. Book I of Councils and Agreements. A.S.C.

¹² 8400 reales were spent in 1672 on 600 shirts for poor, 1000 reales for 50 shirts in 1673, 18000 900 reales in 1674 and 3513 shirts in shirts and dresses in 1676. Summaries of the Board at the end of each year. Book I of Councils and Agreements. A.S.C.

¹³ CARMONA, JUAN IGNACIO. *Los Hospitales en la Sevilla moderna*. Sevilla, Colecciones paralelas. Publicaciones de la Excm. Diputación Provincial de Sevilla, 1980.

¹⁴ This is reflected in the summaries of the Board at the end of these years, not specifying the exact number, the figure appearing as "more than 3000." Book I of Councils and agreements. A.S.C.

¹⁵ In 1686 in January 1935 reales were spent on extraordinary expenses corresponding to 18.50 only royal pharmacy expenses, in February spending on pharmacy expenses of 10.50 against a monthly cost of 1223 reales. In March, pharmaceutical expenses were 15 reales versus 1088 reales monthly. Nothing was spent on pharmaceuticals in April or May, or June, or July. In August, only two reales were spent versus 1568 actual monthly expenditure. In September 1277 reales were spent in monthly costs compared to 10 reales in pharmaceuticals. In October 20 reales versus 1130 and in November, it was 8 reales in medicine versus 1235. Ultimately in December 1737 reales was spent compared to 29.50 reales in monthly expenses. Total hospital spending surpassed 700,000 reales in this year.

Few things can be said of Mañara which have not already been said. This public figure, who has been elevated to the category of literary myth and declared venerable by the Catholic Church, is also linked with the pharmacy. Mañara's contributions to the pharmacy are practically unknown, and for him, were probably nothing more than a footnote in his eventful life. He was a deputy for Pharmacy Inspections throughout the city of Seville in 1656, and it is for the sole fact that he had been involved in pharmaceutical activity that he deserves to be recognized and proclaimed in a forum as important as the Congress of the History of Pharmacy.

As a notable person in the city of Seville, Mañara was part of the Council of Seville¹⁶, and fulfilled various roles in the organization throughout his life. In the Municipal Archives of Seville (AMS) and specifically in the Chapter Acts of the City of Seville, we found that D. Miguel Mañara was named deputy for Pharmacy Inspections (*diputado de visitas boticas*) in 1656¹⁷. These records name all the councils in that year, naming Mañara alongside D. Domingo Ortiz and Don Francisco Melgarejo Contreras as deputy Inspectors.

A new professional organization arose in Seville 1625, the College of Apothecaries of San Jose (*el Colegio de Boticarios de San José*), which was directly dependant on the archdiocese. Charles II, by Royal Decree of December 19, 1685 and August 8, 1689 allowed the archdiocese to elect the deputy Pharmacy Inspectors, and it retained this privilege until 1742¹⁸. As the College of Apothecaries was not allowed to choose the Pharmacy Inspectors until 1685, it was Mañara in 1656 that would be thus responsible for taking on this function, if only in a purely administrative role, attesting to the inspections made in the pharmacies.

¹⁶ Manara was admitted t in the meeting held on July 31, 1651, "[...] swearing to God and the Cross that he would use well and faithfully this honorable and exalted position, in keeping with the Municipal taking a seat in the most modern bank of justice, next to the mayors with a voice pre-eminence of the upper hand of justice in his right hand and sword at his side. "Cf: LÓPEZ MARTÍNEZ, CELESTINO: Brotherhood of holy charity and the venerable Manara. "File of Seville," the second time No. 1 and No. 2. 1943.

¹⁷ Primera Escribanía. Actas Capitulares 1655 y 1656. Sección X. Libro 62. Signatura H-1661. A.M.S.

¹⁸ For more information, read: PUERTO SARMIENTO, FRANCISCO JAVIER: The Myth of Panacea Compendium of History of Pharmacy and Therapeutics. Madrid, Ediciones Doce Calles SL 1997.

Therefore, the normal functioning of the pharmacies was verified through visits by way of inspection, which were made by health professionals and civil servants, sometimes administrative representatives of the municipality, which is the case of Mañara as representative of the City Council of Seville.

Monitoring the practice of all members of the corporation was completed through a minimum of two inspections a year, but as many inspections as deemed appropriate could be made.

For all these reasons and with an effort of synthesis, we can state that in 1639, Jerome de la Fuente Izcala [alias Jerome de la Fuente Pierola] acquired by Royal Decree, for 12,000 ducats, and for a period of three generations, the position as "Inspector General of all the pharmacies, Drugstores, distillation and other Pharmacy related businesses, Medicines shops, both simple and complex, public and secret any part of the Cities, towns and villages and of Abadengo, Behetrías and Hordenes manors within the archbishop of Seville, Cordoba, Cartagena, Cadiz, Almeria and Guadix. " Later, de la Fuente Pierola resold the appointment of inspector to Seville and its Archbishop Thomas Montero de Espinosa, who would fulfill this function until 1646, when he was succeeded by the Bentura [sic] Perez Ortega, who ceased his duties as inspector of pharmacies in 1703¹⁹.

Therefore, in 1656, Miguel Mañara would act as the municipal representative as deputy Pharmacy Inspector, and would coincide with Bentura Perez Ortega.

CONCLUSIONS:

D. Miguel Mañara y Vicentelo de Leca is a historical figure of undoubted importance to the city of Seville for the founding of a hospital that continues to operate today, helping the most disadvantaged in addition to being famous worldwide for his legendary connection with literature of Zorrilla and others.

¹⁹ LÓPEZ DÍAZ, MARÍA TERESA (prólogo): *Directorio de Boticarios de Francisco de Ortega, 1625* (Edición facsímil). Sevilla, Fundación Farmacéutica Avenzoar, 1991. p 21.

We have tried to bring to light his relationship with the pharmacy in his appointment as Deputy Pharmacy Inspector in 1656 in Seville, even though the College of Apothecaries had not yet assumed the appointing of the Inspectors for those dates. His role as Deputy Pharmacy Inspector is clearly overshadowed by his undoubted historical significance, but we think this fact is important enough to record it here in these lines.

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