

THE
History of Living Men:

Part I. OR,
CHARACTERS

OF THE
Royal Family, the Ministers of
State, and the Principal Na-
tives of the Three Kingdoms.

BEING
An ESSAY on a Thousand Persons
that are now Living.

With a Poem upon each Life.

Dedicated to His Royal Highness,
Prince George of Denmark.

L O N D O N,
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near *Fleet-Bridge*, 1702.

T O H I S

Royal Highness,

Prince *George of Denmark*,

G R E A T S I R,

WE have many Things to learn, and but little Time to live ; and therefore I know not any kind of Books more Pleasant, or Useful, than the *Lives of Men* ; which Teach us many Lessons in a few Lines ; but to Write *The History of Living Men*, is a nice and difficult Work, and will want the Protection of the most *Generous and Greatest Patron* in the Three Kingdoms : For this Reason, I have presum'd so far, as to lay these Sheets at your *Royal Feet*.

Heroes may lawfully be delighted with their own Praises, both as they are further incitements to their *Vertue*, and as they are the highest Re-

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turns which Mankind can make them for it. 'Tis this encourag'd me to attempt the *Character of Her Sacred Majesty, and of Your Royal Highness, &c.* But you have done it for your self more *Gloriously*, in those Excellent Graces, and Distinguishing Goodness, that appears in all your Actions.

I hope nothing in this *History of Living Men*, (which is picquant against those Courtiers, who have been rather *Great*, than *Good*) will displease such as (like your Royal Self) are both *Good*, and *Great*; more than it would displease a Gentleman of Noble Shapes, and Features, to see a Painter Draw another Man, (tho' of the same Species with himself) under all the disadvantages that can be trac'd by a Deforming Pencil.

I shou'd be afraid of this *Boldness*, in once mentioning Things so much above me, were I not assur'd, by the Immortal *Dryden*, *That the Favour of Princes, is the Poets Inheritance*: And 'tis certain, the Vertues of the Royal *Denmark*. are a *Patrimony* which can never be Exhausted, and are as *Universal* as the Sun. If

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If this *History of Living Men*, has but Merit enough, to deserve the Honour of one Smile from so *Illustrious* a Patron, I shall hope I was mov'd to this *Dedication* by some POST-ANGEL; and that this Heavenly Monitor will (one time or other) bless my Desires to Serve the Publick.

But (Royal Sir) tho' your *Princely* Qualities, of *Generosity, Mercy, Condescension, &c.* might direct the Eyes of a Poet to you, yet 'tis your *Care of the Publick* (as LORD HIGH ADMIRAL, &c.) and *Eminent Piety*, which detains and fixes them: For in this HIGH POST, 'tis so much your Inclination to do Good, that you stay not to be Ask'd; which is *an approach so nigh the Deity*, that Humane Nature is not capable of a nearer.

There has always been in your Royal Highness, a most *tender regard to the Honour of England*; (as Eminently appear'd in the Part you Acted in the *Late Revolution*) and this Kindness to *England*, is a Love common to you with a Wife, the *Most Excellent*

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Excellent of Queens : So that in your Two Persons, are visible the Characters which *Homer* has given us of *Heroick Vertue* ; and I doubt not from Both your Actions, but we shall have abundant Matter *to fill the Annals of a Glorious Reign* : Your *Conjugal Love has no Parallel in the Three Kingdoms* : And (Royal Sir) as Marriage has made you the *Same Flesh* with our Gracious Queen ; so our Loyalty pays you the *Same Obedience*.

And as Heaven has placed you thus near a Crown ; so you add a Lustre to it, by your *Piety, Wisdom, Justice, Goodness, Valour*, and all those *Princely Vertues* that Adorn Empire.

'Tis evident to all, that those *Rays of Goodness* that are diffusedly scatter'd in Her Majesties Subjects, are all Concenter'd in Your Royal Highness ; so that you are Marry'd to a Queen, who only cou'd Deserve you : Whose Love for her Country, whose Zeal for the Church, whose Care for her Subjects, whose Justice to Merit, and whose Magnanimity in all her
Actions

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Actions, seem to have been Rewarded
by the Gift of You.

Thus (Royal Sir) You *Equally*
Reign — Her Majesty, by the Laws
of the Land, and by the joint desire
of all Her Subjects ; — And Your
Royal Highness, by a continu'd Se-
ries of Great Actions, have Erected
you a THRONE in every Heart ;
(the Noblest Seat of Empire) and
may you Reign and Govern there
(as KING) till you are Crown'd with
Immortality : And when your *Mu-*
tual Reign is Ended, (for you Love so
Tenderly, you'll go near to Expire to-
gether) may you have *Nothing to do,*
but to Die, and be Crown'd together
Above.

And as Your Royal Highness has
Adorn'd the Crown on Her Majesties
Head, (by Your R U L I N G in her
Subjects Hearts) so it shall be our
Daily Prayer, That you may further
make the Nation Happy, by a *Legi-*
timate Prince of Wales, who may
Succeed you in your Royal Vertues,
and continue the Crown (*Entirely*
English) to the End of Time.

I might

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I might proceed to those *Other Vertues*, that render You the Ornament of Her Majesties Court, and the Object of our constant Loyalty ; but I have presum'd too far already : Then (Royal Sir) Pardon the Imperfections of so mean a Writer, and Forgive the *Boldness* of the Author, who is with all possible Duty,

Your ROYAL HIGHNESS'S

Most Obedient,

Most Humble,

Most Devoted Servant,

John Dunton.

THE

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PREFACE.

I Have here ventured to Write A History of Living Men, &c. which tho' a Nice Undertaking, yet I hope will meet with a favourable Reception; for tho' 'tis common to Write the Characters of those that are Dead, yet the Writing A History of Living Men, is a Work was never attempted before: And for that reason, I retired from London, that I might have no Interruption; and am resolv'd to pursue my Living History, till I have Characteriz'd the principal Natives in the Three Kingdoms.

This will be a great and difficult Task, especially to a Man that is scrupulous of doing the least Injustice; and 'twill be still the harder, as Persons Words, Looks, and Actions, belye
a their

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their Hearts ; and without an Infalible Rule, of which I know none, I shall at least be thought to Err, there being no way to prove the contrary ; and tho' I should incline to the most charitable side, Truth is the same in both ; and there's the same Injustice to Commend, as Discommend, where the Person don't deserve it. So that to Write a Living History as it ought to be, there must appear, in all my CHARACTERS, an excessive Charity, and exact Justice, to take off any suspicion of my being acted by Prejudice, or Partiality. If any thing can secure me, it must be the Persons being All Living, to whom I must answer, for any Wrong I do 'em ; but from those I commend, (which shall be only those that deserve it) my Pardon is secured against all Accusers, but only Truth, which condemns, if injur'd : So that the Writing A History of Living Men (if rightly perform'd) must needs be of great use to the Publick ; for the Characters of the Living, are much to be prefer'd before those of the Dead : And we see plainly, how little Truth their Characters contain : for

now-

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now-a-days Men that Dye are Com-
mended at a Price, and the Measure
of their Legacy, is the degree of
their Vertue : Solon *made a Law,*
That none shou'd speak evil of the Dead ;
and his Reason was, for fear of Immor-
tal Enemies. But the Memory of the
Dead (whether Good, or Bad) shou'd
be Treated with greater Nicety, than
those that are Living ; for to these we
owe a Nobler Justice, than to other
Persons, as they are unable to Right
themselves : But if we look into the
Funeral Sermons of this Age, we shall
find the good Deeds of the Vertuous
heightned to that excess, that one would
think, there was nothing of Sin or In-
firmity in 'em : And for the Vicious,
their Crimes are so exaggerated, they
scarce allow 'em the Least degree of Hu-
mane Vertues.

But whatever Treatment the Dead
meet with, if the World were as much
in love with Truth as it were to be
wished, there might be good use of A
History of Living Men, and all Per-
sons (except they were unreasonably Bash-
ful) would as willingly see the Pictures
a 2 of

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of their Minds, as of their Faces, and (seeing no Man knows but himself may come into this History) be as fond of making them worth the Drawing. Sir William Cornwallis saith of Montaign's Essays, That it was the likeliest Book to advance Wisdom, because the Author's own Experience is the chiefest Argument in it. And indeed, should every Man Write An History of his own Life, comprehending as well his Vices, as Vertues, (which I hope many will do, and send 'em to me, that their Characters may be the more exact) how useful would this prove to the Publick? But such an Impartial History of Living Men may rather be wished for, than expected, since Men have ever prefer'd their own Private Reputation, before the real Good of themselves, or others.

If any Person will be so Generous as to send me his own Character, let him Direct it To Smith's Coffee-house, for the Author of this History; and that he might not be over Modest in concealing his Vertues, I here promise, I'll never discover he had any hand in the
Writing

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Writing of it ; or should the Author be known ; if the World find fault that he speaks too well of himself, let him find fault, that they do not so much as think of themselves. Socrates, that Taught Nosce Teipsum, learnt likewise to know himself ; and by that Study was arriv'd to the Perfection of setting himself at naught. And the Old Philosopher never wanted occasion for his Tears, whilst he consider'd himself: So that a Man's Writing his own Life, is no improper thing, for every Man best knows himself, or at least he has this to say, (as an Apology for treating of himself) that never any Man treated of a Subject he better understood and knew ; and therefore in this Subject, he is the most understanding Man alive.

If these Considerations won't prevail with my Readers to send me their true Characters, perhaps they'll repent it when'tis too late ; for in this Living History, I'll spare neither Saint nor Sinner ; no, tho' (like a Rich Criminal) he'd buy off his Name with a Purse of Guinea's : And as I shall Lash Offenders

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fenders without regard to their Quality ; so I shall be as forward to Praise Vertue where-ever I find it.

The *Living World* may on this *Mirror* gaze,

And not grow vain, nor *conscious*
Blushes raise :

Worth, yet unknown, as Things that
want a Name,

Shall once emerge, and fill the Mouths
of Fame.

Vertue shall shine in ev'ry *Native*
Charm,

And ev'ry Bosom with new Vigour
warm :

Vice, half ashamed, the fatal Hour
shall meet,

And fall a Victim at fair Vertue's
Feet.

Regardful now, nor of my Friends,
nor Foes ;

I'll force my way, tho' Earth and
Hell oppose.

Wou'd some Great Man be generous
and kind,

And paint the Features of his brighter
Mind,

Silent

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Silent I'd be, as Shades that fleet
below ;
Not lisp it to the Winds, nor let the
genial Angels know.

Then I don't see why any good Man should be loath to have his Character publish'd ; for the Writing A History of Living Men, (besides the Novelty of it) will be of great use, to promote the Reformation now on Foot. We are led by Examples, more than Precepts ; and A Living History of good Men, will invite us to follow their holy Examples ; and a Character of bad Men, will teach us how to avoid their Snares and Temptations. So that by publishing A History of Living Men and Women, (for I shall Characterize the most Eminent of both Sexes) we shall begin to know one another a little ; and, which is much better, shall arrive to the Knowledge of our selves.

*Then I can't but think the Pious (of either Sex) will contribute their Own Characters, (and that of their Friends) towards the perfecting this Living History : But whether they will or not, I
have*

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have here led the way, and will pursue it, till I have Characteriz'd a Thousand Persons, but more especially those I have known my self.

But perhaps some will say, 'Tis impossible for any one Man to give the true Character of the Principal Natives of Three Kingdoms, without holding a Correspondence in all those Places where the Persons live, whose CHARACTERS I publish. To this I Answer, Suppose my History was all Collections, Is the Honey the worse, because the Bee sucks it out of many Flowers? Or, is the Spider's Web the more to be prais'd, because it is extracted out of her own Bowels? Reader, Wilt thou say, The Taylor did not make the Garment, because the Cloth it was made of was weaved by the Weaver?

Therefore, let no-body insist upon the Matter I Write, but my Method in Writing. If I have borrow'd any thing (either from living, or dead Authors) let them observe in what I borrow; if I have known how to chuse what is proper to raise or relieve the Invention,
which

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which is always my own; for if I steal from others, 'tis that they may say for me, What either for want of Language, or want of Sense, I cannot myself express. 'Tis true, I have always an Idea in my Soul, which presents me a better Form than what I have in this History made use of, but I cannot catch it, nor fit it to my purpose: I can neither please nor delight my self, much less Ravish any one: The best Story in the World, would be spoil'd by my handling. If therefore I Transplant any of others Notions into my own Soil, and Confound them among my own, I purposely conceal the Author, to awe the Temerity of those precipitous Censures that fall upon all sorts of Writings. I will have my Reader wound Dryden through my sides, and rail against Congreve, when they think they rail at me. I must shelter my own Weakness under these great Reputations. So that having undertaken to Write a History of Living Men, I shall manage it so, that the Authors of it (whether Dead or Alive) shall never be known.

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And to engage my Readers to Buy Every Part of this Living History, (that my Bookseller may not Ruine himself to oblige the Publick) no Man shall know when his Life will be Trumpt up, that he may buy each Part as 'tis publish'd, in expectation of his own Character. And Reader, for thy greater Encouragement to promote this Work, I shall keep as near to the Truth as possible, in these Thousand Characters; or if I'm too lavish in any one's Praise, or describe some Persons what they should be, rather than what they are, (tho' I don't know of any such Instance in my whole Undertaking) yet 'tis excusable sure; for who knows, but these, by seeing how Charming Vertue wou'd make 'em, may endeavour to practice it. 'Twas this made Zenophon Character his Cyrus, not as he was, but as he ought to have been; making him rather the subject of a brave Romance, than a true History. But however lavish I am in my Character of Inferior Persons, yet I am sure I can never soar too high in the Praise of our Sovereign Lady; and therefore my first Essay shall be, A Brief Account of the Life and Character of Queen ANNE.

THE

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 OF
Living Men, &c.

I. *A Brief Account of the Life and Character of Queen ANNE.*

THE Life and Character of Queen ANNE, is a Subject which will secure me from the guilt of Flattery ; as being so far above all Praises, that I fear not to be guilty of saying *too Much*, but *too Little* in Her Commendation : The richest Colours of Rhetorick are too

dark to represent a Life so full of Worth, so full of Wonder.

Such is the Advantage of Queen *Anne's* Perfections, that when I have said all I can say, it will be infinitely beneath what I should say; I shall do Truth no injury, to confess the weakness of Art to represent a Person so Admirable, without diminishing Her Glories, whose Fame surmounts the most daring Hyperboles of Rhetorick; and *to Praise faintly (in Seneca's opinion) is a piece of Slander.*

I must be forced to imitate the Cosmographers, *who describe a large Kingdom by a little Point, and confine the whole World in a small Circle;* whereto, when I have done all, I must subscribe this Motto, *Intelligitur, plus quam pingitur.* But to come to Her Majesties Character, &c.

The most Illustrious Princess *Anne*, (our present Queen) was Born *February 6. 1662.* She was 2d Daughter to the late King *James*, and only Sister to the late Queen *Mary.* Many and conspicuous were the Progno-
sticks

sticks of a *true Piety*, that shin'd forth in the *Early Dawn* of her Life. She was deliciously Bred up in a Court, full of all manner of Pleasure and Voluptuousness; yet, such was her *Constancy*, such her *Temperance* and *Modesty*, that no Example of others, no Allurements of Vice, no Contagion of *Neighbouring Courts*, cou'd force her to go astray from the right Path, or to recede from That *Protestant Faith* in which she was Educated.

She spent her *Childhood* in those Studies, by which *Generous* and *Illustrious* Souls are rais'd to the Expectation of great Fortunes.

Having furnish'd herself as well with Christian, as *Royal Vertues*, she began to write WOMAN, and her Fifteenth Year approached, and hand in hand with the increase of Time, went the Acquisition of all Graces. Her least Perfection, wou'd render another most Accomplisht. In her Royal Breast, all Vertues were at strife, all overcame: Nothing was here mean, she being no other than

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an *Union of Superlatives, Charity, Obedience, Piety, Virginitie*, all were in her at height; yet none of these Excellencies putt her up; for tho' she was *early Great* in ail valuable Qualities, yet was she greater in none than in her most condescending Goodness. Her singular Humility adorn'd all the rest; and all this, whilst she continu'd a Subject, and had only the Government of her own *Little, Inward Commonwealth*. But a *Private Court* was not a Stage large enough for the Uses God design'd by this Royal Person, nor a *Hill* high enough for the notice of a *Virgin* so Exemplary; for her *spreading Fame* reaching the *Danish Court*, Prince George of *Denmark* **Petitions** for her Royal Heart, (the only Man in the World that cou'd merit so great a Princess) and they have liv'd so *Lovingly* since their * Marriage, that sure enough, *The Banns of their Matrimony were askt in Heaven*. The very Angels clap their Wings, when Two such Lovers

* was done on July 23, being S. Ann's Day, in the Year 1683.

Marry,

Marry, and make the *Heavenly Roof* ring with Joy. But shou'd I trace this Glorious Princess through all the Perfections in which she shin'd (*either as a Wife, or Christian*) in a Lower Orb, I shou'd not know how to begin, nor where to end.

For first, in her relation to the Prince, she is the greatest Pattern of Conjugal Love that e'er was heard of; for the Nineteen Years the Prince has been Marry'd to her, he never saw any thing in her cou'd be call'd a Fault. *Solomon* adds to many Com-mendations of a Vertuous Woman, *That her Husband Praises her*: And (*I may without Treason speak it*) Prince *George's* Love to the Queen, is her best Elogy. And as the Prince performs all the Duties of a tender Husband; so neither is He belov'd with less Affection by the Queen, than the Queen is belov'd by him: His Society redoubles her Comforts, and divides her Cares. (There's need of this to a Queen weary'd with continual Audiences, and tir'd with incessant Cares for the Good of her Subjects)

Subjects) There is no need of falling out, to renew their Love; such was the Harmonious Agreement of their Minds and Counsels from the first Day of their Auspicious Marriage, that their Wills were still the same; whatever pleas'd, whatever dislik'd the one, always dislik'd, still pleas'd the other; so that, they may be said to be Born under one *Constellation*, or rather, that one Soul resided in two Bodies: And this Harmony of the Opinions and Counsels of the *Queen* and *Prince*, has often happen'd, when the one knew nothing of the others Mind; insomuch, that similitude of Manners, and consent of Minds, (*not Fortune*) seem'd to have join'd the *Queen* and *Prince*; and yet (in this too) they are equally Matcht; For, as She for her Ancestors, claims the Family of the *Stuarts*; He the *Northern Kings*: She, the Monarchs of *Great Britain*; He, the Princes of *Denmark*, and the *Cæsars* themselves.

As the Queen and Prince are equally Matcht as to their Birth and Fortunes, so their mutual Deportment is (*always*) becoming the Dignity and Dearness of the Conjugal State: The Queen is one of the kindest of Wives, and a Pattern of Fidelity to all her Sex; and the Prince is such an Instance of Conjugal Love to the whole Court, (where once 'twas a *Jest* to admire a Wife) that he never strays from his *Spouse*, (*now his Sovereign Lady*) in Thought, Word, or Deed. As this *Royal Pair* (to the shame of those Cullies that Keep Strumpets) have been ever True to their Marriage-Bed, so God has blessed 'em with several Children; the last which dy'd being *William* Duke of *Glocester*, who gave great hopes of his Princely Parts, and Vertuous Inclinations; and had he out-liv'd his Mother, had come in as next Heir to the Crown.

Thus the Princess of *Denmark*, (our present Queen) by the *Kind Management of Herself and Family*, gain'd the Affections of her Royal
C Hus-

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Husband, and of all that belong'd to her; and thereby shew'd us, She has the true *Art of Governing*, which consists in the acquiring Reverence and Love.

Neither was she less accomplish'd in the *Art of Obedience*, (whilst she was a Subject) than that of *Government* since she has been our *Queen*; as appears by the Letter she sent to her Mother (then *Queen of England*) upon her Husband's going over to the *Prince of Orange*; which Letter was this following.

M A D A M,

I Beg your Pardon, if I am so deeply affected with the surprizing News of the *Prince's* being gone, as not to be able to see you, but to leave this Paper to express my humble Duty to the *King* and your Self; and to let you know that I am gone to absent my self, to avoid the *King's* Displeasure, which I am not able to bear, either against the *Prince*, or my self: And I shall stay at so great a distance, as not to return, before I bear the happy News of a *Reconcilement*:

ment: And as I am confident the Prince did not leave the King with any other Design, than to use all possible Means for his Preservation; so I hope you'll do me the Justice to believe, that I am not capable of following him for any other End. Never was any one in such an unhappy condition, so divided between Duty and Affection, to a Father and an Husband; and therefore I know not what to do, but to follow one to preserve the other. I see the general falling off, of the Nobility and Gentry, who avow to have no other End, than to prevail with the King to secure their Religion, which they saw so much in danger, by the violent Counsels of the Priests; who, to promote their own Religion, did not care to what Dangers they expos'd the King. I am fully persuaded that the Prince of Orange designs the King's Safety and Preservation; and hope all things may be composed without more Blood-shed, by the calling of a Parliament. God grant a happy End to these Troubles, that the King's Reign may be prosperous, and that I may shortly meet you in perfect

Peace and Safety: Till when, let me beg you to continue the same favourable Opinion that you have hitherto had of, &c.

These were the Dutiful Resolves of the Princess of *Denmark* whilst she was a Subject to King *James*; in which she seems to declare, ‘Father, You
 ‘ may deprive me of my Kingdoms,
 ‘ alas! these are perishing Things;
 ‘ but mine Immortal Crown ye cannot reach. If ye confine me to the
 ‘ narrow Walls of a Prison, my Soul
 ‘ will mount to Heaven; thither,
 ‘ thither will I go: If ye take away
 ‘ this Life, I shall but exchange it for
 ‘ a better, and eternal one.

By this it appears she understands her Religion, and loves it; and whilst she was but a Subject, was the greatest Example of the Age, of a constant, regular, unaffected Devotion, and of all the eminent Vertues of a Christian Life. But I’ll stop here, for he that will read the Character, *Psa. xv. and xxiv.* of an Inhabitant of
 the

the *Holy Hill*, will there read her true and most just Character.

Having proceeded thus far in the Princess's Character, and shewn how she liv'd as a *Subject*, I shall next consider her as *Queen of England*.

And here I find that the Lustre of a *Crown* was not able to dazle her: As she was always like herself, thro' the whole course of her Life; so neither did she swerve from herself at her *Coronation*. 'Tis true, the meer apprehension of such an Honour in other Women, (for they are naturally *Vain*) wou'd have begot *Pride*, *Arrogance*, and *Disdain*, not only of all their Sex, but of Mankind itself: 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 *Virago's* 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 our *Pious Queen*, the more she was *Graced*

ced and Dignified, the more she was Humbled, and was *so little fond of wearing a Crown*, she told the * Parliament, ‘ That nothing cou’d Encourage her to undertake the great Weight and Burden a Crown brings, but the great Concern she had for the Preservation of Religion, and the Laws and Liberties of *England*.

Tho’ the Queen had these modest Notions of *Petticoat-Government*, yet her Subjects admir’d, and even ador’d Her, and thought none so fit for the Supreme Dignity, as *ANNE*, late Princess of *Denmark*. And whereas other Women (had they rose to a Crown) wou’d ha’ studied nothing but *Rich Tissues and Embroideries* to wear, and the most costly Carpets to tread on; she meditates Plainness in Dress and Apparel; and if I may believe my Eyes, (*when I was last at Her Majesties Chappel*) is a great instance of Self-denial in her *Train* and

✠ * *In Her first Speech.*

Looks. Never was Majesty better temper'd ; she knows how to be Familiar, without making herself Cheap ; and to Condescend, without Meanness : She has all the *Greatness of Majesty*, with all the Vertues of Conversation ; and knows very well, what becomes her *Table*, what the *Council-Board*, and what the *Chapel*.

The Perfection of a Prince may be comprehended within these Five Qualities, *Piety*, *Wisdom*, *Justice*, *Goodness*, and *Valour* : *Piety* fits him for God, *Wisdom* for himself, *Justice* for the Law, *Valour* for Arms, and *Goodness* for the whole World ; and all these are eminent in *Queen Anne*.

As to her *Piety*, she tells us in her Proclamation, ‘ She’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. This Pro-
‘ clamation is a Noble Testimony to
‘ Religion, from one whose Parts
‘ and

‘ and Endowments are as high as her
 ‘ Dignity ; as if Providence wou’d not
 ‘ leave the prophane Age room to
 ‘ say, That Religion was only pre-
 ‘ tended to by the Mean and Igno-
 ‘ rant, but wou’d convince them by
 ‘ the pious Life of a Princess ev’ry
 ‘ way so Glorious and Great.

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

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 Cringes 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

* As Dr. Hefcöt observed in his Sermon before the
Queen

great regard to the Church and Church-men; whom she does Reverence for 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 Prophetick *Apothegm* of James I. *No Bishop, no King.* In a word, she is a
Queen

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

2. *As to Her Wisdom,* ——— This Quality is so eminent in Queen *Anne*, that she was taught to Reign before she cou'd know herself; she knew that a Prince without Letters, is a

Pilot without Eyes, *All his Government is Groping.*

Behold Queen *Anne* at the *Council Table*, and there you'll find her Principal in all Transactions of State; and the Wisest about her, but Accessaries; for she nevers Acts by any implicit Faith in State-matters.

It is reported of our *Henry IV.* That he stood more upon his own Legs, than any of his Predecessors had done, in cases of Difficulty; not Refusing, but not needing the Advice of others; which might *confirm*, but not *better* his own Judgment. But this is a far greater and a truer Commendation of Queen *Anne.* This Wisdom for Government, has been admir'd in her by several Ambassadors from Foreign Nations, to whom she always Answers *Wisely*, and *Gravely* concerning Affairs of the greatest Moment.

In a word, she has been an Eye-witness, and faithful Observer of the Inconvenience which attend Miscarriages in Government, and the Advantages which result from a *Wise* Admi-

Administration ; and is consequently, qualify'd, from her own Experience, to avoid the one, and cultivate the other.

As to Her Justice, — (the Third Perfection of a good Monarch) If we enter her Courts of Judicature, there shall we behold *Justice* with her Sword and Ballance, equally dividing, and impartially weighing out the Rewards of Vertue, and Punishments of Vice ; Poverty never excluding the Innocent, nor Power absolving the Guilty : And tho' the *Asylum* of her Mercy is never shut to the meanest Supplicant, whom the rigor of the Law hath cast, yet is she always inexorable to the Supplications of the greatest Offender, if found Guilty of willful Murder : As her *Justice* is blind to all Offenders, her Hands are continually open to receive the Petitions of her meanest Subjects ; *not like Demetrius, who threw the Petitions of his People into the Water* ; she is always ready and expectant to receive them, and never
better

better pleased than when she takes them from the Hands of the poorest Petitioner; justly meriting the stile of *James V. of Scotland*, who was call'd, *The Poor Man's King*.

Again, he that reads her Speech on the 11th of *March*, will find her a most *Strict and Religious Observer of her Word*: And in her Farewel to the last Parliament, she tells the *Commons*, That their doing of *Justice* (by making good the *Deficiencies*) will be a lasting Honour and Credit to the Nation. So that our *Sovereign Lady* esteems *Justice* (both in Word and Action) a most Sacred Thing; and she is so *Impartial* in the Exercise of this *Princely Vertue*, that she tells us in the same Speech. *That Justice shall be carefully Administred to All her Subjects: There is now no Spies to catch at every Whisper*, and make a Man an Offender for a Word; but *Law* is duly Administred, *Religion* Maintain'd, *Learning* Encourag'd the *Arts* liberally Professed and Rewarded: Our Merchants Traffick with Safety and Honour wheresoever the
necessity

necessity of their Employments lead 'em ; and no corner of the World so Barbarous, but the Name of Queen *Anne* is welcome and glorious. But I need not enlarge upon this Head : For, *The Queens Order against Selling of Places*, is a matchless proof of her great Respect to Merit and Justice ; but yet such *Justice* as is temper'd with *Mercy*, remembering what God hath told her in the Scriptures, *That the Throne shall be upholden by Mercy.*

So much for her Royal Vertues, of *Piety, Wisdom, and Justice.*

As to Her Goodness, — (the Fourth Qualification of a good Princess) she has been heard to say, *All the Greatness and Happiness of a Queen, is to make Her Vertues a visible Image of invisible Divinity* ; then to imprint the same on her Subjects, as the Sun doth his Brightness on the Rainbow. And indeed, her whole Reign is one continu'd instance of *Goodness* to those she Governs ; for (besides that *Piety, Wisdom, and Justice*, which adorn her Crown) she's such *A Nursing-Mother*

Mother to all her People, that she looks upon the whole Kingdom as her *own Family*, and concerns herself as much for the *Good* and *Welfare* of all her Subjects, as Parents do for their Children, or Guardians for their Pupils.

Such is her pious and paternal Care over her people, that the most fallen Ingratitude cannot but acknowledge her the Mother of her *Country*; teaching her People Obedience to her Laws, not so much by *Proclamation*, as *Example*: As she is *Imperio Maximus*, so she is *Exemplo Major*, as *Paterculus* says of *Tiberius*: Or, as it is said of *Lycurgus*, that famous Lawgiver, *He never ordain'd any thing to Others, which he did not first exactly observe himself.* In a word, she is so *chaste* in her Love, so *pious* in her Devotions, and so *just* in all her Actions, that the Law-Maxim of *Rex non peccat*, was never more true of any Queen, than of Her. ‘ If all
‘ Subjects (as a Great Man observes)
‘ did sincerely consider the Relation
‘ between their Princes and Them-
‘ selves;

‘ selves obliged to bear the same Love
‘ and Affection, to pay the same Ho-
‘ nour and Reverence to their Nur-
‘ sing-Mothers, as they do to their
‘ Natural Parents. *Domitian* thought
it not meet to suffer any Man to live,
who had spoke ill of his Prince : And
the Kings of *Peru* were so Reveren-
ced by their Subjects, (and so faith-
fully Served) that never any of their
Subjects were found guilty of Trea-
son. Indeed, the People of *Niceræ*
Gua in *America*, had no Law for the
Killer of a King ; but it was for the
same reason that *Solon* appointed
none for a Man’s Killing of his Fa-
ther ; both of ’em conceiting, that
Men were not so unnatural, as to
commit such Crimes. ’Twas the say-
ing of a King of *England*, *If his Sub-
jects knew the weight of a Crown, they
wou’d not take it up if it lay in the
High-way.* Did Her Majesties Sub-
jects consider this, they wou’d en-
deavour to make her Reign as easie
as possible ; wou’d live in as much
Peace and Unity with their Fellow-
subjects, as if they dwelt together in

one Family ; neither wou'd they for difference in Opinion, break out into Parties and Factions ; much less wou'd they Sacrifice the Peace of the Kingdom, to their own private Resentments ; and mingle Heaven and Earth for the supporting of a Side. But whilst such Narrow-soul'd Christians as these appropriate their Faith and Charity to a *Canton*, (and let 'em Live in a little corner of the World by themselves. for they are scarce worthy to enjoy the benefit of an universal Sun, and Gospel) *our Gracious Queen Rules for the good of others* ; and being acted by this Noble Principle, she never makes her own Interest distinct, or separate from those of her People : How great soever her power or prerogative is, (*as a Queen of England*) yet she never thinks 'em well employ'd, but when the *publick Good* is promoted by them ; and she strives to make every Soul in the Three Kingdoms, as Happy as their Condition will bear. *Nothing but her Passions are her Slaves.*

She

She knows, her Subjects have their fixed *Rights*, and *Liberties*, and *Properties*; and makes the *standing Laws* of the Kingdom, the Rule of all her Actions; nor will she violate those Laws herself, or give any *Dispensation* to others to do it; remembering 'tis chiefly with respect to this, she has the charge of being a *Nursing-mother*.

Being Govern'd by such *Goodness*, we are out of all fears of *Despotick* or *Arbitrary* Proceedings. Indeed, *Arbitrariness*, as the Archbishop * observes, is a Word fit for none but God; for all his Creatures are under Laws, by which they must be Govern'd: And yet (continues this great Prelate) ' I think it is an offence to ' God, to say, That even he himself ' ever Acts *Arbitrarily*, in the Sense ' we commonly use that word. God ' doth, indeed, whatsoever pleaseth ' him, both in Heaven and in Earth; ' but then that pleasure of his, is al-

* *In his Sermon Preached at the Coronation of Queen Anne.*

‘ ways govern’d by the Eternal Laws
 ‘ of Wisdom, and Righteousness, and
 ‘ Goodness, which are essential to
 ‘ his own Mind. Now, Her Majesty
 Ruling by these Laws, she truly imi-
 tates God, and makes good her Cha-
 racter, of being his *Representative* up-
 on Earth.

Having made some few Remarks
 on Her Majesties *Piety, Wisdom, Ju-
 stice, and Goodness* ; I shall next pro-
 ceed to make some Remarks upon
 her *Valour*. (*The last Perfection of a
 good Prince*) And tho’ she is emi-
 nent in every Vertue, yet she seems
 to excel in Courage ; for at her first
 coming to the Crown, (as if she had
 nothing of Female, but Form) she
 told her Council, *She resolv’d to oppose
 the great Power of France ; and that
 she’d countenance and employ all those
 that shou’d join with her, against all
 Enemies and Opposers whatsoever.* —
 And soon after this, she tells the Par-
 liament, *That too much cannot be done,
 to reduce the Exorbitant Power of
 France ; and concludes her Speech,
 with assuring the Commons, Her
 Heart*

Heart is Entirely English ; and that there is not any thing they cou'd expect or desire from her, but she'd be ready to do, for the Happiness and Prosperity of England.

Thus (our Valiant Queen) like another *Boadicea*, frightened her Enemies, and encourag'd her Subjects by her own Example.

As Dangers grew, Her Courage higher rose ;

And putting on the King, dismay'd her Foes.

She Fortify'd the Ports, Reinforc'd the Fleet, and has sent a Victorious Army into the Enemies Country (Comman- ded by the Brave and Illustrious *Ormond*.) Now no Foreign Invasion dares to Land upon our Coasts, nor does any Home-bred Broils fright the Husbandman from his Plow, or the Tradesman from his Shop ; but Peace and Plenty (in the midst of a general War) crowns all their Endeavours. And that her Victories might be Speedy and Glorious, she has made her Husband (Prince *George of Denmark*) Generalissimo o'er all her For-

ces at Sea and Land. And lastly, (*as if she was Woman but in Body alone*) she provides against ill Accidents with an Heroic Valour: She has not only dismay'd her Enemies by the Terror of her Arms, but has (*as was said of King William*) overcome their Passions and their Prejudices, whilst at Home *She powerfully Reigns in the Hearts of her Subjects*, by Nobler ways, than those of Force and Violence, a steady course of just and gentle Government, by which a Throne is best Establish'd; nay, such is the power of her noble and commanding Soul, that she'd be able to subdue the very Hearts of her Enemies to Love and Obey her, shou'd they deprive her of all other Weapons: So that I may venture to say, *The Queen's Courage* (in Defending of *England*) did not a little contribute to Fix the Crown on Her Majesties Head, where the Parliament had so justly plac'd it.

Then 'tis no wonder, that our *Pious, Wise, Just, Good, and Valiant Queen*, shou'd have the Love of all
her

her Subjects; for such is the Condition (and as it were, the Destiny) of good Princes, *They have a Heart and Soul in every one of their Subjects*: Their Blood and Veins disperse themselves throughout all the parts of their Dominions; and Their least Wounds, are follow'd by publick Symptoms, and popular Maladies.

Thus have I given a Brief Account of the Life and Character of Queen *Anne*, from her Birth, to her Coronation; and have run thro those *Five Perfections of a good Monarch*, that have been so eminent in her since she was Queen. I might enlarge on Her Majesties Character, but shall only add, (if she continues to Govern in that *Princely way* which she has begun) she'l render Herself truly GLORIOUS, in being Esteem'd and Honour'd while she Lives, and (when she changes her Earthly Scepter for a Crown of Glory) may she be as Universally Lamented as King *William*, whose Death (which *Kill'd* some and *Distracted* others) will be deeply bewail'd, so long as there's *a good Man in the World*.

To

To conclude, All our *Votes* shall Pass,
 That Her Sacred Majesty may Long,
 Long, Long Reign over us; to which, no
 doubt, all true Protestants will say,
Amen. ———— *God Save the Queen.*

A Poem on Queen ANNE.

In short she is ———
The fairest Daughter of the fairer Kind,
In Form an Angel, and a Saint in Mind:
Whilst Her Imperial Head the Crown
sustains,
Reason within o'er lawless Passion reigns;
Wise, without fear of Danger and Deceit,
Amidst the Business of the Court,
sedate;
Watchful, yet without Care, without
Ambition, Great:
Severe, yet Mild; not Dazling, yet
August;
Exorable as Heav'n, yet strictly Just:
The living Standard of a Consorts
Love,
Flaming as Angels, Spotless as the
Nuptial Dove;
Oh may SHE Deathless as Her fra-
grant Memory prove!

II. *A Brief Account of the Life and Character of His Royal Highness, Prince George of Denmark.*

HAVING given a Brief Account of *the Life and Character* of our Gracious Queen, I shou'd next, (*according to the order of Place and Dignity*) Characterize the Royal Consort of her Bed, Prince George of Denmark. — But, to name Prince George, is to cast a Cloud upon former Ages, and to benight Posterity: Upon a Survey of his whole Life, I find not any Men, in all the Records of the Ancients, or the Writings of the more Modern Authors, over whom Prince George hath not some Advantage; nor any One's Life, taken altogether, so Admirable as His; nor any thing Admirable in any, that is not in Him: In him *alone*, are to be found all the vertuous Qualities of the
F best

best Princes in the World, without the Vices of any of 'em; for he only hath made it appear, *That great Vertues may be, without the attendance of great Vices.* It was said of our *Henry V.* That he had something in him of *Cæsar*, which *Alexander the Great* had not, *That he wou'd not be Drunk*; and something of *Alexander the Great*, which *Cæsar* had not, *That he wou'd not be Flatter'd*: But *Prince George* has the Vertues of all, without the Vices of any: He as much exceeds all other Princes, as other Princes do all other Men. He is the *Pattern and Standard of Honour to the Nation, a Universal Gentleman*; and in a word, is whatever a good Prince ought to be. And therefore, if *Alexander the Great* gave strict commands, that no Painter shou'd dare to make his Picture, but *Apelles*; how ought I to blush for presuming to Characterize His Royal Highness? My best Apology is, His Name has freed it self from the danger of a Panegyrick; so that I can tell nothing *New* in his Character to Mankind: For, when I
have

have but once named Prince George of *Denmark*, the World will anticipate all my Commendations, and go faster before me, than I can follow. But seeing Panegyricks on *Living Princes* are often accus'd of Flattery, I shall verifie my Character of His Royal Highness, by traceing his Life from his Birth, till now.

To begin with his Birth : Prince George of *Denmark* is 2d Son of *Frederick III.* late King of *Denmark*, and Uncle to *Christiern V.* the present King. He was Born at *Copenhagen* in *April*, 1653 ; and in 1668, he went to Travel into several parts of *Europe*. As he came into the World with all the Advantages of a Royal Birth and Education ; so he has render'd both yet more conspicuous, by his matchless Vertues : By these, (tho' he is not Crown'd) he hath a Title to all our Hearts.

Thus the morning of his Life was clear and calm ; and ever since, his whole Life has been a continu'd Series of Heroick Actions ; which he began so Early, that he was no soo-