

cers who left their Country upon the score of their Religion, had likewise a share in this *Protestant Expedition*.

Admiral *Herbert* leading the Van of the Fleet, and Vice-Admiral *Euerson* bringing up the Rear, the Prince of *Orange* placed himself in the main Body, carrying a Flag with *English Colours*, and Their Highness's Armes, with this Motto, *The Protestant Religion, and the Liberties of England*; and underneath it, the Motto of the *House of Nassau*, *I will Maintain it*.

Being now at Sea, there arose a terrible Storm; but the Valiant *Orange* was not in the least Dismay'd, when most Mens Hearts were as Stones, dead with Fear, his Countenance was observ'd not to alter, as other Mens did; but, like a true *Paul*, or Servant of *Jesus Christ*, he encourag'd all in the Ship where he was, making them Cheerful, when their Spirits were Dejected, saying to some in the Ship these Words, (as I receiv'd information from one in the same Vessel) *For my part, I am not in the least doubtful, but that we shall do very well; I know God is a Righteous God, and tryes the very Heart and Reins, and sees the very end and bottom of my Thoughts: He knows my Integrity in this Undertaking; that 'tis not to get my self a Name, or for my own sake, but for the promotion of his Glory, and his Churches good; and therefore he will not give his Enemies any cause to re-*
joice.

joice in the Destruction of the Pure in Heart.
 And I'm told by a Noble Lord, (then on Board the Ship call'd the *Golden Sun*) that a certain Minister in the Fleet pulling a Bible out of his Pocket, he open'd, and held it so in his right Hand, making many flourishes with it unto the People, whose Eyes were fix'd on him, and duly observ'd him; thereby signifying to the People the flourishing of the Holy Bible, (by God's Blessing upon the Prince of *Orange's* Endeavours) and calling out as loud as he was able, said unto them on the top of the Rocks; *For the Protestant Religion, and maintaining of the Gospel in the Truth and Purity thereof, are we all, by the Goodness and Providence of God, come hither. after so many Storms and Tempests: Moreover* (said he) *it is the Prince of Orange that's come, a zealous Defender of that Faith which is truly Ancient, Catholick, and Apostolical, who is the Supream Governor of this very great and formidable Fleet.* Whereupon, all the People shouted for Joy, and *Huzza's* did now eccho in the Air, many amongst them throwing up their Hats, and all making signs with their Hands. So after the Minister had given them some Salutations, and they had return'd him the same again, he came down from off the upper Deck, unto the vulgar one among his Acquaintance.

On the 4th of *November*, being *Sunday*, and the Birth-Day of the Prince, most People were of Opinion, that he wou'd Land either in the *Isle of Wight*, or *Portsmouth*; but his Highness Dedicated that Day to the use to which it is consecrated by the Church; that is to the Service of God Almighty: And now a *Protestant Wind* mov'd every Tongue, and was part of our (*Secret*) *Litany*.

On the 5th of *November*, they Landed at *Torbay*, where the People (being already prepossess'd with the good intentions of the Prince) flock'd to the Shore, not to Oppose the Prince's Landing, but to Welcome their *Great Deliverer* with loud Acclamations, and to furnish him with all *Necessaries*.

The Prince of *Orange*, after his Landing, took up his Quarters at *Sir William Courtney's* House, within a Mile of *Newton Abbot*; where (whatever the *Jacobites* have said to the contrary) he was very kindly Entertain'd; but the Prince finding the Ground here-about unfit for a Camp, he Rid with his Army to *Exeter*, whither *Dr. Burnet* was sent before to prepare Quarters for his Highness.

As soon as he came to *Exeter*, (where he enter'd in a Glorious and Triumphant manner) the first thing he did, was, to go to pay his grateful Acknowledgments to the Almighty, and to cause *Te Deum* to be Sung

Sung in the Cathedral, for his safe Arrival. After the Collects were ended, Dr. Burnet began to Read His Highness's Declaration; which being ended, he said, *God save the Prince of Orange*; to which, most of the Congregation answer'd, *Amen*.

During the Prince's stay at *Exeter*, News was brought him, (by a private Hand) that his Friends were up in the *North*; as the Lord *Delamere*, Earl of *Devonshire*, Earl of *Stanford*; Earl of *Darby*, Sir *Scroop How*, Sir *William Russel*, with divers others. This Express came to the Prince nine Days after his Arrival; but the first that join'd him were Sir *Robert Peyton* (who rais'd a Regiment in the space of one day) and the Gentlemen of *Somersetshire* and *Darbyshire*; to whom (as one that was near his Person assures me) his Highness made the following Speech.

Gentlemen, tho' we know not all your Persons, yet we have a Catalogue of your Names, and remember the Character of your Worth and Interest in your Country. You see we are come according to your Invitation, and our Promise. Our Duty to God obliges us to protect the Protestant Religion; and our Love to Mankind, your Liberties and Properties.

We expected you that dwelt near the place of our Landing, wou'd have join'd us sooner; not that it is now too late, or that we want your Military Assistance: so much as your Countenance and Pre-
sence

A Satyr upon King William. 31

sence, to justifie our declar'd Pretentions, in order to accomplish our good and gracious Design. Tho' we have brought both a good Fleet, and a good Army, to render these Kingdoms happy, by *Rescuing* all Protestants from Popery, Slavery, and Arbitrary Power; by Restoring them to their Rights and Properties establish'd by Law, and by promoting of Peace and Trade, which is the Soul of Government, and the very Life-Blood of a Nation; yet we rely more on the Goodness of God, and the Justice of our Cause, than on any Humane Force and Power whatever. Yet since God is pleas'd we shall make use of Humane Means, and not expect Miracles for our Preservation and Happiness; let us not neglect making use of this gracious Opportunity, but with Prudence and Courage put in Execution our so honourable Purposes.

Therefore, *Gentlemen, Friends, and Fellow Protestants*, we bid you and all your Followers most heartily Welcome to our Court and Camp. Let the whole World now judge, if our Pretentions are not Just, Generous, Sincere, and above Price, since we might have even a Bridge of Gold to Return back: But it is our Principle and Resolution, rather to dye in a Good Cause, than to live in a Bad one; well knowing that Vertue and True Ho-

' is its own Reward, and the Happiness of
' Mankind Our Great and Only Desigh.

We have had many false and imperfect Accounts of this Excellent Speech; but can assure the Reader, that which is here inserted, is exact to a Word, as the Prince spoke it.

The *Williamites* tell us, this Valiant Speech of the Prince of *Orange* so gain'd the Hearts of the West Country-men, that they Huzza'd him where-e'er he come; and when he came to *London*, (which he did with very little Difficulty) there was a Noble Medal struck upon his Memorable Entry into *London*, having these Words *William III. by the Grace of God, Prince of Orange, the Restorer of Religion and Liberty.*

Most of the Nobility Congratulated his Highness's safe Arrival at *St. James's*; and on the 20th, the Aldermen and Common Council of the City of *London*, attended his Highness upon the same account; and the Lord-Mayor being disabled by Sicknes, Sir *George Treby* Kt. Recorder of the Honourable City of *London*, made an Oration to his Highness, to this effect.

May it please your Highness,

THE Lord-Mayor being disabled by
Sickness, your Highness is attended
by the Aldermen and Commons of the
Capital City of this Kingdom, deputed
to Congratulate your Highness, upon this
great and glorious Occasion.

‘ In which labouring for Words, we can-
not but come short in Expression.

‘ Reviewing our late Danger, we remem-
ber our Church and State, over-run by
Popery and Arbitrary Power, and brought
to the Point of Destruction, by the Con-
duct of Men, (that were our *true* Invaders)
that break the Sacred Fences of our *Laws*,
and (which was worse) the very Consti-
tution of our *Legislators*.

‘ So that there was no Remedy left, but
the *Last*.

‘ The only Person, under Heaven, that
cou’d apply this Remedy, was Your High-
ness.

‘ You are of a Nation, whose Alliances
at all Times, has been agreeable and prof-
erous to us.

‘ You are of a Family most Illustrious, that
have been Benefactors to Mankind. To have
the Title of *Sovereign Prince, Stadtholder*,
and to have worn the *Imperial Crown*, are
amongst their lesser Dignities. They have
long enjoy’d a Dignity singular and tran-

34 A Satyre upon King William.

ascendit, viz. To be Champions of Almighty God, sent forth to several Ages to vindicate his Cause against the greatest Oppressions.

To this Divine Commission, our Nobles our Gentry, and among them our brave *English* Soldiers, rendered themselves and their Arms upon your appearing.

G R E A T S I R,

When we look back to the last Month and contemplate the Swiftnes and Fullness of our present Deliverance, astonish'd we think it Miraculous.

Your Highness, led by the Hand of Heaven, and call'd by the Voice of the People, has preserv'd our dearest Interest

The *Protestant Religion*, which is Primitive Christianity, restor'd.

Our *Laws*, which are our ancient Titles to our Lives, Liberties, and Estates, and without which, this World were a Wilderness.

But what Retribution can we make your Highness?

Our Thoughts are full-charged with Gratitude:

Your Highness has a lasting Monument in the Hearts, in the Prayers, in the Professions of all good Men amongst us. And lastly Posterity will celebrate your ever-glorious Name, till Time shall be no more.

The Chief Design of this Satyr, is to discover such Secrets as have hitherto lain conceal'd; and therefore I had not inserted this grateful Speech, (made to the Prince at his first coming) but only to Refresh the Memory of those, who (in their Transports of Joy for a Gracious Queen) have forgot what Forlorn and Miserable Condition the Prince of *Orange* ventur'd his Life to Deliver us from; and likewise to convince my Reader, I am as Just to *K. William's* Vertues, as I shall be to his Failings, when I come to 'em. But to return to the *Secret History* of his *Conduct* and *Valour*.

The Prince Succeeding in his Noble Enterprize, the late *K. James* Abdicated the Throne, went down the River to *Rochester*, and from thence took Shipping for *Brest*, whither the Queen and Supposed Prince of *Wales* was gone before, and himself soon after. Upon which, the Prince of *Orange* dispatch'd his Circular Letters for the Meeting of the CONVENTION; who after some Debates, whether the Vacant Throne ought to be fill'd up by a *Regent*, or a *King*, they made a Tender of the Crown to Their Highnesses; to which the Prince of *Orange* return'd this following Answer.

My Lords and Gentlemen,

THIS is certainly the greatest Trust you have in us that can be given, which is the thing that makes us value

36 A Satyr upon King William.

‘ it the more : And we thankfully accept
‘ what you have offer’d : And as I had no
‘ no other Intention in coming hither, than
‘ to Preserve your Religion, Laws, and Li-
‘ berties ; so you may be sure, that I shall
‘ endeavour to Support them ; and
‘ shall be willing to concur in any thing
‘ that shall be for the Good of the King-
‘ dom ; and to do all that is in my Power,
‘ to advance the Welfare and Glory of the
‘ Nation.

And the same Day, Their Majesties were solemnly Proclaim’d King and Queen of *England, Scotland, France, and Ireland*, by the Names of *William and Mary* : And thus (as the *Williamites* tell us) by the *Conduct* and *Valour* of *K. William*, was accomplish’d the greatest REVOLUTION that ever befel the *English* Nation : And it so pleas’d the *Savoy* Ambassador, that a Month after (at a Private Audience) he thus Complimented the New King.

GREAT SIR,

His Royal Highness (my Master) does by me Congratulate your sacred Majesties Glorious Accession to the Crown : It was due to your Birth, and deserv’d by your Vertue, and is maintain’d by your Valour, &c.

This

A Satyr upon King William. 37

This is the Account *K. William's* Friends give of his Conduct and Valour, with respect to the late Revolution in *England*; and as I was Privy to much of it, I can't deny the Matter of Fact.

I shall next add, what Discoveries they make as to his *Military Atchievements* in *Ireland*; and as they have been conceal'd for several years, they render 'em a Secret History of that Expedition—And now fresh Laurels attend him again in *Ireland*.

In this new Expedition, King *William* went to Subdue the Rebels then under the Command of the late *K. James*.

K. William being Landed at *Carrickfergus* (attended by His Royal Highness Prince *George* of *Denmark*, and the *D. of Ormond*) his Majesty vigorously pursued the War, and (observing the small Progress his Army made in his Absence) disapprov'd of the Cautious Councils of some of his Generals, by saying, *He did not come there to let Grass grow under his Feet.*

Upon a Critical Review, he found his Army to consist of 36000 Men; and Marching his Army to *Dundalk*, was so pleas'd with the Prospect of the Country as he Rid along, that he said to those about him, *It was highly worth Fighting for.*

His steady belief of a Divine Providence, did enable him in *Ireland* (as it had done in other places) with Lite and Courage, to expose himself to the most threatening Dangers.

gers. His Attempts of this kind, and the unmov'd fearless Spirit that appear'd in his Fight at the *Boyne*, was misinterpreted by some of his Officers, as if they had proceeded from an imbib'd Notion of *Fatality*, tho' few knew his Sentiments in this Matter: Yet I can assure my Reader, he has with great freedom (in Private) declar'd himself to this purpose, *viz.* 'When a Battle, or other hazardous Enterprize, was approaching, that his Method had been seriously to consider what was his present Duty; and that when upon due deliberation he had seen reason to determine that God wou'd have him expose himself (he wou'd add) He then knew not what Fear meant; for that he knew under whose Protection he went. —

'Twas (say the *Williamites*) this Belief of a Divine Providence, that made his Majesty at the *Boyne* to march in the Front of his Forces, resolving in Person to Fight the Enemy.

Major-General *Scravenmore* seem'd to despise *K. James's* Army, saying, 'They were but a Handful of Men: But the King and Prince *George* wisely answer'd, 'That they might have a great many Men in the Town, &c. However (added the King) we shall soon be better acquainted with their Numbers. The King (like a Valiant General) marching yet nearer the Enemy, the *Irish* fir'd at him, and with the first

first Shot, kill'd a Man and two Horses within an hundred Paces of his Majesty. This Bullet was presently succeeded by another, which flanted upon the King's right Shoulder, took out a piece of his Coat, and tore the Skin and Flesh, and afterwards broke the Head of a Gentleman's Pistol.

'Tis more easie to conceive than express, what a sudden Consternation this Accident struck into all that were about the King; but his Majesty's Belief of a Divine Providence, made it not difficult to imagine, how calm and undisturb'd his Majesty remain'd — The King himself took notice of this unexpected Accident, but kept on his pace, saying, *There was no necessity the Bullet shou'd come nearer.*

However, the Enemy reported K. *William* was Kill'd; and the News spread as far as *Paris*, where the giddy Multitude express their Sawcy Joy, by Bonfires: But his Majesty having got his light Wound dress'd, Mounted again on Horseback, and shew'd himself to the whole Army, to dissipate their just alarm.

So that nothing cou'd discourage his Majesty; for that Evening K. *William* gave Orders, That every Soldier shou'd be provided with a good stock of Ammunition, and all to be ready to March at Break of Day, with every Man a green Bough or Sprig in his Hat, to distinguish him from the Enemy, who wore pieces of White Pa-

per in their Hats ——— The Word that Night was WESTMINSTER: His Majesty Rid in Person about Twelve at Night, with Torches, quite through the Army; and then retir'd to his Tent, with *Eager Expectation* (to use his own Words) of the Glorious approaching Day: And never was a more Memorable Battle Fought in this Western Part of the World: For, as Two Kings in Person contended for the Imperial Crown of *England*; so the Fate of their respective Allies (and consequently of all *Europe*) seem'd to depend on the Success of their Arms: Both Armies were Animated by the Presence of their Sovereign; and both Fought for their Religion.

The expected Day being come, K. *William* Attack'd K. *James* upon the Banks of the River *Boyne*; gave him a Total Rout, and struck him into such a Pannick Fear, that he run like a frighted Hare, first to *Dublin*, thence to *Waterford*, where he took Shipping for *France*, leaving an easie Conquest of the whole Kingdom to K. *William*, which was afterwards compleated by the Earl of *Athlone*.

Upon the Report of this Victory, Colonel *Fitz-Gerard* (who was then in *Dublin*) was pleas'd to say, ' His Ma'esty was Born
' to Teach and Instruct Kings in their Wars,
' and is (continu'd the Colonel) so Blessed
' with all the Gifts and Accomplishments
' of a Great General, that God and Nature
seem

seem in this last Age of the World (when Valiant Princes are scarce) to have sent him to *Ireland* for a Novelty, and special Token of Endearment.

K. *William*, during the Battle at the *Boyne*, might be said to be *Every where*, since he directed all by his Conduct, which gain'd a Glorious Victory. *So that K. *William's* Valour (as his Friends tell us) had a great share in the Honour of the Day.

His Majesty, accompany'd with the Prince of *Denmark*, pass'd the River with the Left Wing of the Horse, and that with some Difficulty ; for his Horse was Bog'd on the other side, and himself forc'd to alight, till one of his Attendance had disengag'd his Steed : But as soon as the Men were put in Order, his Majesty drew his Sword, and March'd at the Head of them towards the Enemy : But the *Irish* resuming Courage, fac'd about, and made the *English* Horse shrink, tho' they had the King at their Head. Thereupon the King Rid to the *Inniskilliners*, and ask'd them, *What they wou'd do for him ?* Animated by this Invitation, they Boldly came forward, and at the Head of 'em the King receiv'd the Enemies Fire. Lieutenant *Hamilton* being Routed Horse and Foot, and himself taken Prisoner ; when he was brought to the King, his Majesty ask'd him, *Whether the Irish wou'd Fight any more ?* Yes, Sir, (reply'd *Hamilton*) upon my Honour,

42 A Satyr upon King William.

Honour, I believe they will. When he pronounc'd that Word *Honour*, the King lookt wittly upon him, and then turn'd about, repeating once or twice, *your Honour*; intimating, that what he assur'd upon his *Honour*, was not to be depended upon, since he had forfeited that before, in siding with *Tyrconnel*; and this was all the Rebuke the King gave him for his breach of Trust.

In this Fight at the *Boyne*, the Duke of *Scomberg* (one of the best Generals *France* ever had) was shot through the Neck, and *Dr. Walker*, so famous for the Defence of *London-Derry*, receiv'd a Wound in the Belly.

In the whole Action, his Majesty did all that the greatest of Generals cou'd do upon this Occasion: ' He chose the Field, ' dispos'd the Attacks, drew up his Army, ' Charged the Enemy several times, Supported his Forces, when they begun to shrink, and demean'd himself through out, with that Conduct, Gallantry, Resolution, and Presence of Mind, (and was such a POISE for the enclining Victory to his own side) that the *Irish* themselves confess'd, ' That if the *English* chang'd Kings with them, they wou'd fight the Battle over again.

After the Victory of the *Boyne* was over, *K. William* Rid in a Triumphant manner to *Dublin*, where one of the Magistrates

(in the Name of the City) gave him the following Welcome.

GREAT SIR,

We had need of good Eyes to contemplate your Glory, but more especially your Victory at the Boyne. It hath all in it that for the Ages past hath been Resplendent and Dazzling: We may see in you alone, all the Great and Valiant Princes we Read of: You resemble them all in your Conduct and Valour; their best Features are all united and mingled in you; you represent them most lively; as if when Nature was framing You, they had all Sat for their Pictures.

This Eloquent Speech (which was ne'er Publish'd before) being ended, K. William went to St. Patricks Church to return Thanks to Almighty God for his late Conquest.

'Tis certain, he own'd God in all his Victories; for in his Speech to the Parliament, (1694) he tells the Commons, *He will endeavour to do his Part to carry on the War; but (adds) It is from the Blessing of God we must all expect such Success as may answer our Desires* ——— And he was so very mindful of the good Success of his Arms in the Reduction of Ireland, that he appointed the 26th of November 1691, to be

44 A Satyr upon King William.

be kept for a Solemn Day of Thanksgiving for the same.

I shall only add what an ancient Lawyer told K. *William* in the beginning of the Revolution, ' That he had out-liv'd all the ' *Lawyers of England*; and had he not come ' over, he had out-liv'd the Law itself. And therefore say those Men who give us this Secret History of his Conduct and Valour in *Ireland*, had not K. *William* ventur'd his Life and Fortunes for us, the Protestant Interest, and the Liberties of *Europe*, wou'd ha' been long before now little more than a Name.

And as King *William* (Openly) defy'd Death, and durst meet it at the mouth of a Cannon; so he was as little afraid of Sudden (and unthought of) Dangers: For they tell us, when his Palace at *Kensington* took Fire *, he immediately said, *Where is my Sword?* as supposing there was some Treachery in it ——— So that, (say these *Williamites*) there was Something of a strange Firmness and Steadiness of Soul that was peculiar to him; and which, no Battles, no Dangers cou'd shake. But where is K. *William* now? Can he March in Battle Array, or in Warlike Triumphs Thunder about his Tomb? After all his Conduct and Valour, when you have said all, *He was but a Man*; Death with his

* Nov. 10. 1691.

Pale Horse has trampled upon him, and kick'd out his Breath. Death Kills not Princes upon his bended Knee, nor did his Dart use any more Ceremony to *K. William*, than it does to the poorest Beggar. And Death having drawn a Black Curtain over him, this Mighty Pageant is at an End. But tho' *K. William* (that in all things else was Invincible) cou'd not Conquer Death, yet the *Williamites* say, The Fame of his Conduct and Valour shall never dye; and for that reason, (on the 4th of *November*, being the Birth-Day of this Great General) the Bells in several Churches were Rung; and in the Evening, the Streets were Illuminated, and Bonfires made, 'In Remembrance (as the *Post-Man* calls it) of the wonderful Deliverance of these Nations from Popery and Slavery, accomplish'd (under God) by his Conduct and Valour. And I'm apt to think, (the *Williamites* so doat on his Person) that no one Gallery of Heroick Persons will be hereafter Erected, in whose Assembly of Monuments, his Effigies will not be accounted the Master-Piece.

These are the Secret Discoveries *K. William's* Friends make of (what they call) his Matchless Conduct and Valour, in *Holland*, *Flanders*, and the late Revolution; and (to do his Majesty Justice) I find by my *Secret Journal*, they have as much to Discover, with

46 A Satyr upon King William.

with respect to his *Humility, Mildness, Fidelity,* and other Vertues.

But no more of these at present; for I am next (according to the Method propos'd) to shew how far I AGREE with his Friends in what they say of his *Valour*; and I'll be as Impartial here as I shall be (when I come to that part of my *Satyr*) in exposing all the Flaws I find in his *Martial Atchievements*.—Well then!

In Spight of my SATYR,

I so far AGREE with his Friends, as to OWN *William III.* was Born with an Heroick Courage — *A Courage which nothing cou'd Equal, but his Conduct!*

And here, if I cou'd shew *K. William* at the Head of his Army, lock'd and shut up by his Invincible Legions, how he provok'd his Soldiers to Fierceness, with what Bravery and Choler they saw him Fight, (while their Hearts take Fire from the Lightning of his Eyes) if I cou'd Paint him thus in his *Conduct* and *Valour*, I shou'd give the true Character of this Great General. However, I do him Justice, enough to ACKNOWLEDGE,

That *William III.* was Admir'd byall *Europe*, when they saw him at the Age of 25 Years, General of the Armies of the *United Provinces*.

That

That his Courage kept him Six Hours in the Heat of the Fire in the first Battle he ever saw ; and that made him one of the Last that Retreated from the Camp of *Landen* ; an Action, that even **Satyr** must allow to be Brave and Valiant ; and may serve to convince the World, that 'tis possible to Lose the Victory, and yet Gain all the Honour of the Day.

That his Soul was lifted up to the Height of all Duty and Valour ; that he made no Campaigns in *Holland, Flanders,* and the late Revolution, but with Honour to Himself and his Kingdoms. Indeed, he did not Fall in the Field, Fighting for the Liberties of *Europe* ; in the Defence of which, he had so often cross'd the Seas, and expos'd his Life to a Thousand Dangers ; yet (if I'll do him Justice) I must OWN, he dy'd with all the Cares of Government about him, and such a Love to his Subjects, as was solicitous to leave them Safe and Prosperous ; and (being fixt in his Heart) was the last thing which dy'd in him.

That his Conduct and Valour was not meerly a sudden flame of the Blood, but a steady Resolution of Soul, Undaunted, Lasting, and Invincible ; a Courage which was not a Transport of Fury, (tho' I shall OWN anon there was *Choler* in it) but which Fought at *Mons, Namur, the Boyne,* &c. with the same Presence of Mind in
H the

48 A Satyr upon King William.

the Field, as it Debated at the Council-Board.

I farther ACKNOWLEDGE, that as Forward and Resolute as he was to Fight, that his Courage delighted not in *Blood* and *Slaughter*; that 'twas far from being an Effect of Cruelty or Indiscretion, but a constant, uniform constitution of Soul, and supported by Reason and Thought; That he never made War for Pride, Glory, or Ambition of Large Empire, but for the Deliverance and Rescue of Wronged and Oppressed Nations: When he saw himself at the Head of Seventy Thousand of his own Subjects, (a greater Army than any of our Kings ever had) and when he saw himself yet Stronger in the general Affections of the People; he never made use of these Advantages, to the Purposes of Arbitrary Power, (no Imprisoning Dissenters, or Pulpit Railery, was heard of in his whole Reign) neither cou'd the Poorest Subject (whether Churchman or Dissenter) complain that this King ever did them the least Wrong, in Person, Estate, or Liberty.

I also declare, (for I must AGREE to what I saw with my own Eyes) That his Success was as remarkable as his Conduct and Valour, and carry'd in it a kind of Wonder and Prodigy; those Stars which Fought against *Sisera*, were all engag'd on his side; we may remember, when the
very

A Satyr upon King William. 49

very Name of ORANGE was a kind of Charm to the Enemy, whom he every where so easily Vanquish'd, it might be well thought by some, when they had Fought their best, they had done no more than come together to be Beaten. How many Armies did he Run over and Defeat? To tell how many Towns and Cities he has Storm'd, and Victories Won, wou'd be near as difficult as it wou'd be to another to do 'em. — With what speed was he wont to reduce Garisons? as if the Enemies had taken the Field, or come into their Fortresses for no other purpose, than to give him Livery and Seizin.

In Spight of my SATYR,

I must DECLARE his Success was full of Strangeness and Mysteries; it gave Safety and Peace beyond our Councils and Thoughts, in the very Nick and last Breath of our Hopes, at the Extremity and very Brink, (as his Friends express it) when our Lives were in danger by Corrupt Judges, our Laws dispenc'd with by a Popish King, our Charters surrender'd by Jacobites, and our Consciences in danger from *Doctors-Commons*, and we all ready (being mov'd to it by the Odious Names of *Whig* and *Tory*) to Tear and Rend, to throw off *Gospel* and *Law*: 'Twas then that the Prince of Orange gave us all the pleasing Sweets of his Victories;

H 2

50 A Satyr upon King William.

Stories ; that he began to deal the timely Fruits of his good Fortune and Success ; wherein (tho' his *Conduitt* and *Courage* is what I shall *Satyrize*) he not only vanquish'd our Fears, by a Prevention of That Sword and Danger which hung over our Heads, but reviv'd our Hopes, which were at that instant in a very damp and dying Condition.

In a word, I AGREE with his Friends, That the late Revolution (for that's the Deliverance I'm speaking of) did not want much of a Miracle ; for, in truth, our Hopes were so far Spent, so near Fainting, and Gasping, that they seem'd to be little less than recall'd and rais'd from the Dead. (This Prince Deliver'd us in such a Critical Minute) It was a kind of fetching us to Life, when we were given over, and after Tolling the Bell.—But I'll stop here ; for to do him Justice on this Head, wou'd require a Genius as vast and comprehensive as his own.

And as I AGREE with King *William*'s Friends, in OWNING the Success of his Arms ; so that I may set our Deliverance in a (yet) better Light, I'll imagine our Native Country (a Ship) batter'd and much torn in a Fight ; and in her Sailing or caught by a Tempest : Her wilful Pilot being lost in in the Storm, the confused Mariners lay all Hands on the compass, in the great Jeopardy of the Vessel ; which
beir

A Satyr upon King William. 51

being now ready to Sink, they are content to give her and themselves up to the Government of one single Person, whom they think most skilful to Save. This new Pilot brings them safe to a good Harbour, but hath little Thanks for his Pains; some taunt and revile him, that he did not Steer in another course to a better Haven; others tell him plainly, he ought not to be Pilot, he hath no right to the Place. And truly, such is the Ingratitude of many in these Nations to his late Majesty; by whom they have been sav'd from a Wreck; from whose Hands they possess their Lives, Liberties, and Estates; and yet can no ways be oblig'd; as if it were his fault that some Goods have been lost in the Storm, and that some tumultuous unruly Persons have been cast overboard in the Conflict for the Security of us all; as if they had rather Die and Perish, than confess and have him their Preserver.

But whatever his Enemies say of his *Conduct* in the late Revolution, I so far AGREE with his Friends, as to OWN, To save a Torn and Sinking Vessel in a Tempest, and in the Low'rings of a Storm; to Set disjoynted States, and Heal ulcerated Kingdoms, in the midst of Tumults and Confusion; to Compose and Quiet a Distracted and Disorderly People; to repair Breaches and Ruines, are Great and Powerful Works, and cannot be Compleated or
Under

52 **A Satyr upon King William.**

Undertaken, without the Wisdom and Assistance of the God of Order and Victory.

These Astonishing Things were effected by the *Conduã* and *Valour* of the Prince of *Orange*. But (to do Justice to his great *Piety*) 'twas a Courage which ascrib'd the Glory of all Successes, to God; and which gratefully own'd his Goodness in every Preservation; insomuch, as when a Ball shot from a Mortar, fell on the place where he had sat but a Moment before; *Oh my God!* (said he with Eyes lifted up to Heaven) *Thou hast saved my Life, and I will Serve thee all my Days.*

And as I can't DENY, but his *Conduã* and *Valour* did Wonders in *Holland*, *Flanders*, and the late Revolution; so I also ACKNOWLEDGE, That his way of Fighting was different from most Generals.

I OWN, he made use of Bombs and *Grano's*; but his great Artillery, was Prayer; his Ammunition, Devotion; and his best Armour, a Pious Life: You might see Angels Heading his Weapons, and his Guns were sent him from Heaven: But 'twas his Prayers Slew more than all his Muskets and Pistols. These were his Rams and Cannon, his Magazines, his great Castles, and Elephants: Prayer is that strange Engine wherewith a Saint, *Archimedes* like, can save or sink a Ship in his Closet.

A Satyr upon King William. 53

King *William* being sensible of this, did often retire from the World in Secret and Closet Devotion, when some have imagin'd he was otherwise employ'd : And as sometimes he allow'd a close and serious Person to join with him as a Friend, in order to Assist him this way ; so his marks upon Pious Books, which he perused, by folding down of the Leaves, were plain indications how he had at other times been taken up in his retir'd Hours.

Nay (I must farther **ACKNOWLEDGE**) That (both in Camp and Court) he constantly kept up a course of Secret Duties. I have known, after he had been ty'd out with the Great and Necessary Affairs of his Army, he cou'd not with any satisfaction go to Rest, till he had retir'd for Secret Converses with God.

And besides his more stated Courses, it does appear (*from many excellent Forms of Prayer drawn up with his own Hand*) that he did also, upon all the more special Occasions that did occur, seriously look up to God, and commit himself and his Army into his Hands, So that, upon the whole, that Character did most exactly agree to him, which *David* takes to himself, *Pf. 109. 4. I will give my self to Prayer.*

In all Battles, (for I must **OWN** what I saw with my Eyes) before he came to the Field, he had *Won the Day on his Knees :*
His

44 A Satyr upon King William.

His Devotions in all Combats, gave assistance of Conquests: He was no sooner in his Closet, but his Enemies were half Kill'd. Prayer is that *White Gunpowder* which goes off without Noise, which Wounds and Slays Men in Secret, and Overcomes and Confounds Armies. With this *New Instrument of War*, King *William* compleated all his Victories; and not a *Red-Coat* in his whole Army, (it he put on the same Armour) but cou'd put a Thousand to Flight.

His Heart, if you cou'd see it, is ever and anon lifting itself up in Ejaculations and Prayers; only his Courage doth now and then hinder his Zeal; at the very same Moment he pierceth Heaven, and the Bowels of his Enemies; and tho' they have not the same Weapon. yet his Heart and Hand are both Fighting together, and are Associates in the Victory.

In a word, this *Praying Commander* Honour'd the Name of God with a profound Veneration, especially towards the end of his Life: For if at any time that Glorious Name had been made mention of occasionally by any, he was ever observ'd to have a Peculiar Emotion of Soul, discover'd in a serious Look upwards to Heaven, as if he still follow'd it with a Mental Prayer. And indeed, (besides the great Regards he had to more Publick-Prayer) those that observ'd him in his Closet and Bed-Chamber can
testifie

te
Q
fi
h
a
C
h
I
n
v
E

testifie this, That he did nothing of Consequence, without imploring the Divine Blessing: An instance of this (not to mention his Monthly Fasts) was seen in his obliging an Eminent *French* Minister to enter his Coach, and Pray before the Action, while he devoutly Kneel'd all the time without.

Thus *William* III. by lifting up his Hand like *Moses*, and his Heart like *David*, Kill'd more than *Sampson* with his *Jaw Bone*. By which 'tis evident, he did not Fight, but PRAY himself into a Throne.

So that (I have fairly prov'd) his *Graces* (as well as his *Conduct*) were all Serviceable in the Defence of the Protestant Interest; That his *Piety* Conquer'd as well as his *Valour*; and that when he Fought (*on his Knees*) there was no standing before him.

I must farther ACKNOWLEDGE, that *K. William* was not only Glorious as Conqueror in the Field, but that he cou'd break and subdue Passions, and Command himself like a Prince: He has often said, 'Tis the greatest of Dominions to Rule one's Self and Passions. And for that reason he was Valiant Within, and maintain'd the good Fight with a stout Courage and Spirit. He not only Conquer'd Abroad, but shew'd a Christian Gallantry at Home, and was Vigorous in the Mastery of his Domestick and Closet Enemies. In a word, he made all bend and do homage to Faith
and

56 *A Satyr upon King William.*

and a good Conscience; and (as an English Peer has often said)

Nothing but his Passions were his Slaves.

Alexander found his Domestick Enemies harder to Conquer, than a whole World: (For after all his Victories, he was subdu'd by a Creature in Petticoats. But *William III.* cou'd Conquer even *Himself* (and Passions) by being frequent and serious in Self-Converses.

I'll praise no Vertue in *K. William* that I can conceal, but (I must OWN) to Conquer Himself he made narrow and diligent Searches into the State and Workings of his own Soul; and consequently, kept up the Practice of *Self-Examination*, a most Inward and Essential instance and part of Godliness, but what (it may be fear'd) is now almost lost from amongst us. An Eminent Person, who had Opportunity to look into some Papers Written by *K. William*, he found such Questions as these in 'em, viz. *Have my Actions, since the last Sacrament, fallen in with what I have proposed to my self, as the great and governing End of my Life?* And again, *Am I chargeable with no Sins or Failures, but what do consist with Sincerity of Heart?* with many others of a like nature. Which plainly shew'd, that in the midst of all his Battles Abroad, he

was

was still Conquering the Enemies in his own Breast,

I cou'd also add many other Instances of the great Satisfaction and Pleasure he took in his *Self-Conquests*, and Reading the *Holy scriptures*: But tho' they are part of this *secret History*, yet I shall wave 'em here, 's 'tis more proper, to insert 'em when I come to Discover (and *Satyrize*) what his Friends call his *Undissembl'd Piety*.

To sum up all in a few words: I have AGREED with K. *William's* Friends,

That he was endow'd with that *Conduct* and *Valour*, which has rendred the Great Ones of the Earth Famous.

That he possess'd *Courage* and *Piety* in an equal, and the highest degree.

That such was the *Intrepidity* of his Temper in Battle, that he might be said to be *fearless*.

That his *Vertues* were solid, and all of piece.

I also AGREE with the *Williamites*, that it cou'd not well be discern'd, to which, in respect to his Knowledge in *Civil* and *Military* Affairs, the Prize was to be given,

The Truth is, (tho' I have AGREED to what his Friends say of his *Conduct* and *Valour*) we shall always come short of him here, only Heaven can Reward him for what he hath done upon Earth.

And thus, (as I promis'd at first) I have shewn how far I-AGREE with his Friends in what they say of his *Conduēt* and *Valour*.

But, (say the *Williamites*) if you OWN *K. William* thus. Valiant and Brave, and a Conqueror both Abroad and at Home; How is it possible you shou'd SATYRIZE his *Conduēt* and *Valour*, or find one Flaw in his Martial Atchievements? For our parts; (continue his Friends) 'We think his Memory at present shou'd be as pleasing to these Nations, as his *Conduēt* and *Valour* was in Time past.

To this I Answer — *K. William* having all his Life been in a continual Exercise of Arms, this oblig'd me to give his *Conduēt* and *Valour* the Preference to his other Vertues: And for that reason, 'tis the first Vertue I shall *Satyrize* in him. And I don't fear, (as impossible as the *Williamites* think it) but to find Flaws enough in his Martial Atchievements, to Justifie the Title of this Book.

But supposing *K. William* as Brave and Daring as his Friends have Declar'd, and as I have AGREED to, yet (after all) it can't be said he was more than a Man, and I'm sure, as *Man*, he cou'd not be Faultless.

less: And therefore to (pursue my intended Method) I am next to Satyrize his Conduct and Valour.

I confess, 'twas said of his Royal Consort, ' That her Courage was steady and solid; her Soul free from all the Weaknesses of her own Sex, and endow'd with the Courage and Strength that seem'd Peculiar to ours. When *K. Wil.* was Fighting in *Flanders*, she alone was sensible of his Absence; which she fully supply'd to these Three Kingdoms, by her Wise Conduct and Administration: Yet an Eagerness of Command was so far below her, that there never was so Great a Capacity for Government, join'd with so Little Appetite to it; or an Authority so unwillingly Assum'd, so Courageously Manag'd, and so chearfully laid down.

This was the Conduct and Valour of *Q. Mary*. Whence see the Advantage of being a WOMAN! for these very Perfections (by being found in her Husband) have lost their Lustre, and are what I am going to Satyrize.

I own (with *Machiavel*) ' There is nothing gains a Prince such Repute, as his Great Exploits, and Rare Tryals of himself in War: And that *William III.* (if we an't mistaken) was the greatest Soldier that ever Liv'd. But supposing this, yet his

his Conduct and Valour is a fit Subject for **Satyr**. For tho' he came to Deliver us from *Popery* and *Slavery*, (for as Religion is the most Justifiable Cause, so 'tis made the most Specious Pretence) yet I dare assert, They that level at Crowns, never heed through what Bodies they shoot; with a bold and most passant Courage they strike in, and adventure through all Hazards and Elements, to make way to a Throne; and if they once be Anointed, if the Scepter be once Graspt, they have done nothing that is Base; all their Failings and Mischiefs are Baptiz'd into *Gallantry*; they are at all Hands Flatter'd and Sooth'd. Or were *K. William's* Conduct as Good as 'twas Brave and Daring, yet I can't see how he cou'd Glory in it: For 'tis an easie matter to contract a *Familiarity with Danger* when a whole Army beats a share in it, and when the eager Pursuit of Honour and Glory makes us overlook the Horror of approaching Death: But when she appears with the ghastly Pomp of a Scaffold and an Axe, as great a General as *K. William*, wou'd behold her like other Men, and wou'd be terrify'd at the sight: Even the Valiant *Monmouth* (that ventur'd his Life in several Battles) when his Army was Beaten, we find him the next Week cover'd with a tatter'd Cloak, and trembling, either with Cold or Fear: And tho' (*with the Brave Orange*) he had Fac'd the Roaring of Cannon, and
lookt

A Satyr upon King William. 61

lookt grim Death an hundred times in the Face ; yet he was sooner Taken, but thinging himself in the Hands of the Executioner, his former Spirit sunk into Puffillanimity, which made him Meanly endeavour to Ward off the impending Blow, by sending a Submissive Letter to K. James, Assuring him, he had deeply Repented of what he had done against him ; and that he did from the bottom of his Heart, abhor all those that engag'd him in it. But when he came into the King's Presence, his Majesty told him, He was sorry for his Misfortune ; but his Crime was of too great Consequence to be left Unpunish'd. And if the Valiant Monmouth Died with such Dread of Death : how can we boast of K. William's Courage, that never had the Infallible Test, an Axe, or Starving.

I OWN K. William never fear'd Death in the Field ; and was so Undaunted when it approach'd him in his Palace, that He dy'd with the greatest Resignation, full of Charity, Courage, and Peace (and this might proceed from the inward Testimony of a good Conscience) But (as 'tis a natural thing in all Men, to leave their Lives with Sorrow, and to take their Death with Fear) no Man cou'd warrant K. William Courageous to the last Breath, had he (as Monmouth did) gone in solemn Procession to his own Funeral.

Or

62 A Satyr upon King William.

Or, granting K. *William* as Brave as the Protestants make him, That he was the Soul of War, and Fought like one that had never heard of the name of Death; yet still I shall own it no Vertue in him, but only say, If he was thus Courageous, he was *Unnatural* to his own Flesh and Blood, (which sure is Dispraise enough) neither can any thing excuse his Neglect of his Royal Life; when he cou'd not but know, the Happiness or Misery of his Subjects depended upon it: For when Princes are Kill'd, and the Crown falls from our Head; when the common Parents and Benefactors of Mankind, are Cut off and mingled with the Common Dust; how solemn, how mournful, and how universal are our Sorrows? (As solemn as the Judgment it Threatned, and as universal as the Loss)

Then, had King *William* been afraid of Death, and only taken Towns (like the King of *France*) in a Chimney-Corner; or if he wou'd have been Fighting the Enemy, if he had not still gone in the Front of the Battle, but Commanded his Army (like the Duke of *Anjou*) from the top of a Tower we wou'd have Thankt him for it, as it had preserv'd his Person; but seeing every Campaign Expos'd him to a Thousand Dangers, I can't think his Conduct and Courage deserves such high Encouragements, as some Fanaticks (both Churchmen and Dissenters) give it: For (as Glo-
rious

rious as K. *William's* Valour appears) I shall endeavour to prove that some particular Failings, (for such I call Valour in King *William*) by their propinquity and neighbourhood to Vertues, do so resemble them, that they can hardly be distinguish'd from them; and so deceive many a one, who takes a specious Vice for a wholsom Vertue; So Revenge is often taken for Courage; Spiritual Pride for Humility, Impotence for Chastity; Security for Peace of Conscience, Presumption for Faith, Deadness of Heart for Contentment, and Tenderness to others, (which a *Turk* may have) for real Piety.

'Tis true, an Action with a good Intention, and bad Means and Circumstances, has less of Evil, than when both are bad; and a less degree of Vice is a comparative Vertue; but a Man may do Valiant Actions that en't truly Brave; for all Circumstances must concur to make an Action properly Vertuous or Good, one only suffices to make it Evil. Then (as much as King *William's* Friends boast of his Courage) who is so Wise as to know (in reality) he was either *Valiant* or *Good*? For, *Novatus* like, we think to go to Heaven alone by our selves. Thus a General in all his battles, may aim at nothing but Vain-glory, or the satisfaction of some Passion: and indeed, all Men (from the Prince to the Beggar) have their private Walks

K and

64 A Satyre upon King William.

and their double Meanings, and that in those very Graces that look so Glorious and Bright: And this is seen in the *Divine* (as well as the *Soldier*) For is not the End of his Vocation by Preaching, *to acquaint Men with the Will of God; by Praying to turn the Wrath of God from the People, and to obtain a Blessing upon his Labours; and by Practice, to confirm such in the true Faith by Works, as he hath won by Words to believe and embrace it? But doth he tend this Errand? Alas! nothing less; for as soon as he has taken a Degree, and comes fresh out of the University, if he be cross'd in his first Preferment then he grows Refractory to the State and present Government of the Church Establish'd; neither makes he Conscience mislead others, so he may be the *Head of a Faction*, and be thought Somebody: But if in his first years, he meets no check, but gets Preferment, his Study then is to grow with the Times; and then he cannot distinguish the Warts, Moles, Scars, and Corruptions of the Church, from Perfection and Graces: His study is not to Discharge One Cure well, but to procure and charge himself with Many; to heap Steeple upon Steeple, as if he meant to climb up Heaven that way: And after all, to retire himself to a *Prebendary* out of the world where (like a Bird in a Cage) he may be fed Fat, and get some new and higher Preferment, but never Sing more.

And we are as much mistaken in the Vertues of the *Lawyers, Physicians, and Tradesmen*. And if Men are thus mistaken in one another, no wonder if we find Failings in *K. William*; for Conduct and Valour, and several *Natural Vertues*, for some resemblance betwixt 'em, are often mistaken for *Theological Vertues*; and deceive many, both in judging of others, and in judging themselves too; whilst, either they consider not the difference, or distinguish not betwixt *Nature and Grace*.

And therefore, (that I may farther lessen *K. William's* Valour) I'll next consider, what 'twas that prick'd him forward to Undertake with Vigor, Magnanimous and Great Actions. What 'twas? Why 'twas **CHOLER**; a Passion that is a Dishonour to any Man, (provided the Violences of his Actions are not proportionable to his Provocations.) 'Tis this which creates the Courage of the Valiant, and the Vehemency of Orators; 'twas this had a share, as well in the Victories of *Hannibal*, as in the Fame of *K. William*; but unless we deny Man to be Man, we cannot presume to say, That a Vice so Inhumane and Pernicious, is Natural to him.

Therefore, saith *St. Augustine*, 'The most Quick-sighted Philosophers, and whose Opinions approach nearest to Truth, believe that *Choler* is absolutely Evil; because,

66 A Satyr upon King William.

‘ cause, say they, the slightest Emotions
‘ of it, are Malicious and Irregular, and
‘ that forces us to Sin against Reason, at the
‘ very time when we do that which Reason
‘ commands us. We ought to have the
‘ same opinion of all the Humane Passions,
‘ adds the Holy Doctor; they resemble
‘ that Self love that gives ’em Birth; they
‘ are vehement, disorderly, and vicious like
‘ that; whereas the Fears and Joys, the Sor-
‘ rows, and other Passions of Christians
‘ that derive themselves from Charity, are
‘ Peaceable, Mild, Prudent, and Mode-
‘ rate.

I know the *Williamites* excuse this *Choler*, by saying, ‘ That *Choler* is as it were
‘ a Guardianels that Nature has provided
‘ for Men to watch over the preservation
‘ of all his common and particular Rights,
‘ and inspires him both with a Desire and
‘ Strength to defend them: For, (say they)
‘ this Passion enables him to repel Injuries
‘ which he receives from his Enemies, and
‘ arms him to Succour his Friends, his
‘ Kindred, and his Country; it assists
‘ Parents and Tutors in the Education of
‘ Youth, and Magistrates in the Punish-
‘ ment of Crimes. That without her, Man
‘ wou’d abandon his most Important Duties,
‘ and prove unprofitable both to himself and
‘ others. These are their most considerable
‘ Reasons.

But

But to this I Answer — I deny that *Choler* is assisting to Man in the discharge of his principal Duties; in regard Experience tells us, That the Passions usually are the Principles of vertuous Actions, which Man performs of himself; and that this is the only foundation upon which the whole Machine moves. Only we say, that it was for want of observing the nature of *Choler*, that those Philosophers affirm'd it useful for the service of Reason, in private Revenges, in the Punishment of Crimes, in the Chastizing of Servants and Children, and in Magnanimous Actions. For that which Anger has common with the other Passions, is to prevent the Dictates of Reason, and darken the Understanding; but the particular qualities of it are, to be most impetuous and violent, and not able to contain itself. Which is evident in Private Revenges; where a Man, to do himself an imaginary Right, most monstrously violates the Rules of Justice; while nothing will serve him to wash off a petty Contempt, but the Blood of him that is by the Bonds of Nature so nearly related to him; sometimes losing his own Life, to Recover that which was never lost. Which is the reason that God has reserv'd *Vengeance to himself*; and that the Laws commit the Reparation of Injuries only to the Impartial, that never receiv'd them.

68 · A Satyr upon King William.

But perhaps the *Williamites* will say,
That the *Choler* (or *Fury*, for they are
much the same) he shew'd in *Holland*,
Flanders, and the late *Revolution*, &c.
cou'd not Blacken his *Conduct* and *Valour*
in those Places, as the *Violence* and *Cou-*
rage he shew'd in every Town he Fought
or *Besieged*, was only to Revenge the
Wrongs he receiv'd from the *French King*
in the *Principality of Orange*; and from
the late *K. James*, by his *Inventing* a
Sham Prince to *Disinherit* his Wife of the
Crown.

To this I Answer, That true *Conduct*
and *Valour* not only renders a Man incapa-
ble of doing *Injuries*, but disposes him to
bear with the *Wrongs* which others do
him. *A Valiant Person* (saith *Aristotle*)
never believes he receives an *Injury*; and
consequently, that he is no way oblig'd to *Re-*
venge.

The *Peripateticks* complain'd against the
Stoicks; alledging their *Accusation* to be
unjust, That they uphold *Anger*: Since
they only defend that *Passion* which fol-
lows the *Dictates of Reason*, which is ne-
ver kindl'd, but when it ought, and as much
as it ought to be; and which, in the *Re-*
paration of Injuries, never violates the
Laws of Equity.

So that, except the *Williamites* think
their King *Infallible* in the *Art of War*, and
that he never *Transgress'd* any *Rule* of it,
(which

(which is more than *Hannibal* himself cou'd boast of) they can't be angry that I Blacken his Valour with all the *Choler* I can find (or suppose) in it.

But perhaps his Friends will say, 'The *Choler* I discover in *K. William*, is no such Passion as is bred in the *Irascible* Appetite, Blind, Violent, and Frantick, and which, for the slightest Offences, flies out into Rage and Fury; but that *K. William's Choler* was at the same time, inform'd, soften'd, and regulated by Reason; and requir'd nothing from the *French King*, or *James II.* but a Revenge suitable to the Wrong receiv'd.

I Answer, That if the Motive that excites us to endamage another, aims only at particular Profit, which is the end that Men propose in Punishing, or the Publick Advantage, which is that of Ministers of Justice, it is both just and reasonable: But if it tend to the hurt of the Person, that is, if it be a desire of Revenge, and to reap our Satisfaction from the Pain or Vexation which the Party suffers, it is a Motive harsh and unkind; and such (were his Conduct and Valour as Matchless as his Friends pretend) I shall ever Satyrize.

But I know the *Williamites* will say, 'That *Choler* has the Chief share in all Warlike Atchievements; and therefore to Satyrize this in his late Majesty, is to be ignorant of the nature of true Valour.

70 A Satyr upon King William.

To this I Answer, That if a Commander has need of being Animated with his Passion, to foresee the Designs of his Enemies, to Range his Army in Batallia, to give out his Orders to Manage the Combat, and be himself in the Heat of the Conflict, we may thence conclude, that he cannot be Valiant, unless he be transported; and that he must be Mad (or Beside himself) to manage any Dangerous Enterprize. But for all that, I cannot but admire the General of an Army, who is always Master of himself in Fight, even when Danger most surprizes him. For we find, that the Valour not only of Commanders, but of private Soldiers, is most to be rely'd on, and most equally prov'd, where it is least boiling and precipitate. Therefore (says *Plutarch*) the *Lacedemonians*, before they join Battle, order'd the Flutes and Cornets to play certain soft and melting Airs, on purpose to temper the Heat and Fury of the Soldiers.

Lastly, If we do but reflect upon those Barbarous People, who have no other Courage, than I know not what kind of *Natural Rage*, that they never go to Fight in cold Blood, but as they are smitten with the Image of the Injury, which they often have, or believe they have receiv'd, they fling themselves into the thickest of the Enemy, without any Order or Government; but then it happens that notwithstanding the Strength of their Bodies, their Ability

A Satyr upon King William. 71

to endure the Rigors of all Seasons, and the Hardships of War; and notwithstanding the Fury of their Onsets, they are frequently Vanquish'd by People more tender, and soften'd by Luxury and Pleasure. Story tells us, and every one knows after what manner the *Romans* handled the *Cimbrians*, hideous for Bulk and Stature, and terrible for their Aspects, who had already passed the *Alps* with an intention to Sack *Rome*, and Ranfack all *Italy*, yet Vanquish'd by *Marius* in several Great and Bloody Battles.

So that if the natural Fury of Savage People be not sufficient to make Men truly Valiant; how shall we believe that *Choler*, no less Blind, no less Wild and Impetuous, shou'd be the Soul of Valour?

But (may the *Williamites* ask) ' Whence then comes it to pass, that the Poets call ' Courage, a Noble and Generous Indignation, and that all the World takes Anger ' for Valour?

To this I Answer — It proceeds from hence, That *Choler* has certain Qualities that resemble Valour. First, It is Rash, and thence they believe it Active: It is Obstinate, and that passes for Stoutness: 'Tis Terrible, and that renders it Formidable: And then it is boldly Daring, which makes People imagine it to be Courageous. *The Vulgar* (says *Seneca*) take those that
L are

72 *A Satyre upon King William.*
are inflam'd with Choler, for Persons Brave
and Courageous.

But now, supposing *K. William* had nothing of *Choler* in him, but what was necessary in a Great General, and that his *Conduct* and *Valour* was as Matchless as his Friends describe it; yet still I assert, That vehemence of *Choler* that made him a Conqueror, was not the Strength of his Soul, but rather a demonstrative proof of its Weakness; for this same Passion growing in the Soul like a Tempest, rears it up, and drives it impetuously to and fro: So that altho' to outward appearance, the Soul may seem to act with Vigor and Strength, it is really a violent Force that tumbles and tosses her like an anger'd Sea: Which is more manifestly discover'd from hence, That *Choler* more easily gets the Mastery of Women than Men; of the Sick People, than Healthy; of Age, than Youth; of Men that live in Plenty, and softned by Delights, than of the Unfortunate, harden'd by Persecutions and Adversities.

Having Satyriz'd *K. William's Conduct* and *Valour* Abroad, I shall next Satyrize his *Christian Gallantry* at Home, (I mean that Victory he got over Himself and Passions) He was *Valiant within, as well as without*; yet I find upon some Occasions he was bewilder'd

wilder'd (even) in the Geography of his own Breast: For tho' (as I formerly hinted) he cou'd check and subdue Passions, and Command himself like a Prince; yet when this Religious King was (once) told, *An Union amongst all Protestants wou'd ne'er be effected in his Reign*; it e'en Griev'd me to see what Confusion tormented him, what Violence transported him, and what various Designs agitated his Brain for a Month after, to Reconcile those *Uncharitable Differences* (as he was wont to call 'em) that was between his Protestant Subjects: He cou'd not bear *There shou'd be any other Distinction heard of among us, but of those who are for the Protestant Religion and the present Establishment, and of those who mean a Popish Prince and a French Government.* These were his last Words from the Throne. And I find his Royal Consort and He were both Equally Matcht in their Moderation and Piety: For, 'She had a Sublime Idea of the Christian Religion in General, and a particular Affection to the Church of *England*: But an Affection that was neither Blind, nor Partial; she had a true regard to Piety where ever she saw it, in what Form or Party soever: Her Education and Judgment tied her to the National Communion, but her Charity was extended to All: She long'd to see all Protestants, both at Home and Abroad, in a close and brotherly Conjunction; and few

74 **A Satyr upon King William.**

things ever Griev'd her more, than that
the Prospect of so Desir'd an Union va-
nish'd out of sight.

However, *K. William* and *Q. Mary* too
did all they cou'd to Promote it; and to
that end, all the Bishops they made, were
Men of great *Moderation* and *Piety*. So
that now we may cease to admire that *King*
William told the Commissioners that Ten-
der'd him the *Coronation Oath* of *Scotland*,
That he took it in that sence only, that he
might be under no Obligation to become a
Persecutor. He was so averse to *Persecu-*
tion, that he said but a little before his
Death, *That he wou'd do his utmost for pro-*
moting a firm Union am^{ong} all Protestants.
And tho' it looks courageou. to espouse the
Cause of his Ghost in this Particular, yet
(as I am to do Justice to his Vertues, as
well as to *Satyrize* his Failings) I dare af-
fert, he will be better belov'd hereafter
than now he is, by some Persons, who have
upon them the Double Prejudice of their
own Weakness, and other Mens Subilties,
whereby they become Stubborn and Wilful
in the maintenance of an Imaginary Interest,
which they Superstitiously Limit to particu-
lar Persons and Things.

It must be confess'd, the *Grumbletonians*
of *K. William's* Reign, were those who fretted
and foam'd upon the Bit, because they were
not allow'd to *Tyrannize* over their Neigh-
bours, as in other Reigns. And there's as
little

little fear of Persecution now, seeing our Gracious Queen, from the Education of that Excellent Prince that lies in her Bosom (who to his Immortal Glory, has declar'd his Abhorrence of *Persecution*) as well as from every thing else, shews how necessary *Liberty of Conscience* is; And seeing our Gracious Queen has promis'd to Protect the Church of *England* in all its Rights, and to Maintain the *Act of Toleration* to those that Dissent from it, what is it we might not compass and arrive at, were all Her Subjects Riveted into one and the same Interest? 'Tis true, there be those of our Church that will tell ye, *The Papists are better than the Presbiterians*: Ask'em how so? *Because* (say they) *the Presbiterians are worse than the Papists*. Hence such a Bustle, such a Clutter, such a Hurry; hence such canvassing at Elections, such bawling out, *St. George for the Church*, as if All lay at stake, when Nothing is in danger. But *K. William* wou'd often say, *Christ's Church was not limited to any Nation or Party; and thought every good Man might go to Heaven with any Wind, and with any Name.*

Now, if any shou'd Quarrel with me, that I'm for *Liberty of Conscience* to all Protestant Dissenters, (for, why shou'd we Imprison and Hang one another again?) I shall not think it worth my while to take
 notice

76. A Satyr upon King William.

notice of them; for I do (with a late Author) equally Pity and Despise those Enemies of Humanity, who are fond of the worst sort of Popery, *Persecution*.

'Tis easie to prove, that hot and bigotted Men have been the occasion of all the Miseries of this Kingdom, both in this and former Ages; and therefore I admire at the *Impudence* of those, who dare recommend Persecution in this Reign, when Her Majesty has promis'd to continue a Legal Kindness to her Dissenting Subjects: So that Dissenters have as little to fear in this Reign as they had in the last. for they will never be troubl'd again with the noisy Nonsense of the *Jus Divinum*, of Servile Obedience, and Barbarous Oppression, tho' impiously Christsned by other Names: For if after this, any remain among us, who are fond of Conjuring up this Airy Spectre and Ridiculous Phantom; it were Charity to send him a while to *Turkey*, that they may know their Doctrin in its highest Elevation from the *Sultan* and *Musti*, and their Mules and Bowstrings: Or, if the Journey be too long, they may only step over to *France*, and see what the state of Mortals is in the *Most Christian* Persecutor's Dominions, pursuant to the Resolutions of the Convocation, or Assembly of Reverend Idolatrous Clergy there, ever since the Year 1684.

I am