

the Glory of his Reign in *his* Just and Legal Title to the British Crown, and in defending our Religion, and suppressing Vice ; yet his Royal Person *deserves* our Satyr ; for (as I hinted before) *Humanaum est Errare* ; and therefore *as Man* he cannot be *Faultless*. 'Tis true, the worst I can say of his Majesty's Body *is this*, that 'tis Flesh and Blood, for had he not been a *Man* (he so out-shines all the *Monarchs* that Reign'd before him) I should have thought him a *Seraphim*. But yet as beautiful and charming as we find his Majesty's Person (which all, both Friends and Enemies, *See and Believe* has more outward *Charms* than any other Prince now living in *Europe*) yet there be many things seen in it that render *these Perfections* displeasing ; and therefore tho' I admire and love King George as much (or more) than any Subject *he has*, yet 'tis only *as he is a Pious, Generous, and Lawful King*, and not *as he is a Man*, for *Man*, barely considered *as Man*, should have my Satyr, were he *King of the Universe*.

MAN! — Look ! there is Satyr in the bare Name, and (which should make us dread to view him) *there is Natural Witchcraft in his Eyes and Person*. And this is nowhere more remarkably *Seen* than in *his Majesty's Royal Body*. — For,

First as to his EYES, tho' they sparkle with Majesty and Mildness at the same time, yet (as if he would look through you) they are so piercing, none can bear to behold 'em ; and for that reason King George never forgot any Face he had once fix'd his Eyes upon ; so that by reason of his piercing Looks (tho' there is a great deal of Mildness in 'em) one finds one self when one speaks to him, under a Reverential Fear and Dread, as if by an unaccountable way we had been obliged to remember our Distance, and keep a just Decorum accordingly.

But as much as King George pierces and awes others by his sparkling Eyes, yet he is not a jot observant of himself in relation to little and minute Things. Which great neglect of himself, his Friends excuse, by saying, *That he is a thoughtful Person, of a vast Intellect, and that*
minute

minute things are below him, and foreign to the Situation of his Soul, and Elevation of his Genius. But however exalted his Mind is (which I shall examine anon) 'tis certain his Sparkling and Piercing Eyes do as 'twere bewitch you into Duty and Allegiance to his Royal Person. And for his Majesty's HAND, (and had I Time I would Satyrize his other Members) 'tis as soft and white as ever was seen, (and *Seeing's Believing* here in a most distinguishing manner to every Loyal Subject that has the Honour to kiss it) yet is there a Taperness in all his Fingers, and (which renders his Body the more imperfect) there is no part of it but what is as truly Mortal as his Illustrious Mother (the Princess *Sophia*) who died but a while ago, to the inexpressible Grief of all the sincere Protestants of *Great-Britain*.

In short, the Body of every Rational Creature is a Labyrinth (or perfect Satyr upon Man's Intellect) for we can measure the Height of any Star, point out the Dimensions of the Earth, examine the Depth of the Sea; but where's the Man (or Angel) can discover half the Imperfections of the best Man; so that *Seeing's* seldom *Believing* in what respects the Corporal Perfection of Men or Women. Our Sovereign Lord (tho' his Soul is as wise and holy as ever was found in a King) has many Infinites, as he is a Man: Then what must we think of the rest of his Sex, who only can deserve our Praise so far as they view and imitate King *George*? But tho the Imperfections in his Majesty's Person are *shining Graces* if compar'd with the greatest Beauty in other Men, yet there's Defects enough in his Manhood to justify this *Satyr*: For his very Sex (as Man) supposes him Frail and Inconstant; and tho' *SEMPER IDEM* be the Motto he justly merits, yet is he the only Monarch that has deserv'd that Character since Queen *Elizabeth*; for tho King *William* (of Glorious Memory) was a Common Father to all his People, and we can never praise him enough (as 'tis to him we owe the invaluable Blessing of the Protestant Succession in the Illustrious House of *Hanover*) yet it must be own'd King *William* VARYING
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(from his own and the Nation's Interest) by changing some Whig-Statesmen for such as were great Tories, had lik'd by a MOTLEY MINISTRY to have frustrated the glorious End he propos'd to himself in accepting the British Crown ; and whoever SAW how his Loyal Tories betray'd his Secrets at home and his Armies abroad, always BELIEV'D this False Step in *King William's* Politicks would make way for the Popish Pretender. And we find (by the late Rebellion) they were not mistaken. But as this is the only Blot in his whole Reign, and what he heartily repented of (as some Noble Lords now living can testify) it ought to be wholly forgot, or (at least) not mention'd to his Dishonour, seeing his Blessed Reign (that one fatal Mistake excepted of changing *Honest Whigs* for *Tory Knaves*.) will grow brighter and brighter to the World's End, were it for no other reason, but as 'tis to *King William* we owe the Glorious Revolution in 88, and that MATCHLESS PRINCE we now enjoy ; I call him so, as *King George* was ever steady and fix'd in his Honest Principles ; and had we not *Seen* that he was no more than a Man when he was Crown'd King, we should have *Believ'd* we had been Subjects to an Angel-Prince. For whoever looks on the Royal Body of *King George*, will find his Heart *Entirely English*, not only in *Pretence* (as a Certain Lady was 12 Years) but in *Practice* also. He was made purposely for our Crown and Scepter, and his very Looks and Countenance (a) command our Allegiance. In a word, *King George* is a Nursing Father to all his Subjects, and governs 'em with so much Spirit and Tendernefs, that he resembles Angels, who move the Heavens, not using in themselves the least Agitation. So that we may well say, This Divine Man was selected out by God to set *A Golden Face on the English Monarchy*.

And therefore when we view the Body of a British Prince, endued with all these Royal Qualities, and who (like *King George*) *makes his Life the Example of his Laws,*

(a) *As I hinted before.*

we are almost Tempted to say (as the Quakers do) *That Perfection is attainable in this Life, or (at least) by our Spotless and Glorious Monarch, for Seeing's Believing in all that Relates to the Bodily Accomplishments of our Pious Sovereign, as he has conjoin'd in his Royal Person, whatever is Excellent in all his Subjects without the Vices of any of 'em, so that King George, tho' he is but a Man (and as such Imperfect) yet is he Great without Pride, Religious without Superstition; and (in Two Words) is that Glorious King our Eyes and Ears see and believe him to be.*

BUT — (and where's a King or Subject either without a BUT — in their Commendation) all these Encomiums on his Majesty's Royal Person can't prove him an ANGEL, or that he is more than a MAN, and as such he is Subject to a Thousand (and those Notorious) Failings; I confess I han't yet discover'd 'em for King George, as if he were a Man of a New or Different make from the rest of his Sex, has not yet made one False (or Tory Step) in his whole Reign; but still (as he is a Man) I may venture to say *he is not above Satyr.*

Indeed *the Loyalists* tells us, the Devil himself could never Tempt him to an ill Thing, and I find they are able to prove it; nay, if they call in their JURE DIVINO (a) perhaps they may make it out that *he can't Err, as he's King of England;* but tho' Princes are Demi-Gods, if we rake in their Ashes, we shall find 'em Men, and (which is yet Worse) as MORTAL as the meanest Creature, so that having said enough against his Majesty's Person, *barely consider'd as Man,* I am next to Satyrize the Body of King George, as 'tis the Prison of his Soul; and as such, I shall prove it a *Frail Mansion of Mortality.* I have said my worst against him, as he is a Man, and I shall here forget his Royal Blood, and treat him as common Clay; I mean as a Person as liable to Death and Diseases as the poorest Subject in all his Dominions.

(a) Or Passive-Obedience.

And here I shall make it appear, That the King's Royal Body is no better than *Domicilum Anima*, or a House of moving Clay (the Earthen Lodging of the Soul.) And as a Torch gives a sweeter Light and better Smell, according to the Matter it is made of, so does his Royal Soul perform all his Actions, better or worse, as his Organs are dispos'd; or as Wine favors of the Cask wherein it is kept, so his Majesty's Soul receives a Tincture from the Living Clay through which it Works. His Royal Person is but a borrow'd Garment, to make his Spirits for a Time to appear upon this low and troublesome Stage of Life: 'Tis in its Prime and Vigour, but a Piece of Active Earth; and when his Soul leaves it, will be no better than a Lump of Royal Corruption:

*How then can Man, at Heavens Tribunal try'd
Stand unappall'd, be Pure, or justify'd;
From all Terrene Remains purg'd and refin'd;
Man, who's descended of disloyal Kind;
Earth-born and Mortal? Lo! in Heaven's Eye,
The Brightest Beauty takes a tarnish'd Dye.
The Sun's a Shade, the Starry Circlets Stains,
And what e're else seems great and glorious, Wanes.
What then is George, how fading is his Birth?
A Royal Mortal, sprung from Parent Earth.*

Neither has King George any Lease of this *Frail Mansion*; for his very Breath is a Tenant at will to his Maker, and whenever he sends his grim Messenger, *Death*, he will not approach him on his *bended Knee*, but will struggle with him 'till the last Sands in his Life are run, and (we all see and believe) there is no turning the *Vital Glass*.

But, as if all this were not Satyr enough (on the King's Body) I am able to prove that his very Life is but a *Vital Death*. The Poet being asked what he did? answer'd very well, *Paulatim morior, I die by little and little*. So that his Majesty's Body subsists (as 'twere) by a kind of *Succession of decays*; and consequently his
Royal

Royal Person requires Restauration; every Moment, of what it loseth. If you ask me how I prove this? I answer, his *Royal Body* does *transpire, breath out, and waste away, through invisible Pores, by Exercise, Motion, or Sleep, to make Room still for a New Supply of Nourishment*, so that the King's Body (which sufficiently shews how frail it is) may be said to be daily repaired by new Sustenance, which begets new Blood, and consequently, new Spirits, new Humours and (*I had not satyriz'd too much*) if I had said New Flesh; the old by continual Decays, and insensible Transpiration, evaporating still out of him, and giving way to Fresh. As New and Surprizing as this Notion may seem to some Illiterate Persons, 'tis what the Men of Sence *see and believe* of every Living Creature; so that I much Question whether (by Reason of these perpetual Reparations and Accretions) the Body of King *George* may be said to be the same Numerical Body, in his middle Age, which he had in his Childhood: And that which is yet a far greater Wonder, his Majesty's Soul does in some Sense Satyrize his very Body, for his Body is to his Soul as the shadow of the Earth in the Eclipse of the Moon. See you not how this Bright Star (which illuminates our Lights) seemeth to be unwillingly captiv'd in the Dark, but sparkleth to get aloft, and free its self from Earthly Impressions, so his pious Soul does not only live indeed, whilst most of his Subjects live only in Shew, but readily untwineth its self from the Body, well knowing it hath a Brighter Crown in the Kingdom of Heaven so that 'tis Plain, the Thoughts of Death is no Terror to King *George*, who like his Royal Predecessor Queen *Mary*, has learnt from his Youth (b) "*That Repentance is not to be put off to a Death-bed* — But yet 'tis a Satyr on Kings and Queens, to say they are dying as fast as their Subjects, for it humbles them in the Height of their Glory. *Lewis II. of France*, thought the Reproach of dying so very Satyrical,

(b) See *Archbishop Tennison's Sermon, preach'd at the Funeral of Queen Mary.*

that when he was sick, *He forbade any Man to speak of Death in his Court.* And the *Albans*, that dwelt by the *Mount Caucasus*, took it for a mortal Crime, once to name those that were departed—So that 'tis plain there is *Satyr in Death it self*, and that makes me assert, that tho' Kings and Queens *are called Gods*, (a) *they must dye like Men*: For though they may 'scape a violent Death (*a Fate very common to Kings*) yet I may venture to say, from the first laying of the *Mud-Walls* in their Conception, they have mouldred away, and the whole Course of their Life, is but an *Active Death*.—Nay, there's King *George* himself, (whose Royal Vertues one wou'd think shou'd make him Immortal) even Forms his Words with the Breath of his Nostrils, and has the less *time to Live for every Word he speaks*. I own 'tis a *Coarse Satyr* on a Sovereign Prince to say, '*He is Living Dust, animated Clay, and going a-pace to Corruption*; but (tho' great Respect is due to a *Crown'd Head*) I hope 'tis no Treason to say King *George* is a Mortal Man, for *Seeing's Believing*, and therefore I boldly affirm our Sovereign Lord has no more to boast of (*with respect to the Duration of his Body*) then the meanest Subject he has: For I have prov'd at large that his Royal Body is but a *Frail Mansion of Mortality*, and moulders away a-pace; and when he is Dead (*which is a Satyr on his Health and Strength*) the poorest Beggar that's allow'd a Grave, is as Rich as the King of *England*; (for en't I as Rich in my Coffin, as a *Dead Monarch*?)

I confess this is a bold Satyr on such Princes who think they are made of *finer Dust* than the rest of the World: But seeing no Man, since his Majesty's Reign, *has been hang'd for speaking the Truth*, I'll dare to say it again, *I am as frail and mortal as the greatest King or Queen in the World*; and though this is a proud Reflection on such *Worms* (b) (*for so David calls himself, though a great King*) as look on themselves (and their Big Titles) through a *Multiplying-Glass*; yet I find the best and greatest of Men have held an *Equality of Dead Persons*; and for that Reason

(a) *Psal.* 82. 67. (b) *Psal.* 22. 6.

like King George (our truly Pious and Glorious Sovereign) have made a serious Preparation for Death, the constant Study of their whole Life.

But perhaps the Criticks will think I dwell too much upon this Subject; but the Mortality of Kings and Queens is a just Subject for Satyr, and as it teaches us *Seeing's Believing*, I hope I may be excus'd if I gaze long in Viewing his Majesty, and such other Persons that are Dying as fast as he.

The Hand of a *Dead Man* stroking the Part, cures the *Tympany*; and certainly the Consideration of *Death* is a fit Satyr to cure the swelling Pride in the greatest Monarch, &c. — An Emperor of Germany coming by chance on a Sunday into a Church, found there a *Misshapen Priest*, in so much as the Emperor scorn'd and contemn'd him; but when he heard him read these Words in the Service, *For it is he that made us, not we our selves*, the Emperor check'd his own proud Thoughts, and made enquiry into the Quality and Condition of the Man; and finding him upon Examination, to be most *Learned and Devout*, he made him Archbishop of *Cologn*.

Mr. *Franklyn* (also) had once the Courage to tell King Charles the Second, (a) 'That no Whoremonger, nor Unclean Person, hath any Inheritance in the Kingdom of Christ. (b) That he was Mortal as well as his Subjects; and therefore if he did not set them a good Example, he wou'd have a dreadful Account to give when he came to dye. — For this pious Boldness King Charles gave him repeated Thanks, and promis'd him greater Favours.

But our Present King has so well practis'd his whole Duty, he has no need to be told of Death; and therefore (like the German Priest, &c.) I cannot expect any *Temporal Reward*, for telling his Majesty he is (tho' a Glorious King) no greater than a *Mortal Man*. 'Tis true, his Divine Soul is beautify'd by God himself, with the Title of his *own Image and Similitude*. But as to

(a) In a Private Conference he had with him.

(b) Eph. 5. 5.

his Body (for 'tis that I am now Satyrizing) I find it to be no other than a Piece of Royal Clay, which Nature has kneaded into solid Flesh. I own King George was born to a Crown, and deserv'd it before he en'oy'd it, and by that *he is sifted from common Bran*, but still we see and believe he is but a Mortal Man (or at best but a Mortal Angel). Or if he's Finer (which levels his Frailty with common Dust) he's more brittle Ware than other Mortals. So that you see Reader (as King George is above Praise) so I scorn to flatter to advance my Fortunes, for I look on the King as a Mortal Man, and such I have prov'd him to be. — But I won't enlarge, for I have been so blunt upon this Subject, that (instead of Rewards) if his Majesty condescends so far as to pardon the Author of this Satyr, 'tis the greatest Favour I dare expect; yet when I consider that no Present, of what Value soever, can be suitable to one of his Pious Character, it gives me Encouragement to hope this *Memento Mori* (or Satyr on his Majesty's Person) may not be less acceptable to his humble and mortify'd Thoughts, than a *Pitcher* of Water was to the *Great Monarch of the World* from the Hands of a mean Soldier.

Great Alexander caused his Page every Morning, as it were to awake him with a *Passing-Bell*, sounding these Words 'Remember, Sir, that you are a Man, — and 'tis some Reward that I have the Honour to say to the King (a) of England, — Remember, Sir, you are a Man — That you are a Subject to Death, the King of Terrors. — That of all the great Extension of your Territories, there shall not remain one Foot of Ground, so jealous are the Worms of your Glory — That your Scepter and Crown, are such feeble Marks of Greatness, that Fortune Sports with them, Time consumes them, and the Wind shall sweep away their Dust.

So that you see, Reader, whatever King George's Friends say of his *Mind* (which I shall next Satyrize) they can make no Boasts of his Royal Beauty: For

(a) In this Satyr.

'tis subject to *Time and Death*. And tho' tis more perfect in Kings than in meaner Persons, yet (if it 'ent Treason to speak it) 'tis very imperfect in both.

Having Satyriz'd the Royal Body of King George, in as many Particulars as I think necessary, I shall next (*that I may pursue the Method propos'd*) discover the Imperfections of his *Mind*; and here no Vertue that is magnify'd in King George, shall miss of being lessened to what it is, For if *Seeing's Believing*, I'll gaze on every *Virtue* that adorns his *Majesty's Crown*, till I find something to blacken in it. Perhaps some of his Majesty's Friends will think this a bold Reflection, but I have promised a *General Satyr on his Life and Reign*; and therefore shall seek for as many Failings in his *Soul*, as I found in his *Body*; or suppose, in viewing his Face I had found him an *Angel Incarnate*, yet still it must be owned, tis but a *Half Handsomness* at best; unless the Mind be furnish'd with those Virtues that *write a Man Beautiful*: Tis true, all those Virtues meet and combine in his Royal Mind, that are *needful to reform the Age, and to vanquish the Forces of Sin and Darkness*. Yet by gazing on his Royal Virtues, I find such *Failings* to expose in them, as will convince his Admirers, that King George is not yet *Perfect*.

And here that I may do equal *Justice* both to his Virtues and Imperfections, I shall (for a *Cat may look on a King*) first look upon all those Virtues I intend to Satyrize in King George, and that I may do it in the same Order I named before,

I shall first look on his *Royal Piety* and great Zeal to reform his Subjects. *True Piety is the Brightest Jewel in a Princes Crown*; and therefore I give it the first Look, as it exceeds all other Graces, and shines for ever.

The *Loyalists* tell us, his Majesty's *Piety* is as much beyond Imitation as Precedent, as making much of his Life (so far as it admits of a Sequestration from his Calling as a *King*, to that of a *Christian*) but *one continued Act of Piety*. Do but view the King in his Personal

sonal Goodness and Vertue, and here (*add the Loyalists*) we find him a second King *William*, raising up oppressed Vertue with his own Hand, and practising himself that good Life he recommends to others. And sure I am, whoever *SEES* and *BELIEVES* our Protestant King thus *truly pious*, and does not heartily love him, must either be a hardned *Jacobite*, or (which is almost as bad) a *Profest Atheist* — And therefore,

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

So that King *George* (if we believe his Friends) by a *continued Series of Pious Actions*, has erected him a Throne in every Breast (*the noblest seat of Empire*) and will reign and govern there as King *till he is crowned with Immortality*.

I might here look on the King as he sits on the Throne, teaching *Piety* and Reformation by his own Example. And here, that I may be as just to his *Piety*, as I will in my Satyr upon it, I'll prove *his Majesty's whole Reign has been one continued Act of Piety*, and this I gather from *his Conduct when Elector of Hanover*, for here his Administration was *Equitable, Mild and Prudent*. He was the most belov'd of his German Subjects, of any Prince in the World. There was no Division or Faction among them, by Reason of his impartial Favours, and instead of railing or grumbling against his Person (as the Jacobites do) they wou'd never make an End (if you wou'd have Patience to Listen) of telling Stories, denoting his *Piety, Justice, and Moderation,*

From Sir Peter King's Speech to his Majesty, at his Royal Entry through the City of London; wherein he says, ' We now beheld a Prince, fam'd for his Justice, Clemency and Wisdom, come to take possession of his Kingdoms: We see our Religion secur'd, our Laws and Liberties preserv'd, our publick Credit advanced, our utmost Wishes exceeded, the Protestant Succession, concerning which we had many anxious and solicitous Thoughts, taking Effect in a peaceable and quiet Possession, and a prospect of a lasting and continued Settlement under his Majesty and his Royal Posterity after him. — From his Majesty's first Speech to his Privy-Council of Great-Britain, wherein he tells his Subjects, ' I take this Occasion to express to you my firm Purpose to do all that is in my power for the supporting and maintaining the Churches of England and Scotland, as they are severally by Law establish'd; which (continues his Majesty) I am of opinion may be effectually done, without the least impairing the Toleration allow'd by Law to Protestant Dissenters, so agreeable to Christian Charity, and so necessary to the Trade and Riches of this Kingdom. — From his Majesty's taking and subscribing an Oath to maintain and preserve inviolably, the Settlement of the Church of England, and the Doctrine, Worship, Discipline and Government thereof, as by Law establish'd (a). — From his Majesty's most gracious Answer to the humble Address of the Right Honourable the Lords Spiritual and Temporal in Parliament assembled; wherein he assures 'em, ' He will make it his constant Care to preserve their Religion, Laws, and Liberties inviolable, and to advance the Honour and Prosperity of his Kingdom. — From the humble

(a) See this Act at large in that excellent and most faithful History, intitled, An Historical Account of our present Sovereign, George-Lewis, King of Great-Britain, France, and Ireland, p. 82. Printed for A. Bettesworth, at the Red Lyon in Pater-Noster-Row. Price bound in Sheep 1 s. bound in Calf 2 s.

Address of the House of Commons, wherein they declare to his Majesty, ' That his Princely Vertues give 'em a certain Prospect of future Happiness, in the Security of their Religion, Laws and Liberties, and engage 'em to assure his Majesty, That they will to their utmost support his undoubted Right to the Imperial Crown of this Realm, against the Pretender and all his Adherents. ——— From all the Loyal Addresses that have been presented to his Majesty since his happy Accession to the Throne; all which extol his consummate Vertue, and distinguishing Judgment, but more especially that Address of the Protestant Dissenting Ministers of the City of London, who tell his Majesty, that ' when they recollect his Royal Descent from the King and Queen of Bohemia, those renown'd Patrons of the Protestant Religion, they cannot but adore the Divine Providence which has now rewarded their Sufferings for that Cause, to their Royal Offspring with a Crown that renders his Majesty the Head of the whole Protestant Interest. And they conclude their Address, with assuring his Majesty, That his Zeal for the same Religion, his known Affection to the Liberties of Europe, and the Rights of Mankind, with his other celebrated Vertues, give 'em the surest prospect that the Blessings of his Reign will be as extensive as his Power.

——— And Lastly, *From that extraordinary Respect that his Majesty has always had for a truly Pious, Learned, Humble, Modest Man*; as appears by the Preamble to the Patent for creating the Right Hon. the Lord Parker, Baron of Macclesfield, where are these Words: ' Nor must we omit that which is the greatest of all humane Praises, and which renders him more acceptable both to himself and us, a sincere Piety towards God, join'd with an exemplary Benevolence towards Men.

And thus, Reader, I've made it appear both to your Eyes and Ears, that *his Majesty's whole Reign is one continued Act of Piety*. Then, if *Seeing's Believing* with British Subjects; they must all own, that King George endeavours to encourage Piety and Vertue, to oppose and discountenance

countenance all Atheism and Infidelity, all Heresies and Schisms, and all Vice and Wickedness, of what nature soever. In order to this, he daily sets in his own Person, good Examples to his Subjects, of Piety and Devotion, of Temperance and Moderation, and all other Vertues. And that he might reform his Subjects, he thinks himself obliged (*as much as he can*) to look into the Affairs of the Kingdom with *his own Eyes*, and to see that all the Magistrates under him 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 him*, and by his Assistance, he'll be able to go thro this great Task, and, I'll add, perfect that Reformation, which *our Glorious William* begun with such good success. And as he endeavours to reform others, so he's as zealous to promote Piety in himself. And that we may see *this with our own Eyes*, so as to Believe it to our spiritual Edification and greater seriousness in *holy Duties*,

Let us attend him to the Chappel, and there we shall find him pious and devout in Prayer, reverent and attentive in Hearing, and if he happens to Sneeze in the time of Divine Service, he dislikes the Bowings and Cringings of the sycophant Crowd; professing that in the House of God, the Distinction is the same, of *Lowest and Highest*, from the most Infinite Majesty; that we may justly conclude, his Piety to be as a rich Diamond in the Ring of his Royal Vertues. *Constantine* always heard Sermons standing, acknowledging thereby, what Reverence is due to the Word of God. King *George* had ever a great regard to the Church and Church-men, whom he does reverence for their Function, and love for their Fidelity.

As his Majesty is thus devout on the Lord's Day, so his Piety is no less apparent in the choice he has made of Religion: Our Gracious King is a true Son of the Church of England; and is so well satisfy'd to go to Heaven in that way, that he receives the Blessed Sacrament very often in the Royal Chappel; so that his Majesty is at once a Dutiful Son and an Indulgent Father of the Church, esteem-

ing it (with that good Emperor *Constantine*) a greater Honour to be a *Member of the Church* than *Head of an Empire*. Nor is he 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, he is a King so Religious, so Devout, and so Conformable to the Rites and Ceremonies of the *Church of England*, that if all his Subjects were like the King, we should then have a Kingdom of Saints. Or if any Enemy to King *George* declare he is less a Churchman than I have here related, let him go next *Sunday* to his Majesty's Chappel, and there *See and Believe* with his own Eyes, how false his Assertion was.

But tho' King *George* be *A Glorious Defender of the Faith and Practice of the Church of England*, yet he has a larger Soul than to confine his Protection to one Party. He loves and values the Image of God where-ever he finds it, and for that reason he has promis'd to preserve and maintain the *Act of Toleration*; and to confirm this, he tells the Parliament, *'He shall always wish that no Difference of Opinion among those that are equally affected to his Service, may be the occasion of Heats and Animosities among themselves.*

So that 'tis clear (by his Majesty's recommending Moderation and Peace to all his Subjects) *'they insult the Church in a most scandalous manner, who say, that Peace and Union can be prejudicial to her; and they give too much Reputation to the Dissenters, who with want of Manners, as well as want of Duty, call the King, Presbyterian, a Whig, and I know not what, because his Majesty espouses this blessed Principle of Peace. I am bold to affirm, without it his Majesty could not be faithful to his great Trust; God from on high, and Conscience his Representative in his Royal Breast, would give his Majesty no Quiet, if his Eyes by his distinguishing Goodness being open to his People's Blessing, he did not to his utmost Power pursue, and and with his utmost Eloquence persuade all his People to Peace.*

Thus

Thus have I look'd a while on his Majesty's *Royal Piety* and great *Zeal to Reform his Subjects*, and whatever I See of his *Illustrious Piety*, I *Believe* to be real, for (notwithstanding the *Faults* I must find in it) I must own, 'tis a *Noble Testimony to Religion*, from one whose *Parts and Endowments* are as high as his *Dignity*; as if *Providence* would not leave the *profane Age* room to say, *That Religion was only pretended to by the Mean and Ignorant*; but would convince them by the *pious Life of a King*, every way so *Glorious and Great*.

This is that *Royal Piety* King *George's Admirers* bid us behold in his *private and publick Capacity, &c.* But what *Perfection* there is in it, will appear by the following *Satyr*. However, at present I am viewing his Majesty's *Piety*; and whilst I am looking upon it, I'm constrain'd to acknowledge, there is such a *Majesty in Piety and Goodness*, that they beget at least a *secret Veneration* in all sensible Persons. The *Lacedæmonians* finding it their *Interest* to corrupt *Philopæmen* with *Money*, were yet so possess'd with a *Reverence of his Vertues*, that none durst venture to attack him. And 'tis not long since a wild *Bravo* of our own Nation (a) acknowledg'd, *That even in the midst of his wild Paroxysms, He had a secret Veneration for a good Man.*

So that you see (*Reader*) there is good reason that I should first look on his Majesty's *Piety*, and give it the preference to his other *Vertues*; for there is that *Irresistible Charm* in *Piety*, that even wicked Men can't but (*secretly*) admire it; and I'm apt to think *Naked Vertue* is so lovely and charming a *Lady*, that could we see her with *bodily Eyes*, we should fall down and worship her. And therefore, if by a narrow *Search* into the King's *Piety*, I find but *one Failing* in it, I shan't doubt but to blacken his lesser *Perfections*, and so make good my *Promise of Satyrizing all the Vertues in his Royal Mind.*

Having look'd so long on his Majesty's *Piety*, till my weak *Eyes* are almost dazzled with the *Lustre* of it, I'll

(a) *The late Earl of Rochester.*

Seeing's Believing ; or,
Dow See and Believe what Errors there are (or at least I
can make) in it—So that here I am to write

A Satyr on his Majesty's P I E T Y.

Zeal (for Piety and a Reformation of Manners) is a
Composition of all the Passions, the Affections warmed and
beated into a lively Vigour and Activeness ; and this (when-
ever we see it either in the King or his Subjects) is so
far from being a Fault, that if it be made regular with
Prudence and a Christian Discretion, 'tis good and com-
mendable *always in a good matter.* And certainly, if ever
it be seasonable for us to kindle a Fire upon the Altar,
'tis so when we are about to do Sacrifice to God Almight-
ty. But we are commanded *not to be Righteous over-much*
(a), and Princes, as well as their Subjects, may err even
in the Exercise of holy Duties ; whether his Majesty be
thus mistaken, must be the Subject of this Satyr.

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

The *Enquirer into the Piety of Princes,* search'd Rome,
Muscovy, France, Spain, &c. for a Pious King ; but search'd
in vain ; so that *Royal Religion* is a great Rarity ; but not
such a *Non-Entity,* but he might have seen a Pious King
had he stept to the *English Court.* I can't but own (in
spight of my Satyr) that King George's Piety and Wisdom
has no Equal in the whole History of Time, and (as
was said of our Glorious *William*) ' I heartily wish the

(a) Eccles. 7. 16.

exceeding Piety and Candour of his Temper, the Extensiveness of his Charity, and the Healing Principle which on all Occasions appears in him, may be the Pattern for the whole Nation to imitate. — And may all succeeding Princes, who shall sit on the British Throne, have Hearts as *Entirely English* as King George. — But tho his Majesty's *Piety* (as well as his other Vertues) exceeds the Religion of other Princes, yet I shall find that in it I may venture to satyrize.

Piety (says *Guarini*) is but the *Art of appearing Pious*. This Definition (I own) can be no *Satyr* on his Majesty's *Piety*, as 'tis ever sincere and constant. But the King does not pretend to Infallibility, and his best Friends both *See* and *Believe*, 'tis impossible to find out Persons so settled and resolute in their *Piety*, as neither to be shaken with Temptations, or so powerful over themselves, as to resist the Force of their Passions — And to be convinc'd that there are none such (or none except the *King*) A Man need only reflect upon all the Actions of his Life, and consider whether any Interest of Hatred, of Revenge, of Love, or Ambition, had ever so much power over him, as to make him forfeit his Fidelity and *Piety*; whether it never happen'd, that to gratify a Woman, whom he Idoliz'd, he reveal'd a Secret of Importance that was entrusted in his Bosom; whether the fear of falling into Disgrace with a Favourite at Court, never hindred him to testify the Truth when his Testimony was requir'd, to save the Reputation of a Person accus'd — Lastly, whether Jealousy or Bigottry had never provok'd him to lessen the Reputation of those who differ from him in points of Divine Worship? Certain I am, that if Men will but seriously examine themselves, no Person alive will be found Innocent; but on the contrary, must be forc'd to acknowledge, that he has often fail'd in his *Piety*, when he could do it without fear of Shame or Punishment.

I can't say but King George is an Exception to this Rule: But tho his Majesty's *Piety* is not to be corrupted by Men or Devils, yet I may venture to say, *He has not*

one Grace in Perfection ; for, as St. Paul says, (a) If any Man think he knoweth any thing, he knoweth nothing yet as he ought to know.—— 'Tis true, the *Papists* endeavour to invest the *Popes* and the *Roman Church*, with an *Infallible Perfection* ; but *Dr. Du-Moulin* (b) has produc'd notorious Errors, approv'd by several *Popes* and *Councils*. I own, any body would think, if any Prince were *Infallible*, it must be the *Pope* : For, as the Author of *Royal Religion* observes, ' Tho a Man with one Crown upon his Head might be a Sinner; yet he who has Three Crowns, and who claims the Divine Succession, and the Mission of the *Infallible Spirit*, one would judge should be perfect. But (continues our Author) when we search into the Holy Juggle, and see clearly the Sacred Fraud, how Interest governs all their Pretences, and what prodigious Cheats are conceal'd under the Pontiff of *St. Peter*, we are convinc'd here is no *Royal Religion*.——

I could add other proofs that the *Pope* is no more *Infallible* than other Princes : And I pass by the palpable Error in the *Roman Church*, whereby it is pretended That the *Saints* have suffer'd more Pains than their Sins deserv'd ; since there is no Man, be he never so Holy, but stands in need that God forgive him his Sins ; no Person (I dare not except the King) but deserveth Eternal Death, if God deal with him according to the Rigour of his Justice, and I suppose neither his Majesty, nor any one of his Subjects, but See and Believe this ; for God knows the most perfect State of Godliness which we attain to here, hath many Degrees of Imperfection in it ; and in this we are so disturbed and interrupted by Bodily Indispositions, and the Troubles and Necessities of this present Life, that from the Joy and Pleasure which results from it here, we can hardly guess at those ravishing Felicities which will spring out of it hereafter, when we shall be perfectly released from all the Incumbrances

(a) 1 Cor. 8. 2.

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

of Flesh and Blood, and Sin; when we shall be translated into a free and quiet State, wherein we shall have nothing else to do, but only to know and Love, Obey and Imitate, and have no Imperfection (either Natural or Vicious) to cloy or disturb us in this our *Beatifical Employment*, wherein we shall act with all our Vigour and Might, and thrust forth the whole Strength of our Souls in every Love, and every Obedience; so that every Motion of our Souls towards God, shall have the Vehemence of a Rapture in it, without the Violence; when, I say, we shall be eternally fixed in a state of such Perfect Freedom and Activity as this (which won't be till we get to Heaven) we shall then be perfect, but not before.

So that 'tis no wrong to his Sacred Majesty, to assert, that his *Piety, Humility, Moderation, and other Graces*, are all imperfect, and that he's as *Fallible* — as a King (sincerely and eminently *Pious*) can be. — Nay, I may venture to say, that in the Breasts of all those that are endu'd with *extraordinary Vertues*, there is one sort of *Ambition* resembling that of *Victorious Captains*, and that both the one and the other aim (in their Way) at the *Conquest* of Humane Kind, with this Difference, that Conquerors labour to subdue all Men, to be Masters of their Estates and Liberties; whereas they who (like King George) are endued with *Rare and Singular Vertues*, (*i. e.* Dare Believe what they See) study to possess the first Place in the Esteem of the Vanquish'd.

Thus in *Satyrizing his Majesty's Piety*, I have search'd out the Causes of Good and Evil; and tho' it can't be denied, but it hath been sometimes *Good to have err'd and gone astray*; yet there be many *Spiritual Niceties* which Persons enquire after, that were better unknown than known; and if his Majesty (as I do not believe he was) was ever fill'd with a *Curiosity of knowing more then's Reveal'd*, that alone wou'd be Satyr enough on his *Piety*: However 'tis Satyr enough to say that I can't call him *Infallible*; for is Error any Thing else but to think that to be true which is false, and that again to be false which

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which is true; or to hold that for certain which is uncertain; or on the contrary, to take that for uncertain, which is certain. Now as these Mistakes are a *Blemish* to the Mind of Man, and such as are common to the best Persons that live, we can't say his Majesty is so *Pious* as he wou'd be, were he equally certain of all Things, and that will scarce be, 'till he gets to Heaven; yet don't I think his Majesty errs when he holdeth a good Opinion of an Evil Man, not knowing what he is in Manners and Conversation; and (seeing there is no sensible Difference between Falshood and Truth in outward Appearance) the like may be said of any other Mistake; but this Concession does not Blunt the Edge of my Satyr, for I still assert that Person in an Error (though 'twere the King himself) that assenteth unto any Thing uncertain. 'Tis true, it is said, *The Righteous Man Lives by Faith*; but if Assent and Approbation be taken away, Faith also is destroyed, because without Approbation or Allowance, we believe in Nothing. But tho' to Assent unto any Thing uncertain, be a fit Subject for Satyr, yet if I'll do Justice to his Majesty's *Piety*, I must acknowledge that to Mistake, or to take one Thing for another, is not to be adjudged a Sin; or if it be, it is the least and lightest, for few Men believe what they don't see: Neither did the Apostle Peter wander out of his Path, when, as supposing he saw a Vision, (a) he took one Thing for another, in such Sort, as through the Shadow of those Bodies wherein he thought he was, he did not know the true Body wherein he walked, until such time as the Angel parted from him, by whom he was set at Liberty, being a Prisoner. Neither did Jacob the Patriarch wander out of his way, in supposing that his Son was slain by a *Wild Beast*, when as he was yet Living. In these, and such like *Falsities*, tho' we are deceiv'd, yet 'tis without Shipwrack of our Faith in God. But tho' such Errors (or Mistakes) can't be accounted Sins, yet they *Satyrize his Majesty's Piety*, so far as to prove, that Holy Persons (for

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

such were the Patriarch Jacob, and the Apostle St. Peter) are so prone to Mistake, as in this World Untruths be entertain'd for Truths: Truths discarded for Lyes, and Things uncertain retained for certain. I might proceed to Satyrize other Parts of his Majesty's Piety (as his Private and Publick Acts of Religious Worship, &c.) but he was always so sincere and constant in the Performance of these Duties, that his Friends wou'd think me very Prophanes, shou'd I Satyrize this Devotional Part of his Life. However, I have made good my Satyr on his Majesty's Piety, by proving *He has not one Grace in Perfection, if Seeing's Believing*: and having prov'd him, as Bad as a King (*Eminently Good*) can be, I can't say more to *blacken his Piety*, shou'd I Satyrize him in all his private and publick Acts of Religious Worship.

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

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

I make the King's Humility the Second Subject of this Satyr, as 'tis a shining Grace, and I think deserves *the next Place to his Piety*, and as I design to Satyrize all the Vertues of his Royal Mind, if I can but darken these great Luminaries, [*his Piety, Humility, &c.*] the lesser Lights, [*his Courage, Friendship, Temperance, &c.*] will be clouded with the greater Ease. But I must not forget, I am now only to Look on the King's Humility, &c. 'Tis here I can gaze for ever! Shou'd any one, saith St. Augustine, ask me concerning the Christian Religion, and the Professors of it, I shou'd answer, That *the First, Second, and Third Thing therein [and all] is Humility*; sure I am, our Saviour hath made it the First, when he hath assigned *Self-denial*, for the Test of his Disciples; *If any Man will be my Disciple, let him deny*

himself (a). 'Tis true, a proud Man will neither *See* nor *Believe* this; but sure I am, *Humility* is so requisite for all the consequent Duties of a Christian, that a Man is neither qualified to be Taught, nor Obey, nor Suffer without it; nay, there's no ascending to Glory, unless we are first Humble and Low in our own Eyes; for before Honour is Humility (b) God will Exalt the Humble and Meek; but beholds the Proud afar off. No wonder then, King George is so Meek and Humble in all his Conduct, for this Grace is own'd as a sure Character of those that belong to the Retinue of an Humble Jesus, as 'tis certain his Majesty does; for the Lustre of a Crown is not able to dazle him.

As he was always like himself through the whole Course of his Life, so neither did he swerve from himself at his Coronation. 'Tis true, the meer Apprehension of such an Honour in other Men (for they are naturally Vain) wou'd have begot Pride, Arrogance, and Disdain, not only of the Poor, but of Mankind it self: They wou'd have repin'd at their breathing of Common Air, and (scorning the Earth they trod on) have nourish'd an Ambition to walk on the Battlements of Heaven; but it must be own'd our Pious King, the more he was grac'd and dignify'd, the more he was Humbl'd and was so little fond of wearing a Crown, ' That nothing could encourage him to undertake the great Weight and Burthen a Crown brings, but the great Concern he had for the Preservation of Religion, and the Laws and Liberties of England.

But tho' the King had these Humble Thoughts of himself, yet all his Subjects greatly admir'd him, and saw and believ'd n ne so fit for the Supream Dignity, as our present Sovereign.

As the King's Humility shines in his publick Conduct, so neither is it less visible in his Dress and Apparel (and in what relates to his private Affairs, &c). For whereas other Men (had they rose to a Crown) wou'd

(a) *Luke* 9. 23. (b) *Prov.* 15. 33.

have studied nothing but Rich Tissues and Embroideries to wear, and most costly Garments to tread on. King George meditates Plainness in Dress and Apparel, and if I may believe my Eyes (when I was last at his Majesty's Chappel) is a great Instance of Self-denial in his Train and Looks; never was Majesty better Temper'd; He knows how to be Familiar, without making himself Cheap; and to condescend without Meanness.

He has all the greatness of Majesty, with all that Humility, which becomes a Christian; so that there is not the least Appearance of Pride or Passion in any of his Words or Actions; for according to the Apostles Exhortation, *He is Cloathed with Humility* (a) and has in a very eminent Degree *the Ornament of a meek and quiet Spirit, w'ich* (St. Peter tells us) *is in Sight of God of great Price.*

This is a General Look at the King's Humility (where *Seeing was ever Believing*) but that I may be as just to his Majesty's Condescending Vertues, as I will in my Satyr upon 'em, I will further give some Instances of King George's Humility, which evidently Appears in every Step of his Royal Conduct, as King of Great-Britain, for tho' as such he is the Greatest Prince in Europe, yet does he condescend so far as to become a perfect Man of Business, is exactly Regular in the Oeconomy of his Revenues, reads most Dispatches himself, writes many of his own Letters, and thinks it no degrading to his Royal Dignity to spend a considerable Part of his Time about these Affairs in his Closet, and with his Ministers, but in no Instance is his Humility more Illustrious then in the many Obliging Steps he has taken to unite his People in Brotherly Love and Affection to one another, and in True Loyalty to himself. King George wou'd have the many odious Distinctions that have been made among us for ever obliterated and forgot. Then Reader, let no Name of Distinction be heard, among us, but Protestants, in Opposition to Papists, for don't we plainly see, and (if in our Right Senses) fully Believe that the Papists are the
only

(1) 1 Pet. 5. 5.

only Enemies we have among us. Oh! What a Blessing is it that we live under, the Protection of an Humble Prince, that is so far from thinking none can go to Heaven but in his own Way, that he condescends to give Encouragement to all that Worship God according to their Consciencies, and as he is not proud nor Imposing himself, so will he narrowly observe (as he is a Prince of Penetration) all those be they never so great or Haughty, who are for Raising False Fears and Apprehensions of *the Churches being in Danger*, on Purpose to bring a Persecution upon those who hold the same Faith and Worship, the same God with them, altho' their Consciencies will not admit 'em to Dispense with a few Formal Ceremonies, which they See and Believe are no Ways Essential to Salvation; so that (as I said before) 'King George is truly Humble (or Condescending) 'in every Step of his Royal Conduct) and the worst Enemies he has (I'll scarce except *Sacheverel, Welton, or that Preaching Re'el* (a) that lately call'd him Us—per) will own this, that Reads his first Declaration to his Privy-Council, wherein he declares, 'He will omit no 'Opportunity of giving all possible Assurances to his 'People that he will always defend their Religiuos 'and Civil Rights.

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

Having look'd so long on his Majesty's Humility, that I must (if I'll follow his Royal Example) be low in my own Eyes, or at least See and Believe him to be the most Humble as well as the Greatest King that ever sat on

(a) Mr. *M* ——— mention'd in the Dedication to this Satyr.

the British Throne, I'll now see what Faults I can find in it.—So that in the next place I am to write

A Satyr on his Majesty's Humility.

As there are certain Vizards so fine and so natural, that they can hardly be distinguish'd from the Countenances themselves; and others so clownishly and ill made, that they are easily discerned; so there are some Vertues so well counterfeited, that we take 'em frequently for current; and others, of which the World easily discerns the Cheat. When we see a Person upon the Scaffold that faces Death with Resolution, and who chooses rather to suffer than betray his intimate Friend by his Confession; to weaken such a convincing Proof of Friendship, it behoves us to have sounded the very Bottom of that Man's Heart, to discover that his Friendship had a less share in that Action than his Vanity. But when we find People Glorious in their Retinues, yet always affecting the Lower Hand, and upon all Occasions pretending Low Thoughts of themselves, there needs no such piercing Judgment to discern their feigned Humility.

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

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

To discover, therefore, the Falshood of this Vertue of Humility (concerning which we may truly say, He that *Believes* what he *Sees*, 'tis ten to one if he a'nt deceiv'd) it behoves us to consider, That Pride is so much the absolute Master of Man, that it is the Prince of all his internal Inclinations, and of all his Actions.

We

We are also to observe, That Pride is morally invincible; that the Meanest Condition never abates it, nor disgraceful or unfortunate Accident humbles it, nor can any Puissance make it submit; so that a proud Person may well be trampled under Foot, but never be tam'd.

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

There are other Marks to shew, That the Humility of Great Persons is often no more than Dissimulation. The first is, That at the same time that they seem to have such a Scorn and Contempt of themselves; they continually observe the Behaviour of others towards 'em, they constantly expect from others those Formalities and Respects which are their due. Wherefore *Guarini* (who being a Sceptick, never *Believ'd* what he *Saw*) positively affirm'd, ' There was no Fair Weather so Deceitful, as that which appears in the Countenances of Courtiers; in regard that at the same time that they seem'd calm and sedate, a Word or a Gesture would change all their Serenity into Storm and Tempest.

A second Mark is this, That they are smooth and supple in respect of Persons Useful to their Interests, haughty in their Behaviour to others. *Sylla*, said *Plutarch*, humbled himself before those of whom he stood in need, but would be ador'd by those that stood in need of him: So that 'tis clear, *even a Crown might be refus'd with Pride, and worn with Humility.*

Now all these Marks confirm that Saying of *St. Austin*, *That false Humility is great Pride*: It also shews, That the Humility of most People, is but a piece of unstable Cunning, to make themselves more esteem'd than they seem

seem to desire by their Words or Actions; so that the Humility of most People is only a disguised Pride, and visible Hypocrisy. And of this we have a famous Instance in the Duke of *Monmouth*, who was so much applauded for his courteous Carriage to all Men, that at last he grew proud of his very Humility. I confess, his Majesty's Royal Humility has none of those Imperfections (that I have here mention'd, or) that is seen in other Persons; for King *George's* Humility is both Sincere and Pious; and being copied from the Humility of the primitive Christians, is a fit Pattern for all his Subjects to imitate.

But we should more especially follow his Royal Humility, in what relates to his zealous Endeavours — To promote Peace and Union among his Subjects. — To his distinguishing Care for the Poor. — To his readiness to relieve such as are Sick and Distressed. — To his modest Plainness in Dress and Apparel. — And to that great Self-denial which appears in all his Actions. — And I must declare (as great a Jacobite as the Title to these Sheets seems to make me) that whoever does not think this Humble Character of King *George* to be every Word true, will never See nor Believe any thing, (or at least with such impartial Eyes as every Loyal Subject and Honest Man ought to assent to plain matter of Fact).

I must also own, that King *George's* Royal Vertues (were it for nothing else but his great Humility) does set him so far above a possibility of being advanc'd by an Earthly Diadem, &c. that his Majesty really humbled himself, (or rather, condescended for the Good of his Subjects) in accepting of Three Crowns.

So that my Satyr on False Humility, can no ways concern his Majesty, as he is a King of that humble (and sincere) Piety, as is no where to be found but in his Royal Person; for the Pride of other Men shuts their Understandings against those Lights that discover Men to themselves, and only carries 'em to the Practice of those Flattering Vertues that immortalize

their Reputation. But King George (I had almost said) is the only Person who has the Piety to humble himself before God, by his acknowledgment of that Nothingness out of which all Persons were first created, and of that miserable Condition to which Sin has first reduc'd 'em; and I presume to say, this *Satyr on the King's Humility*, will not in the least displease him, for they that intend to inhabit the Regions of Bliss, constantly pray for an Humble Spirit; for tho' (as Kings and Queens, &c.) they are Great in the Eyes of the World, yet (as serious Christians) they are always Little in their own. And for that reason Bishop Usher would often say, 'The most Innocent Man in the World does enough in the Day to bring him on his Knees at Night. However, this is certain, that Prince or Subject that don't See and Believe his own Imperfections, can never be so humbled for 'em, as King George has been for his, throughout the whole Course of his Life.

But tho' we are bless'd with a King that is Religiously Humble; yet thus far I'll Satyrize his Royal Humility, as to assert, That the Humility of Christians, that tax themselves for many Defects, of which they never were guilty (as far as that Mistake extends) 'tis a taking that for Humility which is not, and to mistake one thing for another, is certainly an Error, and when 'tis a Royal Error, 'tis aggravated by the Greatness of the Person that falls into it. — Nor does Humility consist (which is a further Satyr on Humble Princes) in the Confession that a Man makes, *that he is beholden for his Being*, and all his Blessings, both Natural and Supernatural, to the pure Goodness of God; for it behoves him, moreover, (with all Humility) to acknowledge, That his Understanding is full of Error, That his Inclinations are all deprav'd, and, That he is by Nature (tho the greatest King or Queen in the World) *nothing in the Sight of God*.

And thus have I fairly prov'd *Seeing's Believing*, in what respects the *Bodily Perfections, Illustrious Piety, and Great Humility* of King George.

I should next proceed to Satyrize his Majesty's *Courage, Fidelity, Wisdom, Moderation, Generosity, Justice, Friendship, Sincerity, Magnificence, Liberality, Gracious Speeches, Usurpation, Cruelty, Oppression,* and *other Notorious Failings*; but as 'tis impossible I should finish my whole Satyr on King GEORGE in this Essay, I'll reserve my Reflections on these Royal Qualities to *The Second Part of Seeing's Believing*, which shall be publish'd with all possible Expedition.

I have now finish'd *My First Satyr on King George*, which tho' it discovers his *Worst Failings*, yet it owns him to be *the very best of Men*; and for that reason some will be ready to say, This is a Satyr, and no Satyr. If my Readers will be such Jacobites, (I mean such Men, who had they Power, have shewn they want not the Will to destroy us) I can't help it, for if I had't found any Real Faults in his present Majesty, I have labour'd to do it by a narrow Search into his whole Life. But if after all my Endeavours to Satyrize King *George*, his very Secrets are pure and Holy, (as indeed they are) my Satyr is not the less a Satyr on that account; for if King *George* had liv'd worse, the World should have known it; for as the Jacobites have whisper'd a Thousand Lyes to Blacken our Glorious GEORGE, could I have found One of their Lyes to be Matter of Fact, the World should have found that PARADOX fairly prov'd, *That a Jacobite could speak Truth*, or at least, that he could mix One true Report with a Thousand of his known Lyes.

F I N I S.

There is now in the Press, and will be publish'd
next Tuesday,

R OYAL GRATITUDE; or a Letter
Inscrib'd to the Right Honourable
Robert Walpole Esq; the first Lord of the
Treasury, upon a General Report that *Mr.*
John Dunton (Author of *Neck or Nothing*) will
speedily be Rewarded with a considerable Place
or Pension, for that Great and Signal Service
he did the Nation, in detecting the Secret
Enemies to King George and his Illustrious House,
whilst the late Ministry were in Power.
Written by that Person of Honour that sent
to *Mr. Dunton* those Early Discoveries of
Oxford's and *Bolingbroke's* Treason, that
Man at that time durst publish but himself,
and which he therefore call'd, *Neck or No-*
thing.

Note, This Letter will be sold by *S. Popping*
in *Pater-Noster-Row*, and most Booksellers in
Great-Britain and *Ireland.* — Price 3 d.