

They urged them without delay to repair to the capital, to make a full confession of their guilt, and acknowledge their wickedness in rejecting a free pardon so long.

Some were affected by those exhortations; they felt they were just, and were ashamed of what they had once reckoned their glory. Others grew more and more indifferent about the matter, and finding the task they had undertaken intolerable, gave it up altogether, resolving to take their chance with the great bulk of the people. Some pursued a middle course, and, unwilling to lose what they had done, persevered in the same method, comforting themselves that they had a better chance than others.

Some who had submitted to the king not only spoke to the rebels, but wrote the most earnest addresses intreating them to return to their allegiance. Many read these who had neglected the proclamation. Those, on the other hand who, by penances, and other means were endeavouring to obtain pardon, attempted to show by their writings how much they misunderstood the proclamation, who supposed that the king did not require any penance to be performed, to entitle a rebel to pardon, who imagined that he confounded right and wrong, by representing the guilt of all to be equal, and put those who had been seduced from their allegiance, and whose youth and inexperience afforded a reasonable apology for the part they had acted, on a footing with the most active in the rebellion. They showed what must be done to procure the king's favour, and warned all, as they would avoid destruction, to beware of presumptuously expecting a pardon without any exertions of their own. These writings produced a great effect. They even shook the minds of some of the king's friends who were just setting off to cast themselves at his feet, and brought them into much perplexity lest they should have misunderstood the proclamation; they also led many to disregard it altogether as dark and unintelligible. Many indeed came forward to refute these reasonings, but the idea of rebels freely pardoned being very disagreeable, the other became the most popular doctrine amongst those who professed attachment to Amurath; while the great body of the people alleged the various opinions which were entertained by those who had paid so much attention to the subject, as a proof that the proclamation was too difficult for them to understand. This was very convenient, as it formed an apology for their want of attention to a subject which they owned to be important, although it was disagreeable to them.

The friends of Amurath having been led into disputes with those who professed respect for the proclamation, and being urged by the objections of such as despised it altogether, began to make nice distinctions with a view to obviate difficulties, while they preserved the spirit of the proclamation; but it was generally observed that by doing so they perplexed themselves, and often gave their opposers cause of triumph. Many were by this means led into the utmost distress, lest they should be condemned on Amurath's appearing, which they daily expected. In endeavouring to comfort them Amurath's friends often departed still farther from the proclamation. Instead of referring them to the freeness of the king's pardon, and urging them to repair to him without delay, they endeavoured to soothe their distress by extenuating their

guilt, and calling their attention to their zeal for his service since they were reclaimed. This succeeded for a time, but the comfort it gave the distressed did not continue. Various directions came abroad as to the manner in which the pardon was to be received,—what feelings it ought to excite; and while the minds of the people were thus directed to their own dispositions and sensations, the goodness of Amurath was almost forgotten.

Nothing was now more common than for those who were reading the proclamation, to have their attention almost wholly engrossed by watching their own feelings, and if they could persuade themselves that these corresponded with the instructions given in various publications, they accounted themselves to be reclaimed, and that all was well with them.

Some wrote to show the absurdity of supposing that the general proclamation of pardon could really satisfy the minds of any, and maintained that, without a private letter from the king, no one could have any reasonable hope of pardon. Others affirmed that the promise of pardon was to be considered by each individual as made personally to himself, and that although this was not stated in the proclamation, yet no one could receive benefit from it without this persuasion. Others rejected this sentiment, they spoke and wrote with much clearness on many parts of the proclamation, but they affirmed that all who received it were no longer bound by the laws, but being the peculiar favourites of the king, might in a great measure gratify their own inclinations. Nothing they alleged could dishonour him more than the minute attention paid by some to every part of the law, which proceeded, as they said, from distrust of the king's goodness.

Amidst this variety of opinions, few continued steadfast in maintaining the obvious meaning of the proclamation, and these were often charged with disaffection. But this did not move them. They appealed to the proclamation, observing that a free pardon was issued to the most guilty. They affirmed that no one could clear himself, or make any reparation for his guilt; that nothing could more dishonour the king than to turn his gracious pardon into a bargain between himself and rebels as if they had been on a footing. They maintained that so soon as the proclamation was understood and believed by any, it would render the king the object of their affectionate regard, and that they would feel the greatest happiness in obeying him, as one to whom they owed their all; that the proclamation was sufficient to produce joy and hope, without any private letter or message; and that all who read it were bound immediately to repair to the king, who would receive them as he had uniformly done those, who, conscious of their guilt, were satisfied to trust in his assurance of undeserved mercy; that the proclamation was addressed to all, and consequently every individual was encouraged to return by the assurance of pardon, but that it was absurd to suppose that the people were commanded to believe what was not contained in it; and that however some might pretend to admit the truth of the proclamation in all its parts, if it did not fill them with shame on account of their former conduct, if it did not endear the king to their hearts, make them active in his service, and attentive to his laws, it was plain

they were either imposing on themselves or endeavouring to deceive others. As to those who disregarded the laws, under the pretence of being the favourites of the king, and honouring him by confidence that he would in no way punish them; the friends of Amurath declare that their condemnation would be most exemplary, that the very object of the proclamation was to reclaim the people from rebellion, and that those who continued in the neglect of the laws could expect no mercy.

They also warned those of their danger who boasted of what they had felt when the proclamation was first read in their hearing, by acknowledging they had now lost these feelings. They reminded them of many who, like them had felt much, and afterwards became the most bitter opposers of the proclamation, alleging was all a fable. They intreated their countrymen to read the proclamation more, and to pay less attention to the numerous explanations given of it. They affirmed that nothing could be more plain; that he who ran might read but observed, that the plainest subject might be perplexed by endeavouring to make it clearer.

In consequence of their remonstrances, many began to examine the proclamation for themselves, who had formerly classed themselves under various leaders, and a greater degree of separation took place between them and the rebels. Many openly renounced their pretended allegiance, and being hardened by Amurath's forbearance, determined to destroy all who would not join in choosing another king. When they were on the point of executing this project, the heralds announced Amurath's approach, and orders were given that all who had returned to their allegiance should join his standard. * * *

POETRY.

From the Cheap Magazine.

THE MAN OF ROSS.

Who hung with woods you mountain's sultry brow?

From the dry rock who bade the waters flow;
Not to the skies in useless columns tost,
Or in proud falls magnificently lost,
But clear and artless, pouring through the plain
Health to the sick, and solace to the swain;
Whose causeway parts the vale with shady rows?

Whose seats the weary traveller repose?
Whom taught the Heaven-directed spire to rise?
"The MAN OF ROSS," each lisping babe replies

Behold the market-place with poor o'erspread!
The MAN OF ROSS divides the weekly bread:
He feeds you alms-house, neat, but void of state,

Where age and want sit smiling at the gate;
His portion'd maids, apprentic'd orphans blest,
The young who labour and the poor who rest.

Is any sick the MAN OF ROSS relieves,
Prescribe, attends, the med'cine makes and gives.
Is there a variance? enter but his door,
Baulk'd are the courts, and contest is no more.
Despairing quacks with curses fled the place,
And vile attorneys, now an useless race.

THRICE HAPPY MAN! enabled to pursue
What all so wish, but want the power to do!
O say what sums that gen'rous hand supply?
What mines so well that boundless charity?