

'Tis true, there are those *amiable Graces* in her Majesty's Face, which plainly evidence their Original is from Heaven; other Women Rig themselves with a world of Art, to make People stare upon them; but the *Queen*, like Chrystal, shines with a Native unaffected Brightness: *Whilst I view the Features in her Royal Face, and her inward Beauty together, at the same time, I am like one looking on Two great Lights at once; I am dazzled with excess of Splendor. Paterculus says of Tiberius, His Countenance Proclaim'd him King. So Majestick are the Features of Queen Anne, that her very Enemies (if she has any) may see her Title to the Crown in her Royal Face. And I find our Ingenious Annalist of the same Opinion, for he tells his Reader, The Scotch Business being the most material Part of the Lord Haversham's Speech, the 29th of November, was appointed to consider of it, upon which Day the Queen went to the House of Peers incognito, both to hear their Debates about that important Matter, and to prevent Heats by her Majestick Presence.*

Yet still I assert, that Beauty (*tho' in a Queen*) is no other than a *gilded Nothing*. 'Tis true, her Majesty's Face is fill'd with *Inimitable Sweetness and Wisdom*, and I might as soon find Spots in the Sun it self, as one bad Feature in *Queen Anne*; but still *her Royal Face is a just Subject for Satyr*: For can't a Rose shew more Beauty than her Cheek? And a Lilly boast a Richer white than her Hand? &c. Or suppose *Queen Anne were a perfect Beauty*, (*tho' such a Wonder was never seen*) yet when I
see

see the most *inchanting* Beauty that Earth can shew me, I still think there is something *far more Glorious*; methinks I see a kind of higher Perfection peeping through the *Frailty* of a Face; and this, (however Satyrical it looks) is the Case, with respect to the Queen. For, tho' *as a Black Woman*, I ever thought her a *finish'd Piece*, (Nature in this respect having done its utmost to make her Charming) yet her *Piety and Wisdom* so far outshines her *Bodily Features*, that (I shall *degrade* 'em so far as to say) they scarce deserve to be named with 'em. 'Tis true, *Beauty it self* is *such a silent Oretor*, as ever is pleading for Respect and Liking; and by the Eyes of others, is ever sending unto their Hearts for Love; yet still *there's Mischief in Beauty*; and it must be own'd, that the modest Sweetness of a handsom Face, makes Men perswade the Heart into Immodesty. *Bathsheba* was neither a *Lyon*, a *Goliath*, nor a *Saul*; yet notwithstanding, *with the glance of an Eye* she powerfully quell'd him, who tore *Lyons*, trampled *Goliath's* under his Feet, and refell'd the Power and Legions of *Saul*. So that certainly there is such a thing as *Wickedness* in Beauty, and then 'tis *Poyson* in Sweetness, or rather a *Pleasing Tyranny*. (*And a Vicious Soul in a Beautiful Body, I count as a Devil in the Robes of an Angel.*) I own this Imperfection in Beauty can have no Place in the Queen; for her matchless Love to the *Prince*, convinces her Subjects she's as *Chaste and True*, as the Faithful *Turtle*; but yet I have fully prov'd

prov'd there is no Perfection in her Sex, consider'd as Woman.— In her Body, consider'd as Mortal.— Or in her Royal Beauty, 'tho' (as a black Woman) she excels the rest of her Sex. Or were her Majesty perfect, (in the Particulars I have here named) yet, 'tis Satyr enough on her Beauty, to say, 'That the best of her Features are but a transitory Charm, a Flower which hath but a Moment of a Life, and a Dial on which we never look, but whilst the Sun shines.

Beauty is seldom Fortunate when Great ;
 A vast Estate, but over-charg'd with Debt.
 Beauty, like Ice, our Footing does betray ;
 Who can tread sure, on the smooth slippery way ?
 Pleas'd with the Passage, we slide swiftly on,
 And see the Dangers which we cannot shun.
 For Beauty, like White Powder, makes no noise,
 And yet the silent Hypocrite destroys.
 Beauty, thou art a Fair, but fading Flow'r ;
 The Tender Prey of ev'ry coming Hour.
 In Queens thou, Comet like, art gaz'd upon ;
 But art portentous to thy self alone
 Unpunish'd, thou to few men's ever given ;
 Nor art a Blessing, but a Mark from Heaven.

Then if Beauties must be lov'd, let us love them in the State wherein they shall never cease to be Beauties ; let us love them in the Glory of the Resurrection, where they shall be placed (by our Sovereign Lady) as Queens in their Thrones. But the most charming Princess on this side the Grave, is but Royal (or Varnisht) Dirt, and her Beauty but a fading Flower.

So that you see, Reader, whatever Queen Anne's Friends say of her *Mind*, (*which I shall next Satyrize*) they can make no Boasts of her *Royal Beauty*: For 'tis subject to Time and Death. And tho' 'tis more perfect in Queens, than in meaner Persons, yet (*if it 'ent Treason to speak it*) 'tis very imperfect in both.

Thus have I *Look'd* till my Eyes are dazled, on her Majesty's *Person and Beauty*.

Having Satyriz'd the *Royal Body* of Queen Anne, in as many Particulars as I think necessary, I shall next (*that I may pursue the method propos'd,*) discover the Imperfections of her *Mind*; and here no Vertue that is magnify'd in Queen Anne, shall miss of being *lessened* to what it is:

Perhaps some of her Majesty's Friends will think this a bold Reflection, but I have promis'd *a general Satyr on her Life and Reign*; and therefore shall seek for as many Failings in her *Soul*, as I found in her *Body*; or suppose, in viewing her Face, I had found her *an Angel Incarnate*, yet still it must be own'd, 'tis but *Half* a Handsomness at best; unless the Mind be furnish'd with those Vertues *that write a Woman Beautiful*: 'Tis true, all those Vertues meet and combine in her Royal Mind, that are needful to *Reform the Age, and to Vanquish the Forces of Sin and Darkness*. Yet by *Gazing* on her Royal Vertues, I find such *Failings* to expose in them, as will convince her Admirers that Queen Anne is not yet *Perfect*.

And here that I may do equal Justice both to her Vertues, and Imperfections, I shall (*If*

a Cat may look on her Majesty) first Look upon all those Vertues I intend to Satyrize in Queen Anne.

I shall Look on her Piety and great Zeal, to Reform her Subjects.

I shall Look on her Humility, and Great Condescension in accepting of Three Crowns.

I shall Look on her Gentle Reign, and Royal Heart, as entirely *English*.

I shall Look on her Fidelity to her People, and Ruling according to Law.

I shall also Behold, and Satyrize what her Friends call her Conjugal Love, and Great Respect to the Prince her Husband.

I shall Look on her Great Liberality, as it respects, (1.) The Church of *England*, in Particular. (2.) Her Subjects in General, and (3.) Those that are Poor and Miserable.

I shall Look on her Moderation, and great Tenderness to Protestant Dissenters.

I shall Look on her Royal Friendship, as it Respects her Particular Favourites, but more especially that Victorious, Noble, and Consummate General, the *Duke of Marlborough*, and his Loyal and Illustrious *Dutchess*.

I shall Look on that Surprizing Wisdom with which she does contrive, and carry on her great Designs.

I shall Look on that Indefatigable Industry, and Application, with which she does attend the Affairs of State.

I shall next Satyrize the Queen's — Generosity, — Justice, — Commiseration, — Civility, — Magnificence, — Courtesy, —

and Affability, ——— And shall conclude with some sharp Reflections on her — Sincerity, ——— Gratitude, ——— Loyalty of her Subjects, ——— And Excellent Speeches. ———

These being the chief Vertues that (are said to) *adorn the Mind* of our Present Queen, I shall give 'em all a distinct *Look*, (as they *shine* on the English Throne) and then, (*If a Cat may look on a Queen*) I'll dismiss each Vertue with a *Satyrical View*. And I hope to *Look* with such *Impartial Eyes* (*in this Part of my Satyr*) as will give Satisfaction to all her Majesty's Subjects.

*O, if I don't succeed, yet I aim high;
And to dare something, is some Victory.*

And here, that I may gaze on her Majesty's Vertues (in the same Order I nam'd 'em before) I shall first look on her Royal Piety, and Great Zeal to Reform her Subjects.

True Piety is the brightest Jewel in a Prince's Crown; and therefore I give it the *first Look*, as it exceeds all other Graces, and shines for ever.

The *Loyalists* tell us, her Majesty's Piety is as much beyond Imitation as Precedent, as making much of her Life (so far as it admits of a Sequestration from her calling as a Queen, to that of a Christian) but *one continu'd Act of Piety*. Do but view the Queen in her Personal Goodness and Vertue, and here (*add the Loyalists*) we find her a *Second Elizabeth*, raising up oppressed Vertue with her own Hand,

Hand, &c. and practising her self that *Pious Life*, she recommends to others.

We'll next look on her Majesty's Piety, as she is *Queen* (and the greatest Monarch in *Europe*) and here some that are near her Royal Person inform us, *She lives more the Life of an Angel, than a Woman*, she allowing (as those Loyalists further observe) the things of this World, in all her *Ascensions of Greatness*, such a value only as is commensurate to a limited Being, *never eclipsing God with her Shadow*, but making them a *Stair-case*, by which her Meditations ascend to more sublime Joys and Excellencies; not allowing *any Irregularity* to inhabit in her Affections, or scarce to enter into her Fancy.—

So that *Queen Anne*, (If we believe her Friends) by a *continu'd Series of Pious Actions*, has erected her a Throne in every Breast, (*the noblest Seat of Empire*) and will Reign and Govern there as *Queen*, till *She is Crown'd with Immortality*.

I might here *Look on the Queen*, as she sits on the Throne, teaching *Piety*, and Reformation, by her own Example. And here, that I may be as just to her *Piety*, as I will in my *Satyr* upon it, I will give the Reader a *Specimen* of it, in her own Words from the Throne.

In her Speech to the Parliament at her first coming to the Crown, she is pleas'd to say, '*My Lords and Gentlemen, I cannot too much lament my own unhappiness, in succeeding to the Crown so immediately after the Loss of a King, who was the great Support not only of these Kingdoms, but of*

all Europe; and I am extremely sensible of the Weight and Difficulty it brings upon me : But the true Concern I have for our Religion, for the Laws and Liberties of England, for the maintaining the Succession to the Crown in the Protestant Line, and the Government in Church and State, as by Law establish'd, encourages me in this Great Undertaking, which I promise my self will be successful by the Blessing of God, &c. And her Majesty concludes this Speech with saying, ' And you shall
' always find me a strict and Religious Observer of
' of my Word.

March 26. 1702. Queen Anne publish'd Two Proclamations, the one For Encouragement of Piety and Vertue, and for the preventing and punishing of Vice, Prophaneness and Immorality ; and the other for the restraining the spreading false News, and Printing and Publishing of Irreligious and Seditious Papers and Libels.

March 28. 1702. The Address of the Society for propagating the Gospel in Foreign Parts, being presented to the Queen by the Archbishop of Canterbury, President, and the rest of the Members of that Society, her Majesty assured them, ' that she shou'd always be desirous to do her part, towards the Encouraging and Promoting so good a Work.

And in Answer to the Convocations Address, presented Nov. 6. 1702. Her Majesty is pleased to say, ' My Lords, and you the Clergy of the Convocation, your Zeal for the Church of England, as by Law establish'd, is very pleasing to me : I will always endeavour to preserve it in its Doctrine and Discipline, and take care of all your
just

just Rights and Priviledges. I hope your Concurrence in this very Dutiful Address, is a good Presage of your Union in all other Matters, which is very desirable, for my Service, and the Welfare of the Church.

In her Majesty's Speech to the University of Oxford, 1702. She is pleased to say, 'I shall always have a particular Regard to that great Body, that is so considerable in its self, and so usefult both to Church and State.

When her Majesty was at Cambridge, April 16. 1705. she made the following Speech to the University. I am very sensible of the Duty and Affection of the University, and of your constant Loyalty to the Crown; they may always depend upon equal Protection and Encouragement from Me, as from any of my Predecessors.

Her Majesty's Pious Care to Reform her Subjects is further seen, by the Order she made in the Privy Council, July 9. 1702. Wherein she declared, 'That she judged the selling of Offices and Places in her Household and Family, to be highly dishonourable to her Majesty, Prejudicial to her Service, and a Discouragement to Vertue, and true Merit, which cou'd and shou'd only recommend Persons to her Royal Approbation.

— And in her Proclamations, she tells her Subjects, Shee'll discountenance and punish all manner of Vice and Prophaneness, in all Persons of whatsoever Degree or Quality, and particularly in such as are employ'd near her Royal Person.

Thus the Queen endeavours to Encourage Piety and Vertue, to Oppose and Discountenance

nance, all *Atheism and Infidelity*, all *Heresies and Schisms*, and all *Vice and Wickedness*, of *what Nature soever*. In order to this, she daily sets in her own Person, good Examples to her Subjects, of *Piety and Devotion*, of *Temperance and Moderation*, and all other Vertues. And that she might *Reform* her Subjects, she thinks her self oblig'd (as much as she can) to look into the Affairs of the Kingdom with her *own Eyes*, and to see that all the Magistrates under Her, do their Duty in their respective Stations and Offices. This *Suppressing of Vice* is a huge Toil, but *the Grace of God is sufficient for her*; and by his Assistance, She'll be able to go through this great Task; and (I'll add) perfect that Reformation, which Her *Glorious Brother* begun with such good Success. And as she endeavours to *Reform* others, so she's as Zealous to promote Piety in her self.

Let us attend her to the *Chappel*, and there we shall find her Pious and Devout in Prayer, Reverent and Attentive in Hearing; and if she happens to *Sneeze* in the time of *Divine Service*, she dislikes the Bowings and Cringings of the Sycophant Crowd: Professing that in the House of God the distinction is the same, of *Meanest and Highest*, from the most Infinite Majesty; that we may justly conclude, her *Piety* to be as a Rich Diamond in the Ring of her Royal Vertues. *Constantine* always heard Sermons standing, acknowledging thereby, what Reverence is due to the Word of God. *Queen Anne* had ever a great regard to the *Church and Church-men*; whom she does Reverence for
their

their Function, and Love for their Fidelity.

As she is thus Devout on the Lord's Day ; so her Piety is no less apparent in the *choice she has made of Religion* : Our Gracious Queen is a *True Daughter* of the Church of *England* ; and is so well satisfy'd to go to Heaven in that way, that she tells the Parliament, ' *My own Principles must always keep me entirely firm to the Interests and Religion of the Church of England, and will encline me to countenance those who have the truest Zeal to support it.* She is at once a Dutiful Daughter, and an Indulgent Mother of the Church ; esteeming it (with that good Emperor) a greater Honour to be a Member of the Church, than Head of an Empire. Nor is she only a Gracious Patron of the Church, but also a Resolute Champion in behalf of the Hierarchy ; as well remembering that Prophe-tick *Apothegm* of *James I.* *No Bishop, no King.* In a Word, she is a Queen so Religious, so Devout, and so Conformable to the Rites and Ceremonies of the Church of *England*, that if all her Subjects were like the Queen, we shou'd then have a Kingdom of Saints.

But tho' Queen *Anne* be a glorious *Defender* of the *Faith* and *Practice* of the Church of *England*, yet she has a larger Soul than to confine her Protection to *one Party* : She Loves and Values the Image of God where-ever she finds it, and for that Reason, she has promis'd to Preserve and Maintain *The Act of Toleration* ; and to confirm this, she tells the Parliament, ' *I shall always wish that no difference of Opinion, among*
those

' those that are equally affected to my Service,
 ' may be the occasion of Heats and Animosities
 ' among themselves.

So that 'tis clear, (By her Majesty's Recom-
 mending Moderation and Peace to all her Subjects)
 ' they insult the Church in a most Scandalous and
 ' Criminal manner (a) who say that Peace and
 ' Union can be prejudicial to her ; and they give
 ' too much Reputation to the Dissenters, who with
 ' want of Manners, as well as want of Duty, call
 ' the Queen Presbyterian, a Whig, and I know not
 ' what, because her Majesty espouses this blessed
 ' Principle of Peace. I am bold to affirm without
 ' it her Majesty, cou'd not be faithful to her great
 ' Trust ; God from on high, and Conscience his Re-
 ' presentative in her Royal Breast, wou'd give her,
 ' Majesty no quiet, if her Eyes by his distinguish-
 ' ing Goodness being open to her People's Blessing,
 ' she did not to her utmost power pursue, and with
 ' her utmost Eloquence perswade all her People to
 ' Peace.

But shou'd I Look on all the Instances of her
 Majesty's Royal Piety, &c. I shou'd Gaze
 too long ; I shall only Look on her Order for
 Regulating the Two Play-Houses,———On her
 Zeal to Reform her Subjects in Scotland, (as well
 as in England)——And her strict Piety in ob-
 serving of Publick Fasts ; and then I will shut
 my Eyes on her Majesty's Piety, by writing a
 Satyr upon it.

(a) See Mr. Fox's Review. Vol. II. Numb. 19.

In 1703. Her Majesty publish'd an Order for Regulating the *Two Play-Houses*, wherein she commands that nothing be acted in either of the Theatres, *contrary to Religion and good Manners*, upon pain of her High Displeasure, and of being silenced from further Acting.

In her Majesty's Letter to the *Scotch Parliament*, 1702. is this Expression 'It will be very satisfying to Us that effectual means be taken, for promoting of Religion, Vertue, and true Piety, and suppressing Vice and Immorality.—— And in her Letter to the Parliament of Scotland, July 11. 1704. She further promotes their Reformation, in these Words: 'We earnestly recommend to you whatever may contribute to the Advancement of true Piety, and the Discouragement of Vice and Immorality.

And he that wou'd look on her Majesty's strict Piety in observing of publick Fasts, must read her Proclamation March the 2d. 1705. where are these Words, viz. 'We taking into our most serious Consideration, the continu'd War, &c. We, with several other Princes and States of Europe, are most justly engaged, &c. Have out of our Religious disposition resolved, and by and with the Advice of our Privy Council, do hereby Command, that a General and Publick Fast be observed, throughout this Kingdom, &c. That so both We and our People may humble our selves before Almighty God, in order to obtain pardon of our sins, and may in most devout and solemn manner send up our Prayers and Supplications to the Divine Majesty for Imploring the Continuance of His

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Bes-

Blessing and Assistance, on the Arms of Us and our Allies.

Thus have I Look'd a while on her Majesty's Royal Piety, and great Zeal to Reform her Subjects, &c. And (notwithstanding the Faults I must find in it) I must own, 'Tis a Noble Testimony to Religion, from one whose *Parts and Endowments are as high as her Dignity*; as if Providence wou'd not leave the Prophanè Age room to say, that Religion was only pretended to by the Mean and Ignorant; but wou'd convince them by the *Pious Life* of a Queen, every way so Giorious and Great.

This is that *Royal Piety* Queen Anne's Admirers bid us *Behold* in her *Private and Publick Capacity*, &c. But what Perfection there is in it, will appear by the following Satyr; however, at present I am *Viewing* her Majesties Piety; and whilst I am *Looking* upon it, I'm constrain'd to acknowledge there is such a Majesty in *Piety* and Goodness, that they beget at least a Secret Veneration in all sensible Persons. The *Lacedemonians* finding it their Interest to corrupt *Philopæmen* with Money, were yet so possess'd with a *Reverence of his Vertues*, that none durst venture to attack him. And 'tis not long since a *Wild Bravo* of our own Nation (a) acknowledg'd, that even in the midst of his wild Paroxysms, 'He had a Secret Veneration for a good Man.

So that you see (*Reader*,) there is good Reason that I should first *Look* on her Majesty's

(a) *The late Earl of Rochester.*

Piety, and give it the Preference to her other Vertues; for there is that *Irresistible Charm in Piety*, that even Wicked Men can't but (*Secretly*) admire it; and I am apt to think *naked Vertue* is so Lovely and Charming a Lady, that cou'd we see her with *Bodily Eyes*, we shou'd fall down and Worship her; and therefore, if by a narrow Search into the *Queen's Piety*, I find but one *Failing* in it, I shan't doubt but to *blacken her Lesser Perfections*, and so make good my Promise of *Satyrizing all the Vertues in her Royal Mind*.

Having *Look'd* so long on her *Majesty's Piety*, till my weak Eyes are almost *daz'd* with the Lustre of it, I'll now see what *Errors* there are (or at least I can make) in it—so that here I am to write

A Satyr on her Majesty's Pie'y.

Zeal (for Piety, and a Reformation of Manners) is a composition of all the Passions, the Affections warmed and heated into a lively Vigour and Activeness, and this (whenever we see it either in the Queen, or her Subjects) is so far from being a Fault, that if it be made Regular with Prudence, and a Christian Discretion, 'tis good and commendable *always in a good Matter*: And certainly if ever it be seasonable for us to kindle a Fire upon the Altar, 'tis so when we are about to do Sacrifice to God Almighty; but we are commanded not to be *Righteous over-much*; (a) and Princes (as well as their

(a) *Eccles. 7. 16.*

Subjects) may *Err even in the Exercise of Holy Duties*; whether her Majesty be thus mistaken, must be the Subject of this Satyr.

We find that Saying—*Regis ad Exemplum, &c.* to be verified in *Queen Anne*; and if the bare Example of a Queen builds up Vertue, or makes Iniquity a Law, i hope I shall be excus'd if I ransack every Inch of her Majesty's Life, to find out such *Invisible Faults* in her Piety, as no Man ever saw but my Seif. And whatever Success I may have in the search, 'tis enough for me, that the turning *Queen Anne's Piety into a Satyr*, will please her Enemies, (I mean) *those Fiery Sons of the Church*, who now fling about their Bombs and Granado's against the Dissenters, as if they were storming a Conventicle.

The *Inquirer into the Piety of Princes* search'd *Rome, Muscovy, France, Spain, &c.* for a *Pious King*, but search'd in vain; so that *Royal Religion* is a great Rarity; but not such a *Non-Entity*, but he might have seen a *Pious Queen* had he stept to the *English Court*. I can't but own (*in spite of my Satyr*) that *Queen Anne's Piety and Wisdom* has no equal in *the whole History of Time*, and (as was said of her Royal Brother) *I heartily wish the exceeding Piety, and Candour of her Temper, the Extensiveness of her Charity, and the Healing Principle which on all occasions appears in her, may be the Pattern for the whole Nation to imitate.*—And may all succeeding Princes, who shall sit on the *Brittish Throne*, have *Hearts as entirely English as Queen Anne.*—But tho' her Majesty's Piety,
(as

as well as her other Vertues) exceeds the Religion of other Princes, yet I shall find that in it, I may venture to Satyrize.

Piety, (says *Guarini*) is but the Art of appearing Pious. This Definition (I own) can be no Satyr on her Majesty's Piety, as 'tis ever sincere and constant. But the Queen does not pretend to *Infallibility*, and her best Friends are ready to own 'tis impossible to find out Persons so Settled and Resolute in their Piety, as neither to be shaken with Temptations, or so Powerful over themselves as to resist the Force of their Passions———And to be convinc'd that there are none such (or none except the Queen) A Man need only reflect upon all the Actions of his Life, and consider whether any Interest of Hatred, of Revenge, of Love or Ambition, had never so much Power over him as to make him forfeit his Fidelity and Piety, whether it never happened that to gratifie a Woman whom he Idoliz'd, he revealed a Secret of Importance that was entrusted in his Bosom, whether the Fear of falling into Disgrace with a Favourite at Court, never hindered him to testifie the Truth when his Testimony was requir'd, to save the Reputation of a Person accus'd.——Lastly, whether Jealousie, or Bigotry, had never provok'd him to lessen the Reputation of those who differ from him in points of Divine Worship. Certain I am, that if Men will but seriously examine themselves, no Person alive will be found Innocent; but on the contrary, must be forc'd to acknowledge, that he has often fail'd in his

Piety,

Piety, when he could do it without fear of Shame, or Punishment.

I can't say but *Queen Anne* is an Exception to this Rule; but tho' her Majesty's *Piety* is not to be corrupted by *Men or Devils*, yet I may venture to say, 'She has not one Grace in Perfection; for *St. Paul* says, (a) 'If any Man think he knoweth any thing, he knoweth nothing yet as he ought to know.——'Tis true, the *Papists* endeavour to invest the *Popes*, and the *Roman Church*, with an *Infallible Perfection*; but *Dr. Du-Moulin* (b) has produc'd notorious Errors, approv'd by several *Popes* and *Councils*. I own any body wou'd think, if any *Prince* were infallible, it must be the *Pope*: For, (as the Author of *Royal Religion* observes) 'Tho' a Man with one Crown upon his Head might be a Sinner, yet he who has Three Crowns, and who claims the *Divine Succession*, and the *Mission of the Infallible Spirit*, one wou'd judge should be perfect. But (continues our Author) when we search into the *Holy Juggle*, and see clearly the *Sacred Fraud*, How Interest governs all their Pretences, and what prodigious Cheats are conceal'd under the *Pontiff of St. Peter*, we are convinc'd here is no *Royal Religion*.——

I cou'd add other Proofs that the *Pope* is no more *Infallible* than other *Princes*. And I pass by the palpable Error in the *Roman Church*,

(a) 1 Cor. 8. 2.

(b) See *Dr. Du-Moulin's Answer to Card. Peron*.

whereby it is pretended that the *Saints* have suffer'd more pains, than their Sins deserv'd, since there is no Man be he never so Holy, but stands in need that God forgive him his Sins ; no Person (*I dare not except the Queen*) but deserveth Eternal Death, if God deal with him according to the Rigour of his Justice.

—God knows the most perfect state of Godliness which we attain to here, hath many Degrees of Imperfection in it, and in this we are so disturbed and interrupted by bodily Indispositions, and the Troubles and Necessities of this present Life, that from the Joy and Pleasure which results from it here, we can hardly guess at those Ravishing Felicities which will spring out of it hereafter, when we shall be perfectly released from all the Incumbrances of Flesh, and Blood, and Sin ; when we shall be translated into a free and quiet state, wherein we shall have nothing else to do, but only to *Know and Love, Obey and Imitate*, and have no Imperfection (either Natural or Vicious) to cloy or disturb us in this our *Beautiful Employment*, wherein we shall act with all our Vigour and Might, and thrust forth the whole Strength of our Souls in every Love, and every Obedience ; so that every Motion of our Souls towards God, shall have the Vehemence of a Rapture in it, without the violence ; when, I say, we shall be eternally fixed in a state of such *Perfect Freedom and Activity* as this is (which won't be till we get to Heaven) we shall then be perfect, but not before.

So that 'tis no wrong to her *Sacred Majesty*, to assert, that her *Piety, Humility, Moderation, and other Graces*, are all imperfect, and that she's as *Fallible*—as a Queen (sincerely and Eminently *Pious*) can be.—Nay I may venture to say, that in the Breasts of all those that are endu'd with *extraordinary Vertues*, there is one sort of *Ambition*, resembling that of *Victorious Captains*, and that both the one and the other aim (in their way) at the *Conquest* of Humane kind, with this difference, that Conquerors labour to subdue all Men, to be Masters of their Estates and Liberties; Whereas they who (like *Queen Anne*) are endued with *Rare and Singular Vertues*, study to possess the first place in the Esteem of the Vanquish'd.

Thus in *Satyrizing her Majesty's Piety*, I have searcht out the Causes of Good and Evil; and tho' it can't be denied, but it hath been sometimes *Good to have err'd and gone astray*; yet there be many *Spiritual Niceties* which Persons enquire after, that were better unknown than known; and if her Majesty (as I do not believe she was) was ever fill'd with a *Curiosity of knowing more then's Reveal'd*, that alone wou'd be Satyr enough on her *Piety*: However, 'tis Satyr enough to say that I can't call her *Infallible*; for is Errour any thing else but to think that to be true which is false, and that again to be false which is true; or to hold that for certain which is uncertain; or on the contrary, to take that for uncertain, which is certain. Now as these Mistakes are a *blemish* to the Mind of
Man,

Man, and such as are common to the best Persons that live, we can't say her Majesty is so *Pious* as she wou'd be, were she equally certain of all things, and that will scarce be, 'till she gets to Heaven; yet don't I think her Majesty errs when she holdeth a good Opinion of an *Evil Man*, not knowing what he is in Manners and Conversation; and (seeing there is no sensible difference between *Falshood* and *Truth* in outward appearance) the like may be said of any other Mistake; but this Concession does not *Blunt the Edge of my Satyr*; for I still assert that Person in an Error, (tho' 'twere the *Queen her self*) that assenteth unto any thing uncertain. 'Tis true it is said, *The Righteous Man lives by Faith*; but if Assent and Approbation be taken away, Faith also is destroyed; because without Approbation or Allowance, we believe in nothing. *But tho' to Assent unto any thing uncertain, be a fit Subject for Satyr*, yet if I'll do Justice to her Majestys *Piety*, I must acknowledge that to *mistake*, or to take one thing for another, is not to be adjudged a Sin; or if it be, it is the least and lightest. Neither did the Apostle *Peter* wander out of his Path; when, as *supposing* he saw a *Vision*, (a) he took one thing for another, in such sort, as through the Shadow of those Bodies wherein he thought he was, he did not know the true Body wherein he walked, until such time as the *Angel parted*

(a) *Acts* 12. 9, 11.

from him, by whom he was set at Liberty, being a Prisoner. Neither did *Jacob the Patriarch* wander out of his way, in supposing that his Son was slain by a *Wild Beast*, whenas he was yet living. In these, and such like *Falsities*, tho' we are deceiv'd, yet 'tis without Shipwrack of our Faith in God. But tho' such *Errors* (or *Mistakes*) can't be accounted Sins; yet they *Satyrize her Majesty's Piety*, so far as to prove, that Holy Persons (for such were the *Patriarch Jacob*, and the *Apostle St. Peter*) are so prone to *mistake*; as in this World *Untruths* be entertain'd for *Truths*; *Truths* discarded for *Lyes*, and *Things uncertain* retain'd for *certain*. I might proceed to *Satyrize* other Parts of her *Majesty's Piety*, (as her *Private*, and *Publick Acts of Religious Worship*, &c) but she was always so *sincere* and *constant* in the Performance of these Duties, that her Friends wou'd think me very *Prophane*, shou'd I *Satyrize* this *Devotional part of her Life*. However, I have made good my *Satyr* on her *Majesty's Piety*, by proving ' *She has not one Grace in perfection*; and having prov'd her as *Bad* as a *Queen* (*Eminently Good*) can be, I can't say more to *blacken her Piety*, shou'd I *Satyrize* her in all her *private and publick Acts of Religious Worship*.

Having look'd on her *Majesty's Piety* (*the brightest Jewel she wears*) and *Satyriz'd* it all I cou'd——I shall next *Satyrize her Humility*, and *great Condescension* in accepting of *Three Crowns*.——

And here, according to the Method propos'd, I shall first give a distinct *Look* on her Majesty's great Humility—And then (*If a Cat may look on a Queen*) I shall dismiss the Subject with a *Satyrical View*.

I make the Queen's *Humility* the Second Subject of this *Satyr*, as 'tis a shining Grace, and I think deserves *the next place to her Piety*, and as I design to *Satyrize* all the Virtues of her Royal Mind; if I can but *Darken* these greater Luminaries, [*Her Piety, Humility,*] &c. the lesser Lights, [*Her Friendship, Temperance, &c.*] will be clouded with the greater Ease. But I must not forget, I am now only to *Look* on the Queen's Humility, &c. 'Tis here I cou'd gaze for ever! Shou'd any one, saith St. *Augustine*, Ask me concerning the Christian Religion, and the Professors of it; I shou'd answer. That *the First, Second, and Third Things therein, [and all] is Humility*; sure I am, our Saviour hath made it the First, when he hath assigned *Self-denial*, for the Test of his Disciples; *if any Man will be my Disciple, let him deny himself (a)* and it is so requisite for all the consequent Duties of a Christian, that a Man is neither qualified, to be *Taught, nor Obey, nor Suffer*, without it; nay there's no ascending to *Glory*, unless we are first *Humble and Low* in our own Eyes; for *before Honour is Humility*, (b) God will Exalt the *Humble and Meek*; but

(a) *Luke* 9. 23.

(b) *Prov.* 15. 33.

beholds the Proud afar off. No wonder then *Queen Anne* is so Meek and Humble in all her Conduct, for this Grace is own'd as a sure Character of those *that belong to the Retinue* of an Humble Jesus; as 'tis certain her Majesty does; for the Lustre of a Crown is not able to dazle her.

As she was always like her self through the whole Course of her Life; so neither did she swerve from her self at her *Coronation*. 'Tis true the meer Apprehension of such an Honour in other Women (*for they are naturally vain*) wou'd have beget Pride, Arrogance, and Disdain, not only of all their Sex, but of Mankind it self: They wou'd have repin'd at their *breathing of Common Air*, and (scorning the Earth they trod on) have nourish'd an Ambition to walk on *the Battlements of Heaven*. Such *Viragoes* as these, being more Mistresses of their Tongues than their Ears, they wou'd never have given our Sex a hearing, till they had been weary of talking. But (I can't but own) our *Pious Queen*, the more she was Graced and Dignified, the more she was Humbled, and was *so little fond of wearing a Crown*, that she told the Parliament (a) 'That
' *nothing could encourage her to undertake the great*
' *Weight and Burden a Crown brings, but the*
' *great Concern she had for the Preservation of Re-*
' *ligion, and the Laws and Liberties of England.*

But tho' the Queen had these *Humble Thoughts* of her self, yet all her Subjects greatly

(a) *As was hinted before in P. 48.*

admired her, and thought none so fit for the Supream Dignity, as *Anne*, late Princess of *Denmark*.

As the *Queen's Humility* shines in her publick *Conduct*, so neither is it less visible in her *Dress and Apparel*, (and in what relates to her *private Affairs*, &c.) For whereas other **Women** (had they rose to a Crown) wou'd have studied nothing but *Rich Tissues and Embroideries* to wear, and the most costly *Carpets* to tread on, she meditates *Pleinness* in *Dress and Apparel*, and if I may believe my *Eyes* (when I was last at her *Majesty's Chappel*) is a great Instance of *Self-denial* in her *Train and Looks*; never was *Majesty* better temper'd: *She knows how to be Familiar*, without making her self *Cheap*; and to *condescend* without *Meanness*.

She has all the *Greatness of Majesty*, with all that *Humility*, which becomes a *Christian*: So that there is not the least appearance of *Pride or Passion* in any of her *Words or Actions*; for according to the *Apostle's Exhortation*, *She is Cloathed with Humility*, (a) and has in a very eminent Degree *the Ornament of a meek and quiet Spirit*, which (*St. Peter tells us*) is in the sight of *God* of great *Price*.

This is a general *Look* at the *Queen's Humility*; but that I may be as just to her *Majesty's Condescending Vertues*, as I will in my *Satyr* upon 'em, I will further give some In-

(a) 1 Pet. 5. 5.

stances of *Queen Anne's Great Humility*, in her own Words from the Throne.

In the Queen's Letter to the Parliament of *Scotland*, 1704. are these Words. 'We are resolved for the full contentment and satisfaction of our People, to grant whatever can in Reason be demanded, for rectifying Abuses, and quieting the Minds of all our good Subjects.

Her Majesty's *Great Humility* also shines to her *English Subjects*, in that distinguishing Regard she has to the poorest Persons amongst 'em (even such as are almost Starving) What vast Sums does she give to the *English Poor* every Year, out of her own Revenue? But in nothing does her Humility shine with a greater Lustre, than in her *Touching Yearly* for the *King's Evil*, so many Sick and Distressed People, &c.

Having *Look'd* so long on her Majesty's *Humility*, that I must (if I'll follow her *Royal Example*) be low in my own Eyes, I'll now see what *Faults* I can find in it—so that in the next place I am to write

A Satyr on her Majesty's Humility.

As there are certain *Vizards* so fine and so natural, that they can hardly be distinguish'd from the *Countenances* themselves; and others so clownishly and ill made, that they are easily discern'd. So there are some *Vertues* so well counterfeited that we take 'em frequently for currant; and others, of which the *World* easily discerns the Cheat. When we see a Person upon the *Scaffold* that *faces Death with Resolution*, and who chooses rather

to suffer than betray his intimate Friend by his Confession; to weaken such a convincing Proof of Friendship, it behoves us to *have sounded the very bottom of that Man's Heart*, to discover that his Friendship had a less share in that Action than his Vanity. But when we find People Glorious in their Retinues, yet always affecting the *lower Hand*, and upon all occasions pretending low Thoughts of themselves; there needs no such piercing Judgment to discern their *feigned Humility*.

We may say, and that not untruly, that it was in the Bosom of Courts that this *false Vertue* was first bred.

'Tis here Fortune enflames *Ambition* to shew the greatest Favours, and inflam'd *Ambition* causes *Courtiers* continually to assume new Shapes, and to act all manner of parts to obtain and extol those Favours. In other places she dispenses but petty Graces; whence we observe, That Men are more *Natural* in the Country, that they do not force their Inclinations, and study less to *Counterfeit old Vertues*, and invent new ones.

To discover therefore the falshood of this Vertue, it behoves us to consider, That *Pride* is so much the absolute Master of Man, that it is the Prince of all his *Internal Inclinations*, and of all his *Actions*.

We are also to observe, that *Pride* is morally *invincible*, that the meanest condition never abates it, no disgraceful or unfortunate Accident humbles it, nor can any Puissance make it submit;

mit; So that a proud Person may well be trampled under Foot, but never be tam'd.

If Pride then Governs and Masters Man, and will never suffer him to be subdu'd, as we all find by Experience; it is easie from hence to conclude, *That generally when a Man despises and rebukes himself, his Words betray his Thoughts; and that every time he debases himself before others, 'tis only to exalt himself above others; and that he would never act so contrary to his natural Genius, were he not convinc'd that there was nothing more proper to advance him than his own voluntary Low Thoughts of himself.*

There are other Marks to shew, that the **Humility** of Great Persons, is often no more than *Dissimulation*. The First is, That at the same time that they seem to have such a *Scorn and Contempt of themselves*, they continually observe the behaviour of others towards 'em; they constant by expect from others those Formalities and Respects which are their due. Wherefore *Guarini* said, That there was *no fair Weather so deceitful, as that which appears in the Countenances of Courtiers*, in regard that at the same time that they seem'd calm and sedate, a Word, or a Gesture wou'd change all their Serenity into Storm and Tempest;

A Second Mark is this, That they are smooth and *supple*, in respect of Persons useful to their Interests, haughty in their Behaviour to others. *Sylla*, said *Plutarch*, humbled himself before those of whom he stood in need, but wou'd be ador'd by those that stood

in need of him. So that 'tis clear, even a Crown might be refus'd with Pride, and worn with Humility.

Now all these Marks confirm that Saying of St. Austin, That false Humility is great Pride; It also shews that that the Humility of most People is but a piece of unstable Cunning, to make themselves more esteem'd than they seem to desire by their Words or Actions; so that the Humility of most People is only a disguis'd Pride, and visible Hypocrisy. And of this we have a famous Instance in the Duke of Monmouth, who was so much applauded for his Courteous Carriage to all Men, that at last he grew proud of his very Humility. I confess her Majesty's Royal Humility, has none of those Imperfections (that I have here mention'd, or) that is seen in other Persons: For Queen Anne's Humility is both Sincere and Pious; and being Copied from the Humility of the Primitive Christians, is a fit Pattern for all her Subjects to imitate; but we shou'd more especially follow her Royal Humility, in what relates to her zealous endeavours to promote Peace and Union among her Subjects. — To her distinguishing Care for the Poor. — To her readiness to Relieve such as are Sick and Distress'd. — To her modest Plainness in Dress and Apparel. — And to that great Self-denyal which appears in all her Actions. —

I must also own, that Queen Anne's Royal Vertues (were it for nothing else but her great Humility) did set her so far above a possibility of being advanc'd by an Earthly Diablen, &c. that her Majesty really humbled her self.

Self, (or rather condescended for the good of her Subjects) in accepting of Three Crowns.

So that my Satyr on false Humility, can no ways concern her Majesty, as she is a Queen of that *Humble* (and sincere) *Piety* as is no where to be found but in her *Royal Person*, for the Pride of other Women thuts their Understandings against those Lights that discover Women to themselves, and only carries 'em to the practice of those *Flattering Vertues* that immortalize their Reputation: But *Queen Anne*, (I had almost said) is the only Person who has the Piety to humble her self before God, by her acknowledgment of that *Nothingness* out of which all Persons were first Created, and of that miserable Condition to which Sin has first reduc'd 'em; and I presume to say, this *Satyr on the Queen's Humility*, will not in the least displease her; for they that intend to inhabit the Regions of Bliss, constantly pray for an *Humble Spirit*; for tho' (as Kings and Queens, &c.) they are *Great* in the Eyes of the World, yet (as serious Christians) they are always *Little* in their own.

But tho' we are Bless'd with a *Queen that is Religiously Humble*; yet thus far I'll *Satyrize her Royal Humility*, as to assert that the Humility of Christians, that tax themselves for many Defects of which they never were guilty (as far as that Mistake extends) 'tis a taking that for Humility which is not, and to mistake one thing for another, is certainly an Error, and when 'tis a *Royal Error*, 'tis aggravated by the Greatness of the Person that falls in-

into it.——Nor does *Humility* consist, (which is a further *Satyr on Humble Princes*) in the Confession that a Man makes, that he is beholding for his Being, and all his Blessings, both Natural and Supernatural, to the pure Goodness of God; for it behoves him moreover, (with all *Humility*) to acknowledge that his *Understanding is full of Error*, that his *Inclinations are all deprav'd*, and that he is by *Nature* (tho' the greatest King or Queen in the World) nothing in the sight of God.

I shou'd next proceed to *Satyrize* her Majesty's *Fidelity, Wisdom, Conjugal Love, Moderation, Generosity, Justice, Friendship, Sincerity, Magnificence, Liberality, and Eloquent Speeches, &c.* But these are *Subjects that deserve a large and distinct Look*; and therefore my *Satyr* on these *Vertues*, must be reserv'd for a *Second, and Third Part*, which (By *Looking so long on the Queen*) will compleat my *Satyr* on her present Majesty;

Thus have I finish'd *my first Satyr on Queen Anne*, which tho' it discovers her *worst Failings*, yet it owns her to be the very best of Women; and for that Reason, some will be ready to say, This is a *Satyr and no Satyr*. If my Readers will be such *Tackers*, (I mean such Men who had they Power, have shewn they want not the will to destroy us) I can't help it; for, if I han't found any *Real Faults* in her present Majesty, I have labour'd

' to do it, by a narrow Search into her
 ' *whole Life, &c.* But if after all my
 ' Endeavours to *Satyrize Queen Anne,*
 ' her *very Secrets are Pure and Holy;* (as
 ' indeed they are) my *Satyr* is not the
 ' less a *Satyr* on that Account; For if
 ' *Queen Anne had liv'd worse,* the World
 ' should have known it.

To Conclude.——When I first entred
 upon this *Satyr*, tho' the Subject pleas'd
 me (for I had a mind to *Look* if there
 was *one Blot* in her Majesty's Person and
 Reign, *but I can find none*) yet not
 ' knowing but some might *Condemn it*
 ' *to die as soon* as born, and perhaps such
 ' that were no Enemies to the real de-
 ' sign of the Author: (a) The fear of
 ' this made me Reflect on a pretty Passage
 ' very like this, of a Book written in the
 ' last Age to prove *Women had no Souls,*
 ' wherein were amass'd up Scriptures,
 ' Authorities and Reasons, to prove the
 ' Assertion, and *all the Arguments to the*
 ' *contrary answered:* This was the Face
 ' of the Book, but the real Design was
 ' to expose *the Arguments of the Socinians*

(a) *As I formerly hinted in my Satyr upon King William.*
against

‘ *against the Divinity of our Saviour, &c.*
‘ However, some good honest Man there
‘ was, who happen’d upon the Book (*as*
‘ *perhaps some Loyalists* (I mean such as are
‘ Friends to her Majesty,) *may do upon this*
‘ *Satyr*, and not seeing through it, con-
‘ ceiv’d a mighty Indignation against the
‘ Person who endeavour’d to propagate
‘ such an *Antiquated Heresy*, and sets
‘ himself in good earnest to write an *An-*
‘ *swer* to it, to prevent the Mischief it
‘ might do in the World: Wherein he
‘ did very gravely Refel all the Autho-
‘ rities and Reasons that *Wag* had laid
‘ together.

I scarce think this Satyr on *Queen Anne* will meet with the same Fate. But that none may be scar’d with a *Title Page*, and now and then the Word *Satyr* in fearful great Characters, &c. I have led the World by the Nose into the Design thereof, and by this *Conclusion*, let the Reader (if he is not a stark Fool) into the *Treason*, (or rather *Loyalty*) of this so unintelligible a Work; but I must stop here, or before I am aware, I shall write my self into a *Convert*, and a *Loyal Subject*; and but that the Title is Printed off, I might as
proper-

properly have call'd these Sheets, *A Panegyrick, as a Satyr on Queen Anne.*

I shall only add, — I have said nothing in this Satyr, but what is my Real Thoughts of her Majesty) free from all manner of Banter and Disloyal Ironies.) And whoever Suspects or Asserts the contrary, does me unspeakable Wrong. But no Man can doubt my Sincerity in this matter, that reads — My Satyr on King William; — My late Character of Queen Anne, (a) — Or the Fourth Edition of my Satyr upon the Tackers, Publish'd by B. Bragg, in Ave-Mary-Lane. — Or, if after this Assertion, any shall be so Ungenerous as to say, I had an Ill (or so much, as an Unmannerly) Design in the Writing of this Satyr, as a further Proof of my Innocence, I here declare, That upon the least notice from Court, I'll appear in Person to own my self the Author of it; for there is nothing in this Satyr inconsistent with Truth and Loyalty: And as we have a Gracious and Merciful Queen, I am willing to

(a) To be found in the History of my Life and Errors.
P. 472.

live or die by her Majesty's own Sentence:
Which I hope will be the more Fa-
vourable, as my Satyr upon her is all
Truth: But as the *PEA-EABLE FOE*,
says of himself, 'If the Truth must be
' Punish'd, I must be Punish'd — But
' Truth can never offend Queen Anne;
' nay, I think it wou'd be an Affront to
' her Majesty, to suggest she can be offend-
' ed with me for speaking the Truth.

F I N I S

Advertisement.

T Here is Preparing for the
Press, The Fourth Edi-
tion of the Satyr upon King
William, with such large Addi-
tions as compleat the Satyr up-
on his Life and Reign. *Writ-*
ten by the Author of the Satyr
upon Queen Anne.

Reader, wipe your Eyes clear; for having done with Satyr, I'll conclude with a short Panegyrick. i. e. I will here shew you the several Jewels in the Crown of England.

1. **T**HE First you fix your Eyes upon, is the Jewel *Innocence*; so clear, that Chrystal wou'd be a Spot in it. The Virtue is this, it darkens others Eyes, but can it self receive no Blemish; it is no Colour, but a Lustre.

2. The next Jewel is *Fortitude*, a Round Stone, the Virtue lies within; where if you look you shall see, to your thinking, the Beauty of a Glorious Creature Crown'd, and Arm'd *Cap-a-pe* with many stout Commanders; the Banners bearing this Motto in them, *Vive la Reine*, a Stone of most unvalued Price, and worth your seeing.

3. The Third Jewel is *Patience*, a Stone that can cure the Disease of a whole Nation, if it be not abus'd by too much Handling.

4. The Fourth Jewel is *Peace*, a Jewel not for every Eye to look on, for it hath made some Blind; in it self Glorious, and of much Virtue.

5. The Fifth Jewel is *Moderation*, a Stone very scarce, but is found in the Diadem, and most *English* Coronets. He that can truly view it, shall find it work upon the Soul; it is the only thing in the Earth to cure a Man corrupted with Idle Jealousies.

6. The Sixth Jewel is term'd *Royal Anger*, a Stone that shews a clear Flame, yet appears burning and dangerous. It is not to be touch'd, but discern'd at a Distance. As you stand and look on it, it looks flaming; when you kneel, the Fire seems to vanish.

7. The next Jewel to this, is the Jewel *Justice*; a Stone four-square: You can stand no Way but it seems to be in your Eye, and appears Square, which

Way soever you turn it. It is a Stone so full of Glory, many are afraid to look on it; yet they that have good Eyes, may view it freely. Let any Traitor look upon it, his Eyes will presently be Blood-shot: Therefore it is call'd by some, *A Touch-stone for a Traitor*. I would not have a Tacker look on it, for Fear of spoiling his Eyes.

8. The Eighth Jewel is call'd *Mercy*, a Stone of a most delicious Colour, and pleaseth every Eye: It preserveth good Eyes, and cureth sore ones; if they be not too dangerous. It contenteth a good Nature, but many Times makes a bad one worse.

9. The Ninth and last Jewel is *Piety*. I describe this last, as it shews of State, *the Greatest always goes last*.

“ The QUEEN, as she was always, when in Her
 “ most private State, an Example of Goodness and
 “ Piety, since Crown'd Her self, has declar'd, and as
 “ we see, has made *Religion* to be the principal Jewel
 “ of Her Crown. She publickly profess'd, on Her
 “ Accession to the Throne, the Concerns of GOD
 “ and Her Country, to be Her sole Interest. And
 “ *August* the 19th, (which Her MAJESTY has ap-
 “ pointed to be kept as a Day of Publick Thanksgiving,
 “ for the late Glorious Victory near *Audenarde*) will be
 “ an Illustrious Instance of it.

“ It is a common Saying, the Kings and Queens of
 “ *England* are in their true Glory, when at the Head
 “ of their Parliament: But surely never more so, than
 “ in such a Parliamentary Appearance, in the House
 “ of God; where we may be assur'd, He himself is
 “ *in the midst of us*, pleas'd with the Sacrifice of our
 “ Thanks for his late Blessings, and ready to grant us
 “ new ones.

“ And indeed, from such a Universal Concurrence
 “ in this Religious Act, what Encouragement may
 “ not the true Religion, and Virtue expect? Since not
 “ only the QUEEN, but all Her Senators, have all
 “ in their several Councils, declar'd their Resolution
 “ to strengthen and support the Establishment of our
 “ Religion; and the keeping *August* the 19th, as a Day
 “ of Publick Thanksgiving, will be an evident De-
 “ monstration of their Pious Intentions.

