

WHEN this vault was finished, PHILIP IV. gave the following directions for removing the bodies into it, by a mandate dated MADRID, March 1654: where he says, "You shall place in it
 " the Emperor CHARLES V. and Donna ISABELLA his wife; PHILIP II. and his queen Donna ANNA; PHILIP III. and Donna MARGARETA; and the queen Donna ISABELLA, my dear and
 " much-loved wife. The first urn shall be CHARLES V. the last
 " I design for myself, whenever it shall please God to take me
 " from this life."

IT is impossible you should understand these directions of PHILIP IV. without being told, that as this temple is in an octagon form, each side contains three or four niches from top to bottom, with two over the door-case, in all 26: and these are filled up with oblong urns, or *sarcophagi*: each having a brass plate in the center, with the name of the prince or princess which it contains. In this order:

Left-hand side.

Donna ISABELLA, Charles V's
 Queen.

— ANNA, Philip II's Qu.

— MARGARETA, Philip
 III's Queen.

— ISABELLA, Philip IV's
 Queen.

Second left-hand.

MARIA ADELAIDE, Philip V's
 first Queen. *

AMALIA, Charles III's Queen.

*Right-hand side of the Altar,
 which takes up one eighth of
 the Room.*

CHARLES V.

PHILIP II.

— III.

— IV.

Second right-hand.

CHARLES II.

LUIS I.

There is an urn designed for ISABELLA of PARMA; but she is determined not to lie there.

So that you see, as there are but 26 niches in all, it is just half-full. There are only six kings, and seven queens. The rea-

* Here is one Queen omitted; none are placed here, but what have children.

son of this is, because PHILIP V. is buried at SAN ILDEFONSO; as the queen-mother intends to be, whenever she dies; though she says, "She had much rather not die at all," having an utter aversion to that operation. But, I fear, ELIZABETH of PARMA and TUSCANY must be contented to tread the same gloomy paths which all the ISABELS and KATHARINES of ARRAGON trod before her. FERDINAND VI. and his Queen BARBARA of PORTUGAL are buried at the new convent of the *Salesas* in MADRID, which they founded.

I REMEMBER being told by an English earl, who travelled into SPAIN a few years since, That when he came to see the *Pantheon*, he asked the guide, who shewed to him this vault, how it came to pass, that he saw there so few princes of the house of BOURBON? "My lord," says the man, "the reason is, that they are all afraid of the man with the great whiskers;" meaning CHARLES V. "for," says he, "if those princes of the house of BOURBON were to come here, they would never agree, and there would be such a dance of the dead, as would be heard as far as MADRID."

BUT to be serious, it is certainly a great pity, that the Spanish kings and queens are not now all placed together, as this certainly is a *mausoleum* worthy of their reception, and in every respect suitable to the grandeur of the Spanish monarchy. I confess, were I King of SPAIN, I should make no scruple of ordering it so, without ever thinking, that I in the least disquieted thereby the repose of their ashes.

— *id credis cineres curare sepultos?*

Or, as another says,

— *nec sentit damna sepulchri.*

BUT before I take my leave of the *Pantheon*, which shews you by its very name the great and majestic ideas which the Spaniards entertain of their sovereigns; since this is not the burial-place of their *monarchs*, but their *Gods*: I must not omit one very extraordinary anecdote, which is as follows.

WHEN

WHEN PHILIP IV. in 1654, as I said before, removed the bodies designed for this mausoleum from their antient sepulchres, with all the funeral pomp and solemnity possible, nay, I might add, conceivable: That they were re-buried with the most awful services and functions of mass and burial imaginable, at which PHILIP IV. assisted in person: and, in conclusion, a monk of the order of St. JEROM, spoke a funeral oration, with this remarkable text, taken from the Prophet EZEKIEL, chap. xxxvii. verse 4. *O ye dry bones, hear the word of the Lord!*

THIS oration, or funeral discourse, I had curiosity enough to translate part of; and it is indeed the most extraordinary funeral sermon I ever saw.



Part of a FUNERAL ORATION, spoken upon removing the Bodies of the KINGS and QUEENS of SPAIN into the Vault at the ESCURIAL, in 1654.

O GREAT GOD! where shall the understanding go that is not struck with admiration? What is this discourse, Sacred Catholic, Royal, and August Majesty! that shall not be finished in the time! What is this wonder that is found in the state of men! What is this fear, that keeps pace with the revolution of years? What is it? Can the world hope to see such a theatre of Majesties? Seven crowns, which have not been joined together in seventy ages; who would ever have thought, that they could meet together to hear one sole orator? What imagination could suggest this assemblage of dead Kings, hearing a sermon, as well as if they were alive? Who has brought hither your *Cæsarean* Majesties? Monarchs great of the earth, great Monarchs in heaven!

heaven! Who has brought you hither! But what do I ask? That God is God, and cannot fail in that, which he has spoken—Let us hear him with reverence.

“ Son of man, prophecy concerning these bones, and say unto them, Dry bones, hear the word of the Lord; Thus saith the Lord: Behold I will open your tombs, and I will lead you out of your sepulchres, and I will bring you into the land of Israel.” EZEK. xxxvii. 4. Let us adore the secrets of God; a function so great, as this of to-day, requires that it should have been foretold by prophecy in this 37th chapter of EZEKIEL. *Ossa arida*, “ Dry bones,” this is the day to hear a sermon: *Audite verbum Domini*: “ Hear the word of the Lord:” That is to hear? Perhaps the voice of the living shall break the silence of the dead? Perhaps those who die are not deaf till the sound of the last trumpet? *In novissima tuba.*

PERHAPS—but suppose I do not say perhaps; there are dead, which in ending their lives do not enter into death; there are dead, which rest with a desire of life, and these hear as well as if they were alive, but if there were such, how should our princes die? Ask the most eminent cardinal of BETHLEHEM, JEROM; which great *Palestine* doctor left in some of his writings, language and spirit sufficient to form this discourse to the glory of our most potent SPANISH Monarchs: It is all his, great Sir, because all St. JEROM, all his religion, all his sons, and all his splendor, and all his exaltation is derived from your *Cæsarean* Majesty, and from the Cæsars your ancestors. Of what death did those die whom God made Potentates? Ask JEROM, and ask him upon occasion of seeing MOSES die. Of what grief? Of what accident? Of what infirmity? Who will say thus, *Mortuus est Moyses jubente Domino*; “ Moses died because the Lord commanded him; He died obedient.” The LXX translate it, *Mortuus est Moyses per verbum Domini*; “ God killed Moses by his word.” And here we may explain the first Apocalypse of St. JOHN the Evangelist. Admire and hear the Almighty, who speaks thus—*I am Alpha and Omega, the first and the last, the beginning and the ending;* but

But how sharp a word is the *ending* ! And its force is to be sharp, because with that comes out of the mouth a two-edged sword. *De ore ejus gladius utraque parte acutus exhibit.* What different things hath God said by that mouth ! *He breatheth into his nostrils the breath of life.* With that breath and spirit in the breast of ADAM, the mouth said truly, *I am the beginning, I am the beginning of life.* And what a sword was that which said, *I am the end, I am the end, I cut the thread of life.* How powerful is God ! What must those lips be, which speak life, and speak death at the same time.

DIE MOSES, die now, now, now ; God kills thee with his word ; expect it ; a death which is caused by the word, death is hearing, because it is death to hear God much. *He it is, who lived by the word, and dies by the word,* says JEROM to FABIOLA. *For if he seems to have been governed by the spirit of the word, he could cease from that government by the word only.* Princes, who are made such by the hand of the Most High, shall die by the same means which they lived ; they live by hearing God, and when they die, the voice rests them being heard, they die and hear. See here a sovereign auditory of dead bodies : O my most august auditory ! Ye dry bones, hear the word of the Lord.

HEAR thou *Cæsarean Majesty*, GERMAN CHARLES, FRENCH CHARLES, ITALIAN CHARLES, AFRICAN CHARLES, INDIAN CHARLES, SPANISH CHARLES, CHARLES most gloriously the Fifth, hear, thou *Cæsarean Majesty*, the voice of a monk of the order of St. JEROM, who will not think it strange, because he expired hearing our voices, and our songs. *Thus saith the Lord.* This is what God says : *Ecce ego aperiam tumulos vestros ;* “ *the day shall come, in which I will open your tombs ;*” and is not this to-day ? It is plain : *And I will lead you out of your sepulchres.* And is not this time come, in which from the obscurity of your sepulchres ye are taken out into the light of the living ? Is it not now ? Who doubts it ? *Et inducam vos in terram Israel ;* “ *And thence here ye shall come into a land like Israel :*” And is not this now ? It is certain.

BUT

BUT before we leave the subject, that ye lost life, what? Have we not to give to the eternity of fame, a voice of praise, which will fill the world. The text says, *Fili hominis vaticinare de ossibus istis*; "Man divine concerning those bones before thee." And JEROM explains it, that the bones of the just were to be exalted and praised, as it were with the spirit of prophets, and the fury of the old sybils. Men call those dead deities: What grief! To be commanded to exalt those with the prophetic spirit, and to have only mine own? *Quasi spiritu vatum*. But let him use that which he is able, and let it become fury, *quasi furore*. Let it be fury, because it is boldness; it shall be boldness, and let us begin with the greatest man of men. There thou art, thou always conqueror, and never conquered CHARLES! there thou art gone. And God leaves me to say, that it is the honour of his Divine Majesty, which is much honoured there.

THE first angel grew proud; that action has always been wondered at; of what could Lucifer be proud? Of being very handsome? No; because it is easy to imagine, that God was handsomer. Of much understanding? Much less; because he must own that of God to be greater. Of much valour? Softly. *Ubi eras, quando me laudabunt astra matutina?* said God to Job. "Come hither, where wast thou, when the morning stars sang praise to me? *Astra matutina*--- JEROM says in his commentary upon this passage: "The morning stars are the angels inseparable from God, because they were first called to sing his praise." Which orison of that great world sweet and sonorous birds celebrated; the angels of God dispraised themselves sounding his praises; and well. Do we not know what they sung? Isaiah tells us, Holy, holy, holy Lord God of Hosts. With those words broke forth the first morning of heaven and earth, Holy, holy, &c. how well it sounds? What is it to sound well? Does Lucifer say, Lord God of the Hosts of God? And my valour? and my spirit? and my vivacity? Moreover I say, I will ascend into heaven, I will be like the Most High.

ST. JEROM says in his *Hebrew* traditions, that Lucifer being made præfect of the camps of God, was seized with such a mili-

tary ardor, that he could not bear even God the Lord of Hosts. Lucifer grew proud of his valour; he was the first of the celestial hosts; he was general of them; O ill-gotten employment! He was lost by his much valour, which threw out many vain boasts against God, and that he could equal him in sounding the voice of war: *Lord God of Hosts.*

THAT best gift of valour, which God has given to his creatures, broke out into pride: *I will ascend into heaven.* The most heroic spirit of the warrior budded out into arrogance: *I will be like the Most High.* The most brave impulse of the warrior appeared in making a riotous war in all heaven—*Michael fought with the dragon.* O great Creator! what could make a boaster! and what could prompt the proud! O Lord God of Hosts, from that throne divine, let thy sovereign Majesty behold this human tomb, now redressed from the wrongs of old. This potent arm was in CHARLES: But what did it not do? It made him monarch of both worlds; it made him a firm pillar of the church; it made him a cutting sword against heresy; it made him a shining light to infidels; it made him the terror, and the admiration of rebels; it made him a general arbitrator of all empires; it made him feared by FRANCE, obeyed by GERMANY, acknowledged by ITALY, and revered by EUROPE; it made ASIA tremble; it humbled AFRICA; it conquered AMERICA; it caused his valour and fortune to obtain more trophies and victories, than all monarchies have counted; it made at length a man, than whom, from the first of men, the world hath not seen one more valiant, more fortunate, more a soldier, or more glorious.

Now ask Curiosity, This warrior, in whom God effected so much, how did he meet God? What must be the joy in heaven to see one man amend the fault of an angel?

PERMIT me here to paraphrase the second vision of PATHMOS: *Vidi & audivi vocem angelorum multorum; "There resounded the populous voice of many angels."* How many? Millions of millions. It ought to be a great thing, that cannot be contained in so many breasts! Which was poured out by so many mouths; it appears

pears to be a novelty; it appears to be a mystery, if it is a mystery: God, who can clear it, does clear it; behold it plain, and given to be seen; *Ecce ostium apertum in caelo: A gate opens in heaven: beautiful appearance!* St. JOHN the Evangelist looks at this, and says---There is a throne: *Ecce sedes posita in caelo.* And well? Have they not reason to rejoice, that God holds his throne in heaven? Who will say so? Stay---Behold the Lamb standing in the middle of the throne: On that throne, where there is a lamb, shall be God, and he shall reign for ever with patience; it is much that there appears a lamb. Suppose that a procession came from the other part. I say more. *Behold the lion of the tribe of Judah has conquered.* That Lamb is also a Lion. Let it go; a novelty appears; but God has both qualities, he is gentle, and he is valiant. But further: There do not come from thence the words. Do not attempt it, because it is great. There walked four and twenty seniors, and laid down their crowns before the throne: There go Kings, if they are Kings, and quit their crowns. God bless me! Kings crowned, and their crowns laid aside! yes, they lay them at the feet of the Lion-Lamb; Jesus! what a novelty! and so great, says JEROM, so great, that it is only seen in heaven: but what voices are those, which spring from thence? It is true, ZACHARIAS writes in the third chapter it is true; we read in the Revelations of seniors singing a new song, new because it was heard not on earth, but in heaven; *That potentates despised the crown of power.* One crown well altogether in right, and nature, it is little to draw it from theirs and to let it fall at the feet of God? Is it little? Since when once it is seen in heaven, heaven is filled with applause and admiration.

MAY God preserve August CHARLES in his glory! thou hast given to be seen among men that novelty, which the angels most celebrate. What front of the sons of ADAM was better girded than thine? What crown was enriched with such resplendent stones? Catholic, magnanimous, potent, just, pious, liberal, amiable, feared, heroic, not to be withstood. Holy God! from whence came the lights of that Imperial diadem? From whence? And the world beheld them, and the world beheld him quit the crown, and renounce the greatest of all human pomp, with these words:

