

religion and virtue. He may be truly said to have performed his duty who loves that which is right with all his heart, and does it with all his power. How far our gracious Sovereign has acted up to this rule, a view of his character as a private gentleman and as the first magistrate of a powerful nation will sufficiently prove.

In his private character, we have every thing to praise and nothing to condemn. We know that many have supposed that a public man may have a double character. That he may be lax in his private deportment, that he may even indulge in many vices, and allow himself a latitude of acting inconsistent with religion and virtue, and yet in his public capacity adhere to the most rigid integrity. I must confess that I am not among the number of those who can admit that he who is neither a good husband nor an affectionate parent, can acquit himself uprightly in a public station: or that the monarch whose private deportment sanctions licentiousness and dissipation can ever be a patriot king. Should his public measures issue from the most correct principles, he could never do so much good, because he never will be trusted. It is impossible to give such a person our unqualified confidence. Doubts will continually intrude themselves, and the disagreeable impression will be always suggesting itself, that he may prove false. His public virtue seems to be affected; a delusion, a borrowed character which we never can believe solid. It is at home, we say, in the bosom of his family, that a man is properly known. It is amidst his domestic circle, in the company of his friends

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