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L O Y A L T Y

T O O U R

K I N G, & c.

[Price Six-pence.]

LOYALTY

TO OUR

KING,

The SAFETY of our

COUNTRY,

AGAINST ALL

POPISH Emiffaries

AND

PRETENDERS;

And His Most Sacred MAJESTY

King *GEORGE the Second*

Proved to be, from the Laws of GOD,
Reason, and True Religion, the UNICA
SALUS of this Nation, and the *Protestant*
Cause.

*Seriously address'd to the Perusal and impartial
Judgment of every HONEST BRITON.*

L O N D O N :

Printed for M. COOPER, in *Pater-noster Row.* 1745.


[Price Six-pence.]



P R E F A C E

T O T H E

R E A D E R.

 *AFTER all the signal Deliverances God hath vouchsafed to these British Islands, and the many eminent Appearances of Divine Providence from the Time of the Revolution even to this Day, one would think no Protestant should repine at the happy and advantageous Change, from an arbitrary to a legal Monarchy; but reckon it a Felicity to live in these Days, when the British Diadem is worn by a Protestant King, descending to Him by Natural*
A 2 *Right,*

Preface to the Reader.

Right, on the Demise of His Royal Father, who was solemnly invited to the Throne of these Realms by the unanimous Voice and loud Applause of the whole Nation. And it may with great Truth be said, that at the Time of that happy Revolution, which freed us from Popery and arbitrary Sway, and on which Principles the British Crown is now establish'd on the Head of His present Most Sacred Majesty, our Forefathers, till then, had never bought their Liberty at so cheap a Rate; tho' a few obstinate Men might at that Time, and perhaps since, slight and despise it, as if Liberty could never be good without wading thro' a Scene of Blood to obtain it. Nor will it be improper to remark, that as we commend our Forefathers, for standing up for their Rights and Privileges, without which we should have been Slaves to this Day, so likewise, I hope, we shall
never

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never condemn one another for the same Thing, if ever (which G O D forbid) our Religion, infinitely more dear to us than a few worldly Liberties, should happen to lie at Stake. And even a Thought, much more the affording any Sort of Assistance in Favour of a Popish Impostor, to usurp the Crown of these Realms, would be traitorous and unnatural to the last Degree; the Consequence whereof could be nothing less than the most abject State of Slavery, and the total Subversion of the Protestant Religion in England, as well as endangering it throughout the World.

It is therefore with a sincere View to caution the Unwary and too Credulous against the Delusions which might bring about so fatal a Catastrophe upon us, and our Posterity, and to assert the undeniable Right of the present Royal Family to the Crown of Great Britain,
that

Preface to the Reader.

that the following little Tract is seriously offer'd to the Perusal and Consideration of all honest Britons.

And agreeable to the Reception it may meet with from the judicious Part of Mankind, or the least Influence it may have in rooting out any Sort of Prejudice which may possibly remain in the Minds of a few unthinking Men, the Author will very shortly lay before the Publick some farther Observations on the true Policy and Maxims of Government, as a Proof, beyond all reasonable Contradiction, that paternal Authority is no absolute Authority; and that the Primitive Christians, as well as Protestants, in all Ages, did resist and dethrone their tyrannical Emperors and Princes, and lawfully set up others in their Stead.

On this Principle it is, to His Present Majesty we now owe the Preservation of our True Religion, Rights, and Privi-

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Privileges, as Free-born Englishmen, as well as every other Blessing of the like Kind, dear and valuable to us.— And as the same Security, and peculiar Happiness, can only be handed down to our Posterity, by a faithful Affection and unshaken Zeal to Him and His Illustrious Family, every Briton will, I hope, stand forth with Heart and Hand to espouse His Cause against all Popish Emissaries and Pretenders, whenever they presume, by Threats, Artifice, or open Violence, to approach the Throne of these Realms.— Nor is he a true Englishman, or deserves the Name of a Briton, who dares not thus exert himself, should the least Occasion offer in such a Cause.— The Cause of Religion, Liberty, King, and Country!

May the Great and Powerful King of all Kings, and absolute Ruler of every Monarch on Earth, shield and defend

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defend His Most Sacred Majesty from every Attempt of His open and secret Enemies; and preserve His Life to Rule among us, many and many Years to come: — And when Heaven is pleased to snatch Him from us, may His August Family survive to the same Government of a Free and Happy People to the most distant Ages, when Time shall be no more. —

In a Word, — May Britons perpetually unite on every Occasion to avow their Loyalty and Allegiance towards Them and the True Protestant Cause. — May Prince and People become cemented together in the same Bonds of cordial Affection and Interest, reciprocal to Both, — on which alone must ever depend the Honour, Dignity, Safety, and Welfare of the whole Community of these Kingdoms. — The Sacred Knot thus tied, — Quis dividet?

LOYALTY



L O Y A L T Y
T O O U R
K I N G, &c.

IT is evident, that no Rule or Form of Government is prescrib'd by the Law of GOD or Nature; for that then they would be both immutable, and the self-same in all Countries. — For the better Proof of which, it is necessary to shew, how far Government proceeds from Nature, and how far from Man; to wit, that Man is sociable, and inclined to live together in Company, which proceeds from Nature; from whence do proceed all Private Houses, then Villages, then Towns, then Castles, then Cities, then Kingdoms,

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and Common-wealths, as *Aristotle* observes in his *Book of Politicks*.

Tho' Government in like Manner, and Jurisdiction of Magistrates, which does follow necessarily upon this living together in Company, be also of Nature; *yet*, the particular Form or Manner of this or that Government, in this or that Fashion, as to have many Governors, few or one, and those either Kings, Dukes, Earls, or the like; or that they should have this or that Authority, more or less, for longer or shorter Time, or be by Succession, or Election themselves, and their Children, or next in Blood: All these Things, I say, are not by Law, Natural or Divine, (for then, as hath been said, they should be all one, in all Countries and Nations) for G O D said, — *It is not good that Man should be alone; I will make him an Help-meet*, (or Assistant like unto himself:) So that, as this first Society of our first Parents was of G O D, and for so great Purpose, as the one to help and assist (not destroy or enslave) the other; so all other Societies, as proceeding from this first, stand upon the same Ground of G O D's Ordinance, for the self-same End of Man's Utility or Happiness: All which is confirm'd by the Con-
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sent and Use of all Nations throughout the World; which general Consent may fitly be called the *Voice of Nature herself*. — For there was never yet any Nation found, either of ancient Times, or of later Days, by the Discovery of any one Place on Earth, where Men living together, had not some Kind of Magistrate or Superior to govern them; which evidently declareth, that Magistracy is also from Nature, and from GOD that created Nature; tho' not in this or that particular Form. — Tho' Common-wealths, and Government of the same by Magistrates, are of Nature; yet the particular Forms or Manner of Government are not of Nature, but are left unto every Nation and Country to choose what Form of Government they like best, and think most fit for the Natures and Conditions of the People.

By the State of Nature we are all equal, there being no Superiority or Subordination one above another: There can be nothing more rational, than that Creatures of the same Species and Rank, promiscuously born to all the same Advantages of Nature, and the Use of the same Faculties, should also be equal one amongst another; without God;

by any manifest Declaration of his Will, had set one above another, and given him Superiority or Sovereignty. — Were it not for the Corruption and Viciousness of degenerate Men, there would be no need of any other State; for every one in that State being both Judge and Executioner of the Law of Nature, which is to punish according to the Crime or Offence committed. — Men being partial to themselves, Passion and Revenge is very apt to carry them too far in their own Cases, as well as Negligence and Unconcernedness makes them too remiss in other Mens.

This makes every one willingly give up his single Power of punishing to one alone, or more, as they shall think most convenient, and by such Rules as the Community, or those authoriz'd by them to that Purpose, shall agree on, with Intention in every one, the better to preserve himself, his Liberty, and Property. — No wise Monarch in Authority will be persuaded, that they may do what they please, because they have Authority to do more than others; since rational Creatures cannot be supposed, when free, to put themselves into Subjection to another, for
their

their own Harm; which would be putting themselves in a worse Condition than in the State of Nature, wherein they had Liberty to defend their Lives and Properties against the Invasions of any Man, or Men whatsoever: Whereas, by giving up themselves to the absolute arbitrary Power of any Man, (as in *France*, *Rome*, and among all Despotick Princes) they have disarm'd themselves, and armed him to make a Prey of them when he pleases.

It has been necessary to be thus long in speaking of the State of Nature, and the natural Instinct to Society and Government, it being the Fountain of all the rest that ensues in a Common-wealth; but if we respect GOD and Nature, as well might all the Diversity of Governments which have been, and now are, in the World, have follow'd one Law, as so different — but that neither GOD, nor Nature, (which is from GOD) hath prescribed any of those particular Forms, but concurs or permits such which every Nation or Common-wealth appoints. — Can any Man say, that GOD and Nature did not concur as well with *Italy*, when it had but *One Prince*, as now, when it hath so many?

And

And the like with *Germany*, and also with *Switzerland*; which was once one Commonwealth, and now divided into thirteen Cantons, or Commonwealths, under popular Magistrates of their own? — *England* also was first a Monarchy under the *Britons*, and then a Province under the *Romans*; and after that divided into seven Kingdoms at once; under the *Saxons*; after them of the *Danes*, then *Normans*, and *French*; and now a Monarchy under the *English*, govern'd by His Most Sacred Majesty *GEORGE the Second*; whose Right is *absolute*, against all **Pretenders** whatever: His Right is founded on the Laws of *GOD*, of *Reason*, and *True Religion*. — It was *Vox Populi, Vox Dei*, that concurr'd in bringing about *that Revolution*, on the Basis of which His present Majesty's Right to the Crown of these Realms is undeniably fix'd.

By the Laws of *GOD*, *Nature*, *Religion*, and of *all Nations*; I repeat again, that there can be no lawful **Pretender** against the absolute Right of the present happy Establishment to the *Crown of England*. — Nor can Propinquity of Blood, or Proximity of lawful Birth;

Birth, be any reasonable Plea or Pretension; as I shall more fully prove, as follows. —

The greatest Politicians agree, that Kingdoms and Common-wealths were existent before *Kings*; for there must be a Kingdom, and Society of Men to govern, before there can be a King elected by them to govern them: And those Kingdoms, and Societies of Men, had, for the most Part, some common Laws of their own free Choice, by which they were govern'd before they had Kings; which Laws they swore their Kings to observe, before they would crown or admit them to the Government, as is evident by the Coronation-Oaths of all Christian and Pagan Kings continued to this Day.

The Safety of the People is the supremest Law; and when any Prince or Potentate makes *not that* the Rule of his Actions, those who chose him have a Right to set him aside. — No Man can be born an absolute King; no Man can be a King by himself; no King can reign without the People: — Whereas, on the contrary, the People may both be, and are by themselves, and are in Time before a King. — By which it appears, that all Kings
were,

were, and are, constituted by the People: Nor has GOD any where commanded the World, or any Part thereof, to be govern'd by this or that Form, or by this or that Person; but has left all Nations, and all People, to make Choice of those who may govern most for their Happiness and Welfare, conformable to the Laws and Constitution of the Country so govern'd. — *Succession* was only tolerated, and appointed in the World, to avoid Competition and Inter-regnum, and other Inconveniencies of Election. — So that it is plain, from what has been said, that all Government proceeds from the People: Nor will it be difficult to prove, that they have Authority to put back the next Inheritors to Government, when unfit or incapable to govern; or if they fulfil not the Laws and Conditions by which, and for which, their Dignities were given them: And when it is done upon just and urgent Causes, and by Publick Authority of the whole Body, or major Part of the Community, the Justice thereof is plain; — as when the Prince shall endeavour to establish Idolatry contrary to the Laws of the Land, or any Religion which is repugnant to the Scripture, as *Papery*, &c. or to destroy the People, and make them Slaves to his

his tyrannical Will and Pleasure, as was the Case of the late King *James*. — For as the whole Body is of more Authority than the Head, and may cure it when out of Order, so may the Publick Weal cure or purge their Heads when they are pernicious or destructive to the Body-Politick; seeing that a Body-Civil may have divers Heads, by Succession or Election, and cannot be bound to one, as a Body-Natural is; which Body-Natural, if it had Ability to cut off its aching or sickly Head, and take another, I doubt not but it would do it; and that all Men would confess it had Authority sufficient, and Reason so to do, rather than the other Parts should perish, or live in continual Torment. — So may the Body-Politick choose another Head and Governor in the Room of its destructive one; which hath been done for many Ages; and GOD hath wonderfully concurr'd therein, for the most Part, with such judicial Acts of the Common-wealth against their evil Princes; not only prospering the same, but by giving them some noble and worthy Successor in Place of the deprived; thereby to justify the Fact, and remedy the Fault of him that went before. — King *Saul* was slain by the *Philistines*, by GOD's Appointment, for not
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fulfilling the Law and Limits prescribed unto him: And many other wicked and idolatrous Kings of *Israel* shared the same Fate, who violated the Covenants annex'd to their Crowns, and underwent the utter Extirpation of their Posterities for ever after.

Numberless are the same Examples of depriving evil Princes of their Government in *France, Spain, Portugal, &c.* and last of all in *Scotland* and *England*, and of the Happiness and Prosperity that did attend such Kingdoms upon such Acts; which can be imputed to nothing but the Blessing of Almighty GOD, which attended those Proceedings; and by consequence he approved thereof, and does approve of such Acts.

In *Scotland* the Nobility and Gentry, &c. took up Arms against *Durftus* their King, for his intolerable Cruelty, and slew him and his Confederates in Battle; and put by his Sons, lest they should imitate their Father's Vices: And many other Kings did the *Scotch* deal with in the like Manner, for their evil Government. — And *Buchanan* himself, speaking of his Country, and as a Proof against all paternal Authority, saith, “ That *Scotland*
“ was

“ was free from the Beginning, created itself
 “ Kings upon this very Law, that the Em-
 “ pire be conferred on them by the Suffrages
 “ of the People, (*and let me here remark, that
 his present Majesty King GEORGE is now
 Theirs and Our Lawful King upon the self-
 same System*) “ if the Matter required it, they
 “ might take it away by the same Suffrages.

The Crown of *England* hath been alter'd
 by the Community, and settled upon those
 from whom they expected more Justice than
 from the right Heirs; witness the electing
 and crowning *Edred* against the Right of his
 two Nephews *Canutus* a Foreigner, and *Har-
 diknute* without Title, and *Edward the Con-
 fessor*, against the right Heirs.

After the Conquest, *anno 1087*, *Robert*, the
 elder Brother, was put aside, and *William
 Rufus*, the third Son of *William the Conqueror*,
 was elected; after whose Death *Henry the
 First*, his younger Brother, (though not next
 Heir) was chosen by the People, not sum-
 moned by Writ. — After the Death of *Henry
 the First*, *Stephen* was chosen King against the
 Right of *Maud*, the Daughter of *Henry the
 First*. — After his Death, *Henry the Second*

was admitted King against the Right of his Mother *Maud*. — At the Death of *Henry the Third*, the States of the Kingdom met, and settled the Government, by appointing Officers, and what else was necessary for the Defence of the Realm; and *Edward the Fourth* was set up by the People during the Life of *Henry the Sixth*.

Now it is plain, that the Kings and Queens of England, ever since *William Rufus's* Time, have proceeded from those who were set up by the People against the next Heirs.

King *Edward the Second*, *Richard the Second*, and *Richard the Third*, were, for not governing according to the Laws of the Land, deprived of the Government, and *Edward the Third* and *Henry the Fourth* and *Seventh* were preferred in their Rooms; Princes who did many important *Acts* in this Kingdom, raised many Families to Nobility, put down others, changed States both Abroad and at Home, alter'd the Course of Descent in the Blood-Royal, and the like; which was unjust, and void at this Day, if the Changes and Deprivations of the *former* Kings were unlawful, and consequently all those Princes that succeeded

ceeded them were *Usurpers*.— And this is, and hath been, the Custom and Practice of all Kingdoms and Common-wealths, to deprive their Princes, and many times their whole Posterity, for their *evil* Government; which, I assert again, was the very Case of *James the Second*; and that **GOD** hath, and does concur with the same, is plain, from the Examples before-mentioned, of the Prosperity and Happiness that hath attended those Acts. — All Kings therefore, who violate the solemn *Compact* enter'd into with their People, either by endeavouring to subvert the *Constitutional Laws* of their Country, changing the *establish'd Religion, &c.* as *James the Second* did, of Course forfeit the Crown, and may be lawfully set aside. — To go farther —

If the Subject may in no Case resist, as they were under a Necessity to do more than once at the Time of the *Stuart Family*, then there can be no Law, but the Will and Pleasure of the Prince: For whoever must be oppos'd in nothing, may do every thing, and then all our Laws signify no more than so many Cyphers. — And in such Case, what could be said of Law-makers, who give themselves Trouble to no Purpose?

It

It is as lawful, and more reasonable to prevent the overthrowing of our Religion, Laws, Rights, and Privileges from any Man, or Men whatsoever *amongst ourselves*, as from a Foreign Power; because *one* acts contrary to the Laws of **God** and his Country, and the other being not subject to the Laws of the Country, can be no Ways bound by them.

It was thought no Injustice in the Ship to cast out the *Prophet*, when they found he was likely to prove the Wreck of them *all*; and the Almighty shewed he approved of their Act, by quieting the Storm when he was gone. — The Scripture, that hath set us none but good Examples, tells us, that some *Princes* should not have one of their Race left that pisseth against the Wall: Now what were their Faults but Idolatry, and Oppression of their People? — Then how can it be a Sin in a Nation, to free themselves from an idolatrous and oppressing King; — When it is done by the greatest and most considerable Part thereof, it does silently imply a Consent of **God**; for it cannot be Covetousness, or Ambition, that moves such a Multitude.

From

From what has been offer'd, it appears plain, beyond all reasonable Contradiction, that he who is set up, or made *King*, by the Consent of the People, hath a just Title against the next Heir of the Blood, and his Issue, who are put up by the Crown; else most of the *Princes* now reigning in *Europe* would be Usurpers, and want good Titles to their Crowns, they or their Ancestors being set up by the People, which were not the right Heirs of the Royal Stock.

His present Most Sacred Majesty *GEORGE the Second*, is therefore, by the Laws of *God*, *Reason*, *True Religion*, and the Principles and Practices of good Protestants in all Ages, who have resisted their evil Princes, and set up others in their Stead.

His Most Gracious Majesty King *GEORGE I* say, is our only true and lawful King, to whom, as a grateful People to the mildest of *Princes*, we owe a faithful Obedience, and the most sincere Attachment; and all worthy *Britons* who hold a Regard to the Laws of *God*, *Religion*, *Liberty*, *Property*, and all that
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is dear and valuable, ought in Duty, Honour, and all the Ties of Gratitude and Loyalty, to stand forth, should any real Occasion offer, (which Heaven avert!) with the warmest *Hearts* and willing *Hands*, to support and defend *His* Honour, Dignity, and undeniable Title to the Crown of these Realms, against all **Popish Pretenders**, and *insolent Invaders* of the Peace and Security of the *British* Dominions.

I shall conclude the whole with the following Reflection. — That whosoever, either Ruler or Subject, by Force, goes about to invade the Rights of *Prince* or People, and lays the Foundation for overturning the Constitution and Frame of any just Government, he is guilty of the greatest Crime, I think a Man is capable of, being to answer for all those Mischiefs of Blood, Rapine, and Desolation, which the breaking to Pieces of Government, brings on a Country; and he who does it, is justly to be esteem'd the common Enemy and Pest of Mankind, and is so to be treated accordingly: And how far *James the Second* was guilty of this, or *those* now are who presume to approach and usurp the Throne of this
King-

Kingdom. and who have been bred in the *same Papistical Principles*, I leave the World to judge.

To urge further Observations would be needless, and to prolix: It is no Time for talking much, *Aetioa* must preserve us.— We are all, at least all ought to be, truly sensible that our Religious and Civil Rights, our Liberties, Lives, and Properties, must naturally lay at Stake, whenever our *Happy Constitution* is in Danger of being subverted, by the bold and rash Attempts of a **Papish In- vader**; — And however secure we may think ourselves in a Superiority of Numbers, yet we should never forget, that *Union* and a *Hot-headed Zeal*, in a conspired Party, (Red with uncommon Wrath, instill'd into them by the *Jesuitical Principles* of Rome) may occasion much Blood-shed, and the Loss of many innocent Lives, e're *Tyranny* and *Invasion* can be suppress'd.

This will, I hope, awaken in us the most fervent Zeal in Favour of our *present Happy Establishment*; and excite all *True Britons* to remain steadfast and inflexible in their *Loyalty*

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to His Most Sacred Majesty *GEORGE the Second*, on which the Safety of our *Country*, the Security of our *Religion, Lives, and Liberties* absolutely depend.

F I N I S.

