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By Francis Adams



AN
ABRIDGMENT
OF THE
L I F E
OF
J A M E S II.

King of *Great Britain, &c.*

EXTRACTED

From an *English* Manuscript of the Reverend Father *Francis Sanders*, of the Society of Jesus, and Confessor to his Late Majesty.

To which also is Annex'd, The Pope's Exhortation to the Cardinals, Occasion'd by his Death.

Also, A Collection of the said King's own Thoughts upon several Subjects of Piety.

By Father *Francis Brettonneau*, One of the same Society.

Done out of *French* from the *Paris* Edition, 1703.

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ABRIDGMENT

OF THE

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TO REPAIR

T H E

French Translator's

Advertisement.

THE Life of James II.
King of Great Bri-
tain, has been fill'd with such
Memorable Accidents, as may
very well provoke the Curiosity
of those Persons who Delight
in the Histories of Famous
Exploits, and Great Revolu-
tions. But in this Work there
is nothing else Precisely in
View but to Edifie the Pub-
lick; and therefore we have
A 2 left

The French Translator's

left it to others to Write a Compleat History of the Life and Reign of this Prince, and have contented our selves to give but an Abridgment of it. Whatever did not concern his Religion and his Piety, has been also very slightly pass'd over, and we have Confin'd our selves to the most Afflicted Part of his Life, where in studying to Improve and Disengage himself from the things of the World, he solely apply'd himself to the things of God. In short, what is here Related has been extracted from an English Manuscript of Father Sanders, a Jesuite: Who as he had the Advantage of being for several Years
near

Advertisement.

near the Late King of England's Person in Quality of his Confessor, and so was the intire Confident of his last Thoughts: So none could be better Inform'd, or abler to Inform us, of the Christian Life of this Holy King, and the finest Circumstance of his Death.

*To this Abridgment of his Life is added a Collection of his Sentiments upon several Subjects of Piety: Which Collection, such as it is, is no more than a Plain and Faithful Translation of what he had set down with his own Hand in English. As soon
as*

The French Translator's

as he began to appear in the World, it was his Custom to Write down whatever he had Observ'd most Remarkable in such Affairs as he was Interested in himself. Those Memoirs, though they were Writ in haste, and as it were upon flying Papers, have yet been Happily preserv'd, and may One Day serve to make a most exact History of his Whole Life. But that which he Writ since his last Arrival in France, is of a quite different Nature from what he Writ at other times. It was then that, taken up with the Salvation of his Soul, and the

Du-

Advertisement.

Duties of Christianity, he made it his Care upon all Occasions to set down such Reflections as he made for his own Use, and the Conduct of some certain Persons whose Conversion and Spiritual Advantage lay nearest his Heart. We thought we might Oblige the Publick by Communicating these Precious Remains of the Piety of a Prince whose Memory is so much Reverenc'd. And 'tis hop'd they will not be found Unprofitable. The Thoughts, Sayings, and Writings, of a King, must needs make a very singular Impression; especially

The French, &c.

*cially when he Thinks, Talks,
and Writes, after so No-
ble, so Plain, so Judici-
ous, and so Christian, a Man-
ner.*

A N

A N
ABRIDGMENT
O F T H E
L I F E
O F
J A M E S II.

King of Great Britain.

Divine Providence seems to have rais'd up *James II.* in our Days, to give us, in his most Sacred Person, a Bright Pattern of all Christian Virtues. His Example has so much the
B more

more Force in't, because 'tis that of a Prince, who was brought up in the Protestant Communion from his very Cradle, and all along expos'd to the Dangers that attend a high Birth. Of a Protestant, He became One of the most Zealous Defenders of the Catholick Religion, and he Maintain'd and Supported it without any Regard to those worldly Interests which were otherwise able to have Wrought him off from it. This was the Religion that gave him Help to recover himself from the Deceits and Illusions of the World, and Strength to break off all his strictest Engagements with it. His Penance was Long and Severe; and his Holy Life, which he led for several Years successively, was a shining Proof to the World, that though one live in the very midst of it, the Precepts of the Gospel may yet be practis'd, and a very extraordinary Perfection attain'd to.

James

Life of JAMES II.

3

James II. was Born at *London* 1633. the 14th of *October*, *Anno Dom.* 1633. He was made Duke of *York*, as he was the Second Son of *England*. Some short time after his Birth happen'd the Misfortunes of his Father *Charles I*; wherein the Duke bore a great Part. The Kingdom began to be Divided: The Parliament, Jealous of the Regal Authority, form'd a Considerable Party against the King; and these Domestick Troubles ran so high, that the King was forc'd to remove from *London*, retire to *York*, and there send for the Young Duke, who was now scarce entred into his Eighth Year.

His Birth, and the State of England.

He was afterwards sent to *Hull*; 1642: by this Means the King thought to procure a more easie Entrance into that Place: But Sir *John Hotham*, who had taken Possession of it, and commanded there for the Parliament, so soon as he had notice of the King's Approach, he Arrested the Duke,

The King sends him from York to Hull, where he's Arrested.

1642.

~~~~~ Duke, and kept him close Prisoner in his Chamber. The King advanced as far as the City Gates, but the Governour refus'd to let him in, and did not Consent, 'till after a great deal of Difficulty, to Release the Duke of York, and deliver him back into his Majesty's Hands.

*The Battle  
of Edge-  
Hill.*

Mean time Troops were Rais'd on One side, and the Other; and within some few Months the Armies were ready to Ingage. The King went himself in Person to look for the Enemy, and to offer them Battle; which was Fought between *Keynton* and a Hill call'd *Edge-Hill* in *Warwick-shire*.

The Advantage was Doubtful a pretty long Time, but at last the King's Troops obtain'd it, and the Earl of *Essex*, who was at the Head of the *Parliamentarians*, was defeated. In this Action the Duke of *York* was present, though he was not yet Nine Years Old: And he ran a very great Danger, both he  
and



and the Prince of *Wales*, for the Rebels had like to have taken and carry'd 'em both away. 1642.

After some Years the Parliament was pretty well recover'd of this Defeat, and *Fairfax* took the Command upon him. He Repuls'd the King with so much Success, that at last he Oblig'd him to quit the Field, and shut himself close up in *Oxford*.

The Place was strong enough, 1646.  
and in a State of Defence: But however, the King did not think it convenient to expect the Enemy there, who were advancing to lay the Siege. He left the Duke of *York* there, and departed with Design to throw himself into the Arms of the *Scotch*, and to seek his last Refuge among them. *Oxford* was Besieg'd. There was some Resistance made at first, but afterwards, the King sending 'em express Order to surrender, they demanded to Capitulate. The Besieg'd refus'd to Comprehend

*He's Besieg'd in Oxford, and made Prisoner there.*

1646. the Duke of York in the Capitulation. He was made Prisoner, and Conducted to *London*, where the Parliament, after they had remov'd from his Person all his Domesticks, put him under Guard of the Earl of *Northumberland*.

*He escapes from London.*

He continu'd in this Condition almost Two Years, till Disguising himself, and finding an Opportunity to Escape, he fled first into *Holland* to his Sister the Princess of *Orange*, and after that to the Queen-Mother in *France*.

*His Campaigns in France and in Flanders.*

From that Time, to his Brother *Charles II's* Restoration, who was Lawful Successor to *Charles I.* (against whom the Rebels Acted with such violent Fury, that the very remembrance of it gives Horror,) the Duke of York had no other Help to Subsist by than the Succours and Services of Foreign Powers in the War: This Exil'd Prince made several Campaigns under the Marshal *de Turenne*; and he shew'd every-where

where so much Courage and Bravery, that he gain'd mighty Commendations from that General. The Testimonies the Prince of *Condy* gave him were no less Glorious; who was often heard to say, That if ever there was a Man in the World without Fear, it was the Duke of *York*; and he kept this Character of Intrepidity at all Times, and upon all Occasions.

Finally, God Almighty that afflicted him, had his Designs; and Heaven Conducted him through all these Storms safe to the Port. He was Born in the Protestant Religion, and had been Instructed in it; but Divine Providence made him find that in the Queen his Mother, which would Correct the Unhappiness of his Birth, and former Education. The Care which this Virtuous Princess took to Inspire the Princes her Children with favourable Thoughts of the Catholick Religion, and to show 'em the Errours which

*Beginning  
of his Con-  
version.*

1646. they had suck'd in with their Milk, cast the first Seeds into the Duke of York's Mind, which the Divine Grace afterwards made use of to Work out his Conversion with: And the Correspondence he held with the Catholics in *Flanders*, contributed still more to the strengthening those good Impressions which he had receiv'd in *France*.

1660. It was with these so Happy Dispositions that he return'd to *London* with *Charles II.* who after so many remarkable Perils and Adventures, was at last Re-establish'd upon his Throne.

*His Return  
to London.*

The Duke of York, as he us'd all Means possible to inform himself, and to clear up those Doubts which the Conversations of the Queen his Mother, and his Residence in *Flanders*, had rais'd in his Mind; so it was not long before he was perfectly Disabus'd. He read the History of the *Pretended Reformation* of the Church of *England*, Compos'd by  
Dr.

1660.

Dr. Heylin, and found the Remedy in the very Source of the Distemper. It pleas'd God to enlighten him, and show him the false Principles of the Error wherein he was unhappily Ingag'd. He examin'd it in the very bottom of it, and soon observ'd, that 'twas another Spirit than the Spirit of God that had given Birth to't: And that the Faith of *Henry VIII.* would have been always equally Pure, if Passion had not Corrupted and Debauched his Heart.

Mean time, though he was already a Catholick in his Heart, yet he had no Mind to do any thing Rashly; and therefore conceal'd his Sentiments at first, and communicated them only to the King. They had frequent Conferences together upon Matters of Religion, and found themselves both equally prepossess'd in Favour of the Church of *Rome*: But Divine Grace had not yet done all its Work in the King's Heart;  
and

1660. and *Charles II.* as shall be afterwards mention'd, was not Converted till his Death.

*Victory obtain'd over the Dutch.*

It is hard to imagine how much the Duke of *York*, after he Return'd to *England*, made himself Respected and Belov'd by the Nobility and Gentry. As he was of known Ability in the Art of War, he was imploy'd in Quality of Grand Admiral in an Expedition against the *Hollanders*. The Victory he gain'd was look'd upon as One of the greatest Services he could have done the Nation. He Engag'd the Enemy, Took and Sunk Twenty-two of their Ships, Burnt the Admiral himself, and Forced the rest of the Fleet to retire within their Ports.

However, this was not done without Great Hazard to his Person ; One Cannon-Ball taking off Three Officers from his Sides, and he himself cover'd with Blood : But his Resolution in so Dangerous an Occasion was most Admirable ; and he

he gave out his Orders still with the same Presence of Mind. 1665.

This Prosperity did not last long: *Alteration of the English on his Respect, and the Occasion of it.* Without any Loss of his Merit, he lost the Affection of the *English* so soon as they begun to perceive that he had chang'd his Religion, or had a Mind to do't. The Suspicion they had conceiv'd of him grew the greater when they heard of the Dutchesse of York's Conversion, who was his first Wife, and Daughter to the Earl of Clarendon, Great Chancellor of England. It was thought the Duke had had a great hand in't, and indeed not without Cause. He had taken Care that the same Book which upon the Reading of it had made so much Impression upon himself, should, as it were by Chance, light into the Dutchesse's Hands; she read it, and was Touched with her own Reflections which she made as she Read it.

This

1671. This Princess Dy'd in *March*,  
*Anno Dom. 1671.* and of several  
 Children, which the Duke of *York*  
 had had by her, there was none left  
 but the Princess *Mary* and the Prin-  
 cess *Anne*; the first was Marry'd to  
 the Prince of *Orange*, and the other  
 to Prince *George* of *Denmark*.

1672. A Second Fight at Sea, where the  
 Duke expos'd himself yet more than  
 he did in the First, and where he  
 gain'd a New Advantage over the  
*Hollanders*, yet it could not Calm  
 Peoples Spirits on his account. *Ruy-  
 ter*, Admiral of the Enemies Fleet,  
 design'd to surprize him, and came  
 up to attack him pretty briskly. The  
 Ship which the Duke of *York* was in  
 was presently put out of Battle; he  
 chang'd his Ship Thrice; but at last  
 recover'd himself, and, in his Turn,  
 Charg'd the Dutch Fleet with such  
 Vigor, that they were forced to yield,  
 and leave him Master of the Sea.

*His Abjura-  
 tion.*

Whilst all *Europe* Applauded the  
*Victor*, they were Plotting his Ru-  
 in




in England. He had made his abjuration to Father *Simons*, an English Jesuite; and though the pleasures he took were always most prudent, and he did not yet declare himself to be Catholick, 'twas nevertheless mighty difficult for him not to discover himself to the Protestants, that he had separated himself from their Communion.

The Parliament rose up against him, and from that time Measures were contriv'd and taken to deprive him of his Right to the Crown. This Affair busied the Cabal for several Years. There were some Bishops of the Church of England, who seeing the Injustice of so violent a Procedure, would have stop't the Blow; and for that End they address'd themselves to the Duke himself. They pray'd him only to accompany the King to Chapel when his Majesty went to the Protestant Prayers.

*Enterprize  
of the Par-  
liament  
against the  
Duke of  
York, and  
his Constancy.*

They

1672. They humbly represented to him,  that That might lay the Tempest which had been rais'd against him, and hinder the Bill of *Exclusion*, which he was threatned with, from Passing: But they could not persuade him; and receiv'd for Answer no other Words from him but these: "*My Principles* (says the Duke) *do not suffer me to Dis-*" "*semble my Religion after that Man-*" "*ner; and I cannot obtain of my self*" "*to do Evil, that Good may come*" "*on't.*"

This Constancy of the Duke threw the King into such a Disorder, that he had very much need of all his Authority and Force. For, as he had a tender Love for his Brother, he was mov'd with the Danger wherein he saw him; and he resolv'd to Support him against the Enterprize of the Parliament. And he did Support him in Effect. Nevertheless the Duke Resign'd his Place of Grand Admiral, and his other

other Trusts; those who stuck the closest to him before, remov'd themselves from his Person; and this unhappy Prince, who was Heir Presumptive of Three Kingdoms, and had been us'd to behold a Croud of Courtiers about him, was all of a sudden (if one durst say so) reduced to the Condition of a meer Private Person, and abandon'd by all the World.

So far was the King from suffering any alteration in the Order of the Successor to the Crown, that he of himself propos'd to the Duke of *His Second*  
*York* a Second Marriage. As his Majesty had no Children, and despair'd of ever having any, he thought it very Convenient that his Brother, who had but Two Daughters left, should have an Heir who might One Day sit on the Throne of *England*. *Mary d'Este*, Princess of *Modena*, being fixt upon, the Articles of Marriage were Made and Agreed to; and the Duke

1673. Duke espous'd that Princess in November, *Anno Dom.* 1673.

This was not done without great Oppositions on the Part of the Parliament, because the Princess was a Roman Catholick. But the King had no Regard to all they would have said to him on that Occasion; and Time has very well prov'd that he could not have made a better Choice.

1678.

*Oates his Plot.*

For all this, the Faction that oppos'd the Duke of *York* was not at all allay'd; his Enemies endeavour'd to destroy the good Opinion that the King had of him; and the Way they imagin'd best, was to accuse the Catholicks, and the Duke himself, of a pretended Conspiracy. They were (as the Accusers boldly gave out) first to have assaulted the King's Person, and after that to have made away with all the Protestants, without leaving one, if possible, Alive. Never was there Supposition more Absurd, or Calumny more

more Infamous than this was. 1678.  
However, the Parliament took the  
Alarum, or seem'd to take it; abundance of Catholicks were taken up; some of the Lords themselves were not spar'd; search was made after the Priests and the Religious; several were hang'd up at *London*, and others dy'd miserably in the Prisons.

The King, who could not but take notice of these Outrages, would very fain put a Stop to 'em; but it was not altogether in his Power. In fine, the Proofs he had receiv'd of the sincere Intention and Fidelity of the Duke of *York*, were too certain to let him listen to the suspicions that others would have insinuated into him. Thus he preserv'd entire the good Opinion he had formerly conceiv'd of his Brother, and the Duke himself had no Occasion to justify his Innocence.

1678.

*Another  
Proof of the  
Duke of  
York's  
Constancy.*

He despis'd then the Scandalous Discourses and False Reports that were made of him, and so humbly committed 'em to the Divine Cognizance. But he was a little sensible of the pressing Instances, and indeed the *Reproaches*, of his Friends, who carry'd 'em so far, as to abuse the firm Steadiness of his Mind, with the Name of Prejudice and strong Opinion: They remonstrated to him, that he would be the Occasion of his own and the King's Ruin, and the utter Extinction of the Faith in *England*, and the Overthrow of the State. The greatest Difficulty he met with was from the King, who urg'd his Reasons with great Strength, and earnestly begg'd of him to be Contented to keep his Religion in his own Breast, without Discovering, and giving Open Proofs of it: But the Duke remain'd Inflexible on that Point, and was resolv'd to hazard and lose all rather than Dissemble, as they would have had him.

At

At last, the King finding something or other must be granted to Appease the Faction, thought fit to have the Duke of York remov'd from Court, and sent him First to *Brussels*, and after some Months order'd him to pass into *Scotland*.

1678.

*The King sends him to Brussels, and from thence into Scotland.*

The Duke obey'd the King with an intire Submission, and instantly prepar'd to be gone. But it was a Smart Trial for a Heart so tender as his, when he came to take his Leave of the King. On the one Hand, he found the King Soften'd into Tears, and on the other, the Dutchess of York Overwhelm'd with Grief, and all Bath'd in Tears. Nevertheless he still bore up against his own Tenderness, and Violent Motions of Nature. He esteem'd himself very Happy to suffer Persecution for the Faith; and without Trouble or Complaint he obey'd the King's Order, as an Order from Heaven it self.

1679.

*His Departure.*

1680.

During his Residence in *Scotland*,

1682.

he did, by his Obliging Manners,

and most Wise and Sweet Conduct,

*He endears  
the Scotch.*

gain all the Hearts of the *Scots* ;  
 insomuch that the Parliament of  
*Scotland* resolv'd to return the King  
 their most humble Thanks for the  
 Prince he had Graciously sent 'em.  
 For this there was a Solemn De-  
 putation made, and the Thanks  
 were carried to his Majesty by Per-  
 sons of Distinction, in the Name of  
 all *Scotland*.

*He's call'd  
back to  
London.*

Time made again a great Change in  
 the Aspect of Affairs in *England*. The  
 King being freed from the Violent  
 Proceedings of the Parliament,  
 which he had often Dissolv'd, and  
 had taken up a Resolution never to  
 Recall, he at last assum'd his just  
 Ascendant over the Seditious Spirit  
 of the Nation. The Duke of *York*  
 was Recall'd from *Scotland*. He was  
 Receiv'd at *London* with great De-  
 monstrations of Joy, and the Act  
 that was drawn up against him was

no



no more talk'd of. Thus did Providence take Pleasure in casting him down, and raising him up again, that in both Conditions the World might see his Steadfastness to the Religion he had Imbraced. 1682.

In effect, as his Zeal was ever the same in Adversity, so he took Care to preserve it in Prosperity; he Passionately desired the King's Conversion, and found it pretty well Advanced, when he came to Discourse the King on such Occasions as he thought most Seasonable. *He Manages the King's Conversion.*

The King gave him a Paper he had Compos'd himself, and Writ with his own Hand, which contain'd a Summary of the most Material and Solid Arguments for the Truth of the Catholick Religion. In fine, Heaven gave a Blessing to these good Dispositions, and the Duke had this Comfort, when he lost his Brother, to see him Die in the Bosom of the true Church.

1685.

Charles II.  
Sickness,  
his Conver-  
sion, and  
his Death.

King *Charles* II. fell Sick, and on the Fourth Day of his Illness was by the Physicians given over: When Two Protestant Bishops came to wait on his Majesty, they began to Read, as is usual, at the Bed's-foot the Office for the Visitation of the Sick. When they came to the Place where the Sick Person is Exhorted to make Auricular Confession, but at the same time is told, that there's no Command obliges him to't, and he may, if he please, dispence with it; the Bishop of *Bath* Stepp'd up to the King, made him a short Exhortation, and ask'd him if he Repented of his Sins? The King having Answer'd, *He did so*; his Lordship pronounced the Form of Absolution after the manner of the Church of *England*. When the Office was over, the Bishop return'd to the King to ask him whether he was willing to receive the Sacrament? And to exhort him to't: But the King answer'd him not a Word. His Lordship urg'd; and the King was pleas'd

pleas'd to tell him, He would think on't: The Bishop still Insisting on't, his Majesty still Evaded it. 1685.

The Duke of York did not let slip so fine an Occasion. He order'd all those who were by the King's Bed-side to withdraw; then Addressing the King himself, he testify'd his Joy to see him at last, (as he thought) resolv'd to execute what his Conscience had so often solicited him to do, and offer'd at the same time to call for a Priest. *For God's sake, Brother, answer'd the King, go send for One. But,* added he, *won't you expose your self too much?* To which the Duke reply'd, *Sir, though it should cost me my Life, I will get you One.* He went out immediately, and by a particular Accident, or a very singular Providence, the first Priest he met with was Father *Huddleston*, a Benedictine, the same that Contributed much towards the saving the King's Life after the Battle of Worcester,

C 4

1685.



cester, when that Prince hid himself all Night in the Hollow of a Tree. Father *Huddleston* was show'd up a private Pair of Stairs into a Closet near the King's Bed-Chamber. As soon as the King knew him, he gave Order for all that were in the Chamber to Retire, except his Brother.

The Duke however had a Mind that the Earl of *Bath*, first Gentleman of the Bed-Chamber, and the Earl of *Feverham*, Captain of the Guards, both Protestants, should stay and be Witness of what pass'd. This Precaution he thought necessary, to prevent the Malignant Consequences that his Enemies might have made from thence, in Case the Duke had staid alone with the King when his Majesty was in so weak a Condition. Father *Huddleston* went in, receiv'd the King's Abjuration, heard his Confession, and afterwards administred him the Sacraments. There was no delaying the Matter; for a few Hours after

after the King Dy'd. He acknowledg'd upon his Death-Bed, that, next to God, he ow'd the Grace of his Reconciliation to the Church, to the Indefatigable Zeal and Tender Affection of the Duke his Brother. Nay more, he ask'd his Pardon aloud for the severe Treatment he had several times given him: And testified to those that were present, in terms of Esteem, Friendship and Tenderneſs, not to be expreſt, how much he was Touch'd with the Reſignation and Patience which the Duke had all along ſhow'd on thoſe Occaſions.

After the Death of *Charles II.* James II's Accession to the Crown. which happen'd the 16th of *February*, in the Year 1685. *James II.* before Duke of *York*, was Proclaim'd King of *Great Britain*. Publick Rejoicing were made in all Cities; and the Acclamations and Shouts of Joy, which were heard from all Parts, gave Occaſion to hope for a very happy Reign, both of the Prince and his Subjects.

And

1685. And the new King was very well dispos'd to contribute, what in him lay, towards the Happiness of the Three Kingdoms. He did not presently make his Enemies feel the first Effects of his Power, by Inflicting those Punishments on them they had deserv'd: On the contrary, he Generously Pardon'd what was past, though it must needs have been very difficult for him to forget it, and thought of no other way to Endear those who had declared themselves most violently of all against him, than by Acts of Indemnity and Pardon.

*He declares himself a Catholick, and is for Re-establishing Liberty of Conscience in England.*

If he had follow'd the Advice of his Counsel, he would have been a little Remiss in the Point of Religion. They would have perswaded him to stay some time before he publicly Declared himself to be a Catholick. Of this Opinion were several Catholicks themselves: But all the Reasons they offered him, made no manner of Impression on his Mind; and the *Sunday* after his

his Accession to the Crown he heard 1685.  
 Mass publicly. Not fully Content  
 with this Proceeding, he design'd to  
 re-establish Liberty of Conscience in  
*England* by Act of Parliament, where-  
 in the Catholicks should be compre-  
 ended as well as the rest of the  
 Nonconformists; mean time he gave  
 it out beforehand, as some of the  
 ablest Lawyers, after serious Exa-  
 mination, assur'd him he might  
 by Virtue of his *Prerogative Roy-*  
*al*.

The present Juncture was favoura-  
 ble enough for the King to make his  
 Orders obey'd, and execute what  
 he had undertaken, as to Liberty  
 of Conscience. One would have  
 expected that the Defeat of the  
 Duke of *Monmouth*, and the Earl of  
*Argyle*, who took up Arms, One in  
*England*, and the Other in *Scotland*,  
 to Cause an Insurrection in those  
 two Kingdoms, should have con-  
 firm'd his Authority: But a false  
 zeal of Religion, that was deeply  
 rooted

*The Duke  
 of Mon-  
 mouth and  
 the Earl of  
 Argyle De-  
 feated.*

1685. rooted in Mens Hearts, soon rais'd  
 ~~~~~ New Troubles, and hindred the Pi-  
 ous Intentions of the King from
 having that Effect he so Passionately
 desir'd, for the Happiness of his
 Subjects, and the Glory of God.

*New Trou-
 bles in
 England.*

But *England* shut her Eys against
 the Light that Providence offer'd
 her, and now show'd more Aversio-
 on to the Catholick Religion than
 ever, insomuch that very few Per-
 sons were Converted during the
 Reign of *James II.* But there were
 some Restless and Ill-affected Per-
 sons made it their Business to Im-
 broil the Kingdom, and Succeeded in
 it.

It was Insinuated to the People
 as if the King design'd to Destroy
 the Church of *England*, and Intro-
 duce Popery by main Force into
 its Place; that their Liberties and
 States were in Jeopardy, and they
 themselves were to be at last Op-
 prest with an Arbitrary Govern-
 ment. These Seditious Reports were
 en-

entertain'd as they would have 'em; 1685.
and from that time there was nothing but Complaints and Discourses tending to Rebellion; a Tumult was rais'd in several Places, particularly at *London*; and the Insolence ran to that Height, that they did not spare the King's own person. Libels were Publish'd everywhere, wherein they Tax'd the King with Injustice and Perjury, by pretending he had broke his Coronation Oaths. After all, the most Moderate Men amongst 'em confess, that excepting the Case of Religion, they could not wish for a King fitter to procure the Advantage of the Nation, both in respect of his Valour, of which he had given so great Proofs, and his great Insight into Trade and Sea-affairs.

Whilst Affairs were in this Condition, the Queen, who had already had Four Children, *viz.* One Son and Three Daughters, which all Dy'd soon after they was Born, was

*The Prince
of Wales's
Birth.*

1685.

was with Child again. This agreeable News soon run throughout the whole Kingdom; but instead of putting a stop to the Violences of the Factious, on the contrary, it serv'd for nothing else but to Animate and Imbolden 'em the more. Thus being Supported and Incourag'd by the Prince of *Orange*, (who was afraid of every thing that might keep him from the Crown, which there is but too much Reason to think he had a long time aspir'd after) they Industriously gave out, that it was nothing but a *Feint*. But their Malice was Confounded by the Birth of the Prince of *Wales* (now *James III.* as they call him King of *Great Britain*) whom the Queen was brought to Bed of the the Twentieth of *June*, in the Year

1688. 1688.

There were feveral Lords and Ladies of the Court, most of 'em Protestants, that were in the Queen's Chamber when the Prince was Born,
and

and attested the Truth of it in full 1688.
Council.

The Prince of *Orange* himself, and the States of *Holland*, sent to Compliment the King upon that Occasion, and acknowledged the New Prince, as did almost all the Cities in the Kingdom, who thereupon presented their Addresses to his Majesty, which were full of Expressions that signify'd a most sincere Fidelity and Zeal.

But yet, notwithstanding these fair Appearances and external Marks of their Zeal for the King's Interest, the Malecontents did not forbear Talking of him after a most Injurious Manner. They charg'd the King with the Blackest and the basest of Crimes, which was (as they pretended, to have Impos'd a Child for his Lawful Successor to the Prejudice of his own Daughters, from whom he had always express'd all the Affection and Tenderness possible.

The

1688.

*The Prince
of Orange's
Plot.*

The Prince of *Orange*, with whom this Faction held Intelligence, was not asleep at that time in *Holland*. On the contrary, He was very attentive how to compass his Designs, and laid hold of this Juncture to hasten his Enterprize, and assure himself of *England*, as he had Contriv'd and Concerted beforehand with his Majesties Subjects.

*The Prince
of Orange's
Entrance
into Eng-
land, and
the Deserti-
on of the
King's
Troops.*

The Prince of *Orange* was not at all Discourag'd by the Fatal Example of the Duke of *Monmouth*. He promis'd himself better Fortune. Being therefore Succour'd by the *Hollanders*, He appointed a Fleet, and pass'd into *England* with an Army of 13000 Men. As soon as the King had notice of it, he put himself at the Head of his Troops, and March'd against the Enemy; but the King soon found they design'd to Betray him. His Army was instantly abandon'd by almost

almost all its Officers, most of which had been gain'd by the Prince of Orange's Emissaries, who instead of doing their Duty to attack him, went over to him. The Desertion in short was so General, that the King's own Creatures forsook him; and those he had overwhelm'd with his Royal Goodness. But that which most of all afflicted him, was, that those whom he had the least Reason in the World to suspect should be found in the Conspiracy. Nevertheless, the Weight of his Misfortunes did not bow down the Courage of his Mind. He still preserv'd the Serenity of his Soul, and a certain inward Peace, which the most afflicting Accidents in the World could not disturb.

Mean time Provision was to be made for the Security of the Queen and the Prince of Wales, who was now not above Six Months Old. The King therefore made 'em pass privately into France, and prepar'd to follow soon after himself. At last

*The Queen
flies into
France
with the
Prince of
Wales.*

1688. he got out of *Whitehall*, parted from *London*, and imbarc'd: But being oblig'd to go ashore again for Ballast, he was Arrested and Discover'd near *Feversham*, where he was so rudely treated by the Mob, as very much exercis'd his Royal Patience. The Dignity of his Person could not guard him from their loud Insults, which to but a private Person would have been most infamous Outrages.

*His Re-
turn to
London.*

As soon as 'twas known at *London* what had happen'd to the King, and where his Majesty was, the Lords sent him his Coaches and Guards, and at the same time deputed the Lord *Feversham* to go and engage him to come back. The King had no time to deliberate the Matter, (for he was no longer Master of his own Proceedings) and therefore took Coach, and submitted to be conducted to *London*. The People by their loud Acclamations gave all the Demonstration possible.

possible of an extraordinary Joy and entire Devotion to the King's Interest; which was but a transitory Comfort. For about the Middle of the Night, when the King lay fast asleep, as if he had no manner of fear upon him in the World, the Lords *Hallifax*, *De le Mere*, and *Wharfedale*, came to awake him, and to tell him from the Prince of Orange, that he must retire from London. They offer'd him at the same time *Hampton-Court* or *Ham* for the place of his Retreat; but the King desir'd to go to *Rocheſter*, which was granted him, and thither he was carry'd Prisoner. He continued there some time; and during his Captivity always bore in his Mind, that he was a Christian, a Catholick, and a King. He then seem'd resign'd, more than ever, to the Divine Will: He caus'd Mass to be said constantly every Day, and in all things he behav'd himself with that Gallantry of Soul, which has never

He's carry'd Prisoner to Rocheſter.

1688. since fail'd him in the greatest Ex-
 tremities.

*His Escape,
 and Arrival
 in France.*

Some few Days after he me-
 with a favourable Opportunity for
 his Escape. There was a Boat wait-
 ed for him at the Sea-side. The
 King past unobserv'd through a Gar-
 den, stept into the Boat, set Sail
 for *France*, and arriv'd at *Amble-
 teuse* the First of *Jannary* in the Year

1689.

1689. Thus departed *James II*
 out of *England*, after he had reign'd
 near Four Years. Divine Provi-
 dence has not since thought good to
 let him come in again. These there-
 fore are the Orders of Heaven,
 which we ought to adore with the
 profoundest Silence. God Almight-
 y conducts his Elect as he pleases
 but yet, which way soever he con-
 ducts 'em, it is, no doubt, always
 for his own Glory, and for their
 Sanctification.

*His Re-
 ception by
 the K.
 of France
 at St. Ger-
 mans.*

The King of *England* was receiv'd
 in *France* with all the Marks of Ho-
 nour and Distinction suitable to his
 Character.


1689.


character. He went with all Diligence to *St. Germans*, where his Most Christian Majesty made him all the welcome he could expect from the greatest Monarch, the best Relation, and the most generous Friend, in the world. There he found the Queen and Prince of *Wales* (as they call him) newly arriv'd. And here one may pretty well judge what were the sentiments of the Hearts of their Britannick Majesties at this first Interview; wherein Joy and Sorrow bore an equal Part. They now at last saw one another again, after so sorrowful a Parting, and so many dangers they had both undergone: but yet at the same time they could not but reflect upon the Condition they were now reduced to. Nevertheless their Trouble was much alleviated by the obliging Offers of the King of *France*, and the repeated promises, he made 'em, to Succour, and Assist, 'em with all his strength, and Power. This Act of

1689. Royal Hospitality will be transmitted to Posterity, and mark'd down among the Glorious and Heroick Actions of *Lewis* the Great.

He goes into Ireland.

The mutual Comfort the King and Queen of *England* had to see one another again did not last long. The King had not been above Two Months at *St. Germans* before he he thought himself oblig'd, for the Good of his Affairs, to pass into *Ireland*, where my Lord *Tyrconnel*, at the Head of the Catholicks, still maintain'd the King's Authority. The King went thither, and there sustain'd the War with very good Success against the Duke of *Schomberg* for above a Twelve-month. But the Prince of *Orange* coming with a very numerous Army, compos'd of *Veteran* Troops, had the Advantage of the King's Army, and defeated him at the Passage of the *Boyne*. After this Defeat the King was advis'd by my Lord *Tyrconnel*,
and

and all the General Officers, to re- 1689.
turn to *France*. The King return'd, 
and *Ireland* being unable to hold out He returns
any longer, was at last forced to to *France*.
submit.

About Two Years after the King's
Return into *France*, he had by the
Queen another Daughter, which
was Born the 28th of *June* in the
Year 1692. and was call'd *Louise* 1692.
Marie. 

It was in this Solitude of St. Ger- *Princess*
mans that God Almighty spoke to *Louise Ma-*
the King's Heart, and touch'd it *rie Born.*
there more sensibly than ever. For *The King*
his Prince repassing in his Mind the *of Eng-*
various Accidents of his Life, and *land's Holy*
finding in it little else but perpetual *Life at St.*
Anxieties and Troubles, was per- *Germans.*
suaded that Affliction was a necessary
Means of his Salvation, and that he
was oblig'd to make the best Im-
provement of it he could; to this
and he now began to bend all his
Thoughts and Desires towards Hea-
ven. And his first and chief Study

1692.

*His Con-
formity to
the Divine
Will.*

was to perfect himself in the Practice of an intire Conformity to the Divine Will; and within a little time he made such Progress in it, as it is not remembred that he was ever heard to speak one Word that betray'd the least Chagrin for the time past, or the least Uneasiness for the future.

He was so far from murmuring, that he was continually praising God, and giving him Thanks for his Chastisements in the World. To this purpose he was wont to recite a Prayer every Day, which he had made for his own Use; it was found writ with his own Hand, and is as follows. *I give thee, O my God, my most humble Thanks, for that it has pleas'd thee to take from me my Three Kingdoms. Thou hast hereby rous'd me from the Lethargy of Sin, and brought me out of a miserable Estate, in which, Lord, if I had continu'd, I should have been for ever undone. I also thank thee, O my God,*
for

1692.

that it has pleas'd thee out of thine infinite Goodness to banish me into a strange Land, where I have learnt the duties of Christianity, and done my utmost to perform 'em. This perfect conformity to the Divine Will made him behold God in his greatest enemies. He look'd upon them as the ministers of Divine Justice, which made Use of for his Trial. He never talk'd of 'em but with extream moderation; and if any Body else took the Liberty to speak against him in his Presence, he would tell plainly that he did not like such discourse. But on the contrary, whenever any Libels against his Person, or other Writings, wherein his Conduct was censur'd, happen'd to fall into his hands, he would have 'em read to him, and would hear 'em with the same Patience as *David* did when that Prince heard, without any trouble, the Curses of *Shimei*.

With the same Resignation of mind he would patiently endure the

1692. the ill Success and Disappointments of
his Designs. Being one Day to pay
a Visit to a Religious Community,
after the Disgrace of *La Hogue*, the
Superior took the Liberty to make
him her Compliments of Condole-
ance on that Occasion, and to ex-
press to him the hearty Sorrow of
her self and her Sisters, that the
Prayers they had offer'd up for his
Majesty should have no more Ef-
fect with God Almighty. The King
made her no Answer at first. Where-
upon the *Superior* thinking he did
not hear her, rais'd her Voice a little
higher, and began again. Then
the King said to her very seriously
and gravely, *My Mother* (said he)
I heard you very well the first time ;
I made you no Answer, because I
was unwilling to contradict you :
But now you oblige me to tell you, that
I am not of your Mind. You seem
to fancy, that what you ask'd of God
was better than what he has done.
Now whatever God does, is well
done :

done: And I may add, there is nothing well done but what he does. 1692.

But, how indifferent soever he might be towards himself, yet he was not so towards others. The same Superior observing the Goodness with which he spoke to the whole Community, ventur'd once more to ask him, if it was True that he had writ a Letter (which went under his Name) Directed to the King of France, wherein he desir'd his Most Christian Majesty not to interest himself any farther in his Affairs. To which he answer'd, first, that the Letter was none of his; then *I am infinitely oblig'd to the King of France* (continued he) *and I shall never be able sufficiently to acknowledge it.* But *I am both a Father and a King;* I cannot, and I ought not, to abandon the Interests of my Children, or of my Subjects; and I will never abandon 'em. I will do that which I ought, and am bound to do, and then will submit my self to what God

1692 God Almighty is pleas'd to order.

He has been often heard to say,
*That the Sufferings of his Faithful Sub-
 jects, and so many Brave Men that
 had follow'd him, went nearer his
 Heart than all his own Losses put to-
 gether. He gave away almost all he
 had to relieve 'em, and has fre-
 quently deny'd himself to supply
 their Necessities.*

*'is Pene-
 ntial Sor-
 w.*

That which supported him in the
 Exercise of his Christian Patience,
 was the Remembrance of his past
 Disorders. He never thought of 'em
 without great Sentiments of Sorrow.
 Nay, he would often take Occasion
 to speak of 'em; which he always
 did in the humblest Expressions for
 himself, and the most edifying for those
 that heard him. In the same Prayer,
 part of which stands related above,
 he added, *I abhor and detest my
 self, when I consider I have so often
 offended so Good and so Merciful a
 God; that I have liv'd so many
 Years in a State of Sin; and that*
 not

not only in the Days of my Youth, 1692.
 when I was hurry'd away by my Passions
 and Lusts, but also in my Riper Years.

This Self-abhorrence, and holy
 Confusion, for his Sins, did inspire *His Auste-*
 him with such a Spirit of Mortifi- *rities.*
 cation, as would have carry'd him
 too far, if his Confessor had not
 oppos'd it, and moderated his Au-
 sterities. He kept very severe Fasts,
 and would upon certain Days bind
 his Body with a very Sharp-pointed
 Iron Chain; his Self-discipline was
 very Rigorous; and withal, he
 took so much Care to Conceal these
 Exercises of Penance, that having
 once (by chance) left his Instru-
 ment of Discipline in a Place where
 the Queen found it, he so blush'd
 upon that Occasion, that Her Ma-
 jesty never saw him in such a Con-
 fusion in her Life.

Notwithstanding all which, he *A Question*
 did not yet mortifie himself to his *he propos'd*
 Mind. All the Penances of this *to his Con-*
 Life seem'd too Light and Easie *fessor.*
 for him. This made him ask his
 Con-

1692.

Confessor a Question, which has somewhat very particular in it, and shows the extream Desire he had to satisfy the Divine Justice. *Considering the Life I have led* (said he in the Question which he had set down in Writing) *and seeing my Age and Condition will not let me practice all the Penances and Mortifications which are necessary to expiate my Sins, and to testify my Repentance of 'em to God, ought I not* (Reverend Father, says he) *to be content to have my Pains in Purgatory prolong'd, and to lay out what I had Design'd to obtain the Divine Mercy with, to have those Pains abridg'd, in Charities for the Relief of the Poor, and Prayers for the Dead?* His Confessor could not enough admire the Principle which had inspir'd him with such a Sentiment: But presently convinced him that it carry'd him a little too far, and that one cannot desire, to see God too soon.

As

1692.

*His Holy
Resolutions.*

As True Repentance and Mor-
tification does not only Correct the
Sins and Disorders past, but does
also serve to Amend and Reform
the whole following part of our
Life; so the King of *England* pre-
scrib'd himself certain Rules of Self-
conduct, as well *General* as *Parti-
cular*, which he has left behind him
in Writing. It will not be impro-
per to set 'em down here at large,
because they may serve for an In-
struction to such Persons as are dis-
pos'd to lead a Pious Life.

*His General
Resolutions.*

“ Forasmuch as it has pleased
“ Almighty God out of his infinite
“ Mercy graciously to enable me
“ to forsake the Evil Custom of
“ Mortal Sin; and also to avoid, as
“ much as in me lyes, all Venial
“ Sin; I do, by the Advice of my
“ Confessor, take up a Resolution
“ to communicate once a Fort-
“ night, or once a Week, or oft-
“ ner, as he shall advise me.

“ To

1692.

“ To hear Mass not only on such
 “ Days as I am oblig’d to do, but
 “ on all other Days; provided I be
 “ not hindred by some unforeseen
 “ Occasion. To rise sooner than
 “ Ordinary, if I foresee I cannot
 “ otherwise have time to hear Mass;
 “ and faithfully to acquit my self
 “ of all my Devoirs with re-
 “ spect to Publick or Private Af-
 “ fairs.

“ To be very exact in Observ-
 “ ing the Days of Abstinence and
 “ Fasting, so far as my Health will
 “ permit me; and never to fail
 “ without express Leave.

“ Not to imploy in vain Occupa-
 “ tions the Time which may be
 “ better manag’d; but to spend it
 “ in Prayer, Meditation, or in
 “ Reading of good Books. Not
 “ to use any Lawful Diversion, as
 “ Hunting, and the rest, with too
 “ much Application; but only for
 “ my Recreation, and Health’s
 “ sake; or out of Complaisance
 “ and

and to keep with my Company. 1692.


“ To avoid as much as I can (yet without Affectation) going to Balls, Opera's and Plays. These Sorts of Pastimes, how Innocent soever they may sometimes appear, yet are always very Dangerous, and Unbecoming a good Christian. If one meet there by Chance, or is oblig'd by a kind of Necessity to be there, we ought then to set a great Watch over our Eyes, reflect seriously on the Vanity of these Diversions, the Necessity of Self-Mortification, and the Obligation we are under to deny our selves as much as is possible these most Prophane and Worldly Pleasures; and instead of Studying our own Diversion, we ought to Consider how many poor Wretches, which are suffering in Prisons, Hospitals, or

E “ other

1692. “ other Places, do stand in need
“ of Comfort and Relief.

“ To lay out whatever I can
“ spare in Charities, and Good
“ Works; nevertheless so as that
“ I Contract no Debts, that my
“ Domesticks be paid their Wages,
“ and all my other Obligations be
“ fully Discharg'd. To be as frugal
“ as may be Convenient in
“ all my Expences; but with this
“ Intention, to spare it for the Poor
“ only, and not for my self. Above
“ all, to regulate my Expences in
“ Cloaths, my Table and Equipages,
“ and to have only that
“ which is purely Decent, and suitable
“ to my Condition.

“ In fine, always to remember
“ how grievously I have offended
“ my Creator; to convince my
“ self of the Malignant Nature of
“ Mortal Sin, and to lead hereafter
“ a Penitent and Mortify'd
“ Life.

To these *General*, he afterwards 1692.
 added some *Particular*, Resolutions, 
 wherein he kept a more punctual
 Account.

‘I do intend (by the Grace of *Particular*
 God) to rise every Day at Seven *Resolutions.*
 a Clock, or half an Hour after
 Seven, and never to lye a-bed be-
 yond Eight.

‘To say my first Morning Pray-
 ers as soon as I am up, and pretty
 well Drest. By that time I am
 quite Drest, to retire into my
 Oratory or Closet alone, and
 there to say the rest of my Pray-
 ers, and to Meditate or Read
 something Spiritual for half-an-
 Hour. Immediately after that,
 to hear my first Mass, and then
 Dispatch what Business I have.

‘Next, to take the Air a little,
 and to hear my Second Mass. If
 I should have any time left before
 this, to imploy it well in Reading
 and Writing, that I may be never
 Idle.

1692.

After Dinner to entertain my self for some time with such Company as shall be with me. When Conversation is over, to retire and read something in a good Book. About Three a Clock to recite the Prayers of the *Manual* for the Evening. After that to attend my Affairs, and make some Visits, or take the Air again. And at last to assist at the *Rosary* in the Chapel.

On *Sundays*, Festivals, and *Thursdays*, to assist at the Compline and the Benediction of the Holy Sacrament in the Parish Church. On *Fridays* to assist at the Benediction of the Chapel, and to Order my Affairs so as never to miss, if possible, going to these Prayers, and especially to those of every Third *Wednesday* in the Month; and to the Benediction for the Re-establishment of the Catholick Religion in the Three Kingdoms, I design to Fast that Day.

To

‘ To make a Spiritual Retirement 1692.
 of One Day every Month, according to the Method set down in the Book of Father Croiset, Jesuite.

‘ To keep those Days of Fasting and Abstinence which the Catholics observe in *England*; but not without my Confessor’s Leave. To make use of Disciplines.

‘ To Communicate Twice a Week, viz. on *Sundays* and *Wednesdays*, or such other Days as shall be found most Convenient.

The King of *England* did not content himself with the making these Resolutions, but he constantly kept ’em. He imploy’d the best part of the Morning in his Duties towards God, and what concern’d the Advancement of his own Soul. Besides his Private Prayers, and spiritual Reading, which lasted at least an Hour, he heard Two Masses every Day, and very often Three.

His Faithfulness in Observing these Resolutions.

1692.

He also spent some part of the Afternoon in secret Devotions in his Closet: Which yet did not hinder him from Assisting at the Publick Prayers that are said every Day in the Chapel, and at the Salvation of the Parish Church, or other Churches of *St. Germans*, and thereabouts. If his Health oblig'd him to keep his Chamber, he had the usual Prayers said there in his Presence. The rest of the Day he spent in reading of Good Books.

He read every Day a Chapter in the Bible, and another in the *Christian's Patern*; and among other Books of Piety, he most of all esteem'd the Works of *St. Francis de Sales*, of *Granada*, and the Christian Perfection of one *Rodriguez*. He laid himself under an Obligation to advise with his Confessor what Books he should read; insomuch that meeting with Three Books One Day in his Chamber which had been laid there for his own

own reading, and which treated of *Quietism*, he gave 'em to his Confessor to Examine 'em, and being told they contain'd a very Dangerous Doctrine, he had 'em immediately thrown into the Fire. 1692.

His Exercises of Piety did not make him neglect the Affairs he should otherwise take Care of, nor the Visits which Decency engag'd him to Receive and Return. But he knew how to improve the most indifferent things by very Christian Considerations. *His Exactness in Discharging all his Devours;*

Whenever he went a Walking, his highest Pleasure was to talk of God; and what is but a Recreation and an Amusement to others, was to him become a Holy Custom. He took the same Care everywhere else, to turn the Discourse (as much as he could) upon Subjects of Devotion; and if he might have had his Will, he would never have Discours'd of any thing else. *His Pious Discourses.*

1692.

His frequenting the Sacraments, and his great desire of the Holy Communion.

He Confest himself, and Communicated Once a Week, and for some Years Twice. This he did for several Reasons; but chiefly because he was afraid Death might Surprize him without being guarded by the Sacraments. There was nothing else he desir'd with greater Ardour than to partake of the Adorable Body of *Jesus Christ*; and in the Action of Receiving he was Penetrated with the most Affectionate and Tender Sentiments. Having been oblig'd one time to keep from the Holy Table for Ten Days, by reason of some Indisposition or other upon him, the first time he Communicated after this short interruption, he was so much Transported with Joy, that as he retir'd into his Closet he could not forbear Weeping. The Queen her self was Witness of it.

Celebration of Festivals.

It is very well known after what manner he sanctify'd Festivals; with what Attentions he heard the Word of

1692.

f God; and what Respect and Modesty he us'd to shew in the presence of the most Holy Sacrament.

He would be sometimes whole hours upon his Knees, with his eyes down upon the Ground, or fastned upon the Altar, or fixt upon Book.

This would sometimes make him so weary that he could hardly get up upon his Legs, and so weak that he would be ready to fall down as he went out of Chapel: nevertheless, it was to no purpose to beg of him to moderate the Ferency of his Zeal; he would assist at all the Prayers, and stay there 'til they were all done.

His Modesty in the Performance of God.

So many Virtues as he was endow'd with, were always accompany'd with profound Humility: and it may be also said that this was his Predominant Virtue; that was this he talk'd of more than any, and when he practis'd most of it. He look'd upon it as the most

His Humility.

So-

1692. Solid Foundation of the Spiritual Life, and did not believe there could be any Advance made in the Ways of Perfection without it. *I am perswaded (said this Holy King) that it is profitable for a Man to be Humbled, for without Humility none can be saved; and without Humiliation it is hard to become Humble. Now as it is not natural for Kings to abase themselves, added he, God often takes Care himself to abase 'em, when he has a special Design to save 'em. Therefore I thank him with all my Heart for having humbled me, since it is an almost assured Mark of my Eternal Salvation.*

By how much the more he trusted in God, by so much the more he distrusted himself. He receiv'd the Advice of his Confessor upon every thing that regarded his Conscience with a perfect Docility, Flattery was insupportable to him; and as he wou'd never say any thing to his own
Ad-

1692.

Advantage; so if at any time a Word dropt in Company with those who had the Honour to Converse with him, which seem'd to turn to his Praise, he presently Interrupted, and Chang'd the Conversation. One time they would have compar'd him to St. Leroi; this Comparison displeas'd him very much. He therefore descended into himself, and after a Profound Humiliation, reply'd, *I am sufficiently like him in my Misfortunes; but I resemble him little or nothing in my Works.* On the contrary, whenever any one took the Liberty to Remonstrate to him, he was the first to Condemn himself; and was so far from seeking Pretences to excuse his own Conduct, that he often took the Faults of others upon himself, and would bear all the Blame of 'em.

For

1692.


*His Spiritu-
al Retirement.*

For the renewal of his inward Man, and to learn to serve God daily better and better, he used to make One Day of Retirement every Month. There was a Book happen'd to fall into his Hands, whose Method he follow'd with great Exactness: It is the Book he speaks of in his *Resolutions*, Intitul'd, *A Spiritual Retirement for One Day every Month*. Being then Disengag'd from all Worldly Thoughts, he had a more intimate Intercourse and Communion with God. Besides his other Prayers, he spent Three Hours Meditations on the Fundamental Truths of the Christian Faith. He call'd himself to a strict Account, examin'd what Fruit he had reap'd from his last Retirement, took Measures for the next Month, approach'd the Sacrament of *Penance* and the *Eucharist*. In fine, he went out of this holy Solitude all on Fire, and full of God. He heartily wish'd this excellent Custom was as com-

common among the Professors of Christianity as it ought to be; and he us'd often to Wonder that Christians should be so little sensible of the Interests of their Salvation, as to lose whole Days in Idle Occupations, without once thinking of God or Eternity. 1692.

The King of England did not confine his Zeal to the Study of his own Perfection, but also contributed what in him lay towards the Perfection of his Neighbour. Of this, the Judicious, as well as Holy, Rules which he made for those of his own Household, and which he commanded his Principal Officers to see observ'd, are faithful Testimonies. It was not his Fault that they were not most exactly kept, which were sufficient to have sanctify'd his whole Court. At his Levy, whether Publick or Private, he never fail'd to give good Advice either to the Officers that waited on him, or the Courtiers that came to pay him their De-

His Zeal for the Salvation of his Neighbour.

1692. *Devoirs.* He made Advantage of
 all Occasions to win over the
Protestants, and to get 'em back into
the Bosom of the Church.

It was this Consideration which
made him reprint Two Papers of
Charles II. wherein that Prince
proves so well the Necessity of a Liv-
ing Judge in Controversies of Re-
ligion. He distributed 'em himself
to several Persons, recommending to
'em to read them with Attention,
and without Prejudice. And to
give 'em more Authority, he sign'd
'em with his own Hand ; and attest-
ed by his Royal Word, that they
were the genuine Writings of the
King his Brother.

His Zeal was a Disinterest, as it
was Ardent ; he has often told his
Confessor, that if he had thought
the Prince of *Orange* fitter to pro-
cure the Glory of God, and the Hap-
piness of his People, than himself,
he would have deliver'd him up his
Three Kingdoms with all his Heart,
and

and been content to have liv'd and dy'd in Oblivion. 1692.

He spoke thus out of the Abundance of his Heart, and in the Transport of his Zeal ; without believing (however) that God would have him give up in Effect a Right so undoubted, as his was. Furthermore, the Way he had in expressing himself upon all Occasions, whether he was to discredit Vice, or to encourage Virtue, plainly shew'd, that he felt within him whatever he said. That one Letter he writ to a Person of Distinction, for whom he had a very particular Esteem, is enough to let us see what were his Sentiments, and the Spirit that animated him. It was express'd in the following Terms.

‘ Indeed it is high Time for you to
‘ reflect upon your self. I have been
‘ very much troubled to hear by
‘ what you told me t’other Day,
‘ that you did not communicate last
‘ *Christmas,*

1692. *Christmas*, nor indeed so much as
think on't: Your Confessor was
very much in the Right to speak to
you about it, as he has done, and
you very much in the Wrong
to oblige him, and in some
Measure to force him, to't.
Can a Man pretend to be a reason-
able Creature, and lead such a Life
as yours is; a Life so contrary to
the Rules of Christianity? In de-
priving your self of the Sacraments,
you deprive your self of the great-
est Blessing that God can bestow on
you. Would it not be much bet-
ter to change your Life, and not
expose your self to a superlative
Evil? Think well on it. If you
have the least Sence of Religion,
the Hairs of your Head should stand
up on end, when you consider
you may die suddenly, and have
no time to prepare your self.
Men die in all Places, and at all
Ages. We are sure of nothing in
this World, but that we must all
die:

die : Death may surprize us at 1692.
Play, at an Opera, at a Comedy ;
at a Ball ; has then Man nothing
else to do in this World but to di-
vert himself? Must he not one Day
give an Account of all his
Thoughts, Words and Actions?
Therefore delay no longer taking
up a new Course of Life; and
don't be drawn away by Custom,
Example, and the ill Habits which
you have contracted. Make use
of the time God is pleas'd to give
you, betake your self to Repen-
tance, and make a firm Resolution
never to offend him more. Follow
the Advice your Confessor gives
you. Don't be afraid of what the
licencious World says of you, but
be afraid of dying a Reprobate:
Which will infallibly befall you,
except you be reconcil'd to God in
good Earnest, and as a true Chri-
stian. It is the Friendship I have
for you, which obliges me to write
to you in Terms so rough. Can

1692. ‘ a Man do less when he sees his
 ‘ Friend on the Brink of a Pre-
 ‘ cipice, and just ready to fall to all
 ‘ Eternity? Once more, think on
 ‘ it seriously. Imitate N. N. who has
 ‘ shew’d you the Way. And don’t
 ‘ be insensible of the Plagues with
 ‘ which God afflicted the greatest part
 ‘ of *Europe*. War, Famine, Pestilence,
 ‘ lay all things waste; and these
 ‘ Chastisements give us to under-
 ‘ stand, that there is a just Judge a-
 ‘ bove, who governs the World,
 ‘ and whom we ought to fear.
 ‘ Don’t be the last that shall profit
 ‘ by these wholesome Warnings of
 ‘ Heaven. The greater you are,
 ‘ the more you’re oblig’d to give
 ‘ the first Example.

*His Prayers
 for the
 Church,
 for his
 Friends,
 and for his
 Enemies.*

It was too little for a Prince so
 Zealous as he was, to write and
 talk only: He had also Recourse to
 Heaven by fervent Prayers, which
 he offer’d up for the whole Church,
 in Particular for his own Friends,
 and for his very Enemies; Pro-
 strating

strating himself before God, he said to him, as is found in the Memoirs which he has left behind him, and which he set down himself in Writing, 1692.

‘ Have Mercy, O my God, upon that part of thine afflicted Church which suffers Persecution in the Three Kingdoms of *England, Scotland and Ireland*. Defend it against those rigorous Laws which have been made heretofore, and against those lately enacted for to ruin it. Without thee, O Lord, without thine aid, it would be effectually destroy’d, and that in a very few Years. Give unto all its Members all the Resignation necessary, to submit heartily to the Orders of thy Providence. Give unto them all the Patience and Resolution needful, to suffer the Loss of their Estates, and Life it self, rather than to renounce their Faith, or dissemble it. Grant ’em the Grace to conform their Life in all things to this Holy Gospel, that by this Means

1692. ' they may assure themselves of :
 ' happy Eternity.

' Preserve our holy Father the
 ' Pope, all Bishops, Priests, Reli
 ' gious : Give 'em the Grace to sup
 ' port the Sanctity of their Chara
 ' cter and Condition by their Lif
 ' and Conversation. Bless and pre
 ' serve the Queen, and all my Chil
 ' dren ; give them the Grace to
 ' live as good Christians ; and if it be
 ' thy blessed Will, grant that my
 ' Son may succeed me on the Throne
 ' and be a worthy Instrument to ad
 ' vance the Glory of thy Hol
 ' Name.

' Let all those (Male and Fe
 ' males) which are sprung from
 ' me, and have been brought up in
 ' thy Religion, live agreeably to
 ' the Profession they make, and
 ' by this Means obtain Eternal Life
 ' Let all the rest that are also sprung
 ' from me, but have had the Uni
 ' happiness to be brought up in a
 ' nother Communion, soon ac
 ' knowledge

‘ knowledge their Errors, and open 1692.
 ‘ their Eyes to the Truth. Preserve
 ‘ the most Christian King, and all his
 ‘ Royal Family. Protect the
 ‘ Church of *France*, and suffer no
 ‘ Heresie to disturb her Peace. Pre-
 ‘ serve the Emperor, all Catholick
 ‘ Kings, Princes and Potentates:
 ‘ Give ’em the Grace to live, and go-
 ‘ vern their People according to the
 ‘ Rules of Christianity; not to suffer
 ‘ themselves to be seduc’d by
 ‘ worldly Policy, which is so opposite
 ‘ to thy holy Maxims, or to be drawn
 ‘ away by Ambition, Revenge, or
 ‘ wicked Counsellors: For other-
 ‘ wise they will have a terrible Ac-
 ‘ count to give in the Day of thy
 ‘ Wrath.

‘ Preserve the Duke, the Dutchess
 ‘ of *Savoy*, and all the Children thou
 ‘ hast given ’em: And grant they
 ‘ may leave behind ’em a holy and
 ‘ a happy Posterity. Touch the
 ‘ Heart of N. N. that he may know
 ‘ and imbrace the Catholick Religi-
 ‘ on.

1692.



‘ Have Mercy upon the Prince
 ‘ of *Orange*: Touch his Heart, that
 ‘ he may repent of his past Life, be
 ‘ converted to thee, and numbred
 ‘ among thine Elect,

‘ Have Mercy on me, O my God,
 ‘ have Mercy on me. Let me be
 ‘ always prepar’d for whatever Hour
 ‘ thou may’st be pleas’d to call me to
 ‘ thy self; the sooner the better;
 ‘ but till that happy Day come,
 ‘ give me true Humility, Charity,
 ‘ and Christian Patience, that I
 ‘ begin to serve thee in some Mea-
 ‘ sure as thou deservest.

*His Wean-
 edness from
 the World.*

It was not to ask any Temporal
 Blessing of God that the King of
England gave himself so much to
 Prayer. He made all things subser-
 vient to his Eternal Salvation, and
 so much despis’d the World, and the
 Things admir’d in it, that amongst
 the most perfect *Religious* there
 were very few more wean’d from it
 than himself.

No humane Respect could ever make her omit his Pious Practices: He let the World say what they pleas'd, and constantly bore in his Mind those Words of the Apostle, *If I sought to please Men, I should be no more the Servant of God.*

Though he was very well inform'd how his Retirements at *La Trappe* were talk'd of, he never miss'd going thither once a Year. He would stay there Three or Four Days, and spend 'em in long Meditations and spiritual Conferences with the Abbot and his Confessor, whom he took with him. He assisted at all the Choir Hours, except at Night; he eat nothing but Eggs, Raisins, and other Pulse, unless he was indispos'd. But he was never so infirm, but he would dine once with the Religious in the *Refectory*, where no Meat nor Fish is ever serv'd up. If at any time he was edify'd (as well he might) by these Pious Solitaries, and if he profited by their

F 4

Examples,

*His Retir-
ments at
La Trappe*

1692. Examples, he would also himself leave such an Edification behind him, as was very profitable to them; and without doubt the Odour of his Vertues is still preserv'd in their Solitude, and will be so for a long time. The Abbot gave his Sentiments of him in the following Letter, which he writ to the *Marshal de Belfont*.

The Abbot
of La
Trappe's
Letter.

I was infinitely sorry, my Lord,
 ' that before your departure from
 ' *La Trappe* we could have no Op-
 ' portunity to Discourse among our
 ' selves of the King of *England*, and
 ' for which Purpose I did what I
 ' possibly could, but could never
 ' find time: I was ready to die with
 ' Impatience, to let you know what
 ' I had observ'd in this Great Prince,
 ' who is so worthy of the Respect
 ' and Veneration of all Good Men.
 ' I do assure you, my Lord, that
 ' I saw in him such a Treasure of
 ' Piety and Religion, as very much
 ' surpriz'd me; such a Weanedness
 ' from all things in the World, and a
 ' Re-

Resignation to the Divine Will, as 1692.
cannot but be the pure Effect of
God's Grace, and the powerful Im-
pression of his Holy Spirit. He per-
fectly understands the Greatness and
Extent of his Misfortune. When
he looks on't with humane Eyes,
the Sentiment he has of it serves for
nothing else but Matter of continual
Sacrifice to God, whereby he ob-
tains of him all the Protection he
stands in need of, in so compleat and
finish'd a Misfortune. One cannot
but see what it is that gives him
Comfort in this Case: He is per-
swaded, that what he loses, was
given him but for a few Moments,
which sooner or later he must neces-
sarily have been depriv'd of: But
he knows that what he farther ex-
pects is Eternal, and that Jesus
Christ is preparing a Crown for him,
which knows no Change, and can-
not be taken from him, either by the
Malice of Devils, or the Conspiracy
of Men. I have often admir'd the
Re-

1692. 'Reserv'dness of Moderation with
which he speaks of his Enemies
'There is not a Word comes out of
'his Mouth but is according to the
'exactest Rules. Nature has nothing
'to do in what he says of 'em, but all
'her Motions are perfectly stopp'd
'This certainly is not in the Power of
'Man, but God Almighty has, without
'question, at these times the
'entire Possession of his Heart. The
'Vivacity of his Faith, and the Ardour
'of his Zeal for the Interests of
'the Church, and the Service of Jesus
'Christ, is Unparallel. He thinks
'himself very happy that he is thought
'worthy to suffer any thing for the
'Glory of his holy Name. He knows,
'and is sensible, that Persecution is
'the Mark of those that belong to him.
'You may remember, my Lord, we
'saw him approach the Holy Table
'with an extraordinary Piety. He
'pray'd to God during the Office
'and High-mass, without Intermis-
'sion. He left the Foot-cloth on
'which

' which he was, and refusing the Cu- 1692.
 ' shion that was offer'd him, kneel'd
 ' down upon the last Step of the Altar.
 ' At the same time there was one
 ' Circumstance very remarkable,
 ' the Moment that the Holy Host
 ' was given him, the Choir sung the
 ' Post-communion of the Mass,
 ' which could not be juster, nor
 ' more express, if it had been made
 ' for the very Purpose : *Confundan-*
 ' *tur superbi, quia injuste iniquitatem*
 ' *fecerunt in me : Ego autem exercebor*
 ' *in mandatis tuis.* Let the Proud be
 ' confounded and asham'd, for they have
 ' dealt perversly with me : My Com-
 ' fort, O Lord, shall be in submitting
 ' to thy Judgments.

' The main Thing is, this Con-
 ' duct of his seems to be grounded
 ' upon the entire Confidence he re-
 ' pos'd in God, and a firm Perswa-
 ' sion that those things which
 ' quickly pass away, do not de-
 ' serve to be desir'd by such Per-
 ' sons as live in Hope of those good
 ' things

1692. ' things which shall never pass a-
way.

' It must be confess'd, my Lord,
' the Condition wherein we behold
' this Prince, gives us a great Idea of
' the Vanity of the most splendid
' things here below, as well as of
' the Immensity of the Divine Mercy.
' The first is to be seen in the Audaci-
' ousness of the Enemy, and the sud-
' den Fall of this Great King, in the
' Revolt of his People, and the Trea-
' chery of his Servants; and the o-
' ther, in the Resolution with which
' He bore the Weight of a Misfor-
' tune that would have overwhelm'd
' him an Hundred times, had not the
' Almighty Hand of God Supported
' him. Happy he that does not
' content himself with bare Specula-
' tion, but also takes Care to Regu-
' late his Ways according to his
' Knowledge! The good use of it
' is so very Rare, and yet so very
' Necessary, I can assure you, my
' Lord, that if he has found any
' Con-

' Consolation amongst us, (as he 1692.
 ' has been pleas'd to express,) he
 ' leaves us such an Edification, as
 ' we shall preserve an everlasting
 ' Remembrance of. Next to the
 ' King, whom God has ingrav'd
 ' in our Hearts, and whatever re-
 ' lates to his Sacred Person he holds
 ' the first Place. I owe that to
 ' so many Great Qualities which
 ' he has receiv'd from God, to his
 ' Persecution, and Stedfastness to
 ' the Faith, and yet more, to all
 ' the Marks he has given me of a
 ' Goodness, of which I was not
 ' at all worthy. This, my Lord,
 ' is some part of what I had to
 ' say to you, and which I could not
 ' help Writing to you for my own
 ' private Satisfaction: I have no-
 ' thing more, but to ask you to con-
 ' tinue me the Honour of your Good
 ' Graces, and to protest to you that I
 ' am, with all the Sincerity and Re-
 ' spect possible, &c.

Brother Armand John,
Abbot of La Trappe.

None

1692.

None but the King of *England* could best know how much he had profited by his Retirements at *La Trappe*. An account of which you have in his own Words, as it was writ down in his Papers.

‘ Forasmuch as it has pleas’d the
 ‘ Divine Goodness Graciously to
 ‘ touch my Heart when I was at
 ‘ *La Trappe* more sensibly than
 ‘ ever, I have since, by the Aid of
 ‘ the same Grace, done my utmost
 ‘ to Reform and Amend my Life.
 ‘ At first I went thither partly
 ‘ out of Curiosity to see if the De-
 ‘ scription which had been made
 ‘ me of this Holy Place, and the
 ‘ Accounts I had read of it in *Eng-*
 ‘ *land*, were answerable to the Idea
 ‘ I had form’d of it; and partly to
 ‘ know if the Abbot, who first be-
 ‘ gan this Reform, merited the
 ‘ Praises and Commendations that
 ‘ were given him. I was brought
 ‘ thither by an Old Friend of mine,
 ‘ the Marshal *de Bellesfont*, for which

‘ I

' I thank'd him as long as he liv'd. 1692.
 ' I found that I succeeded by de-
 ' grees in the Desire which I had
 ' of leading a better Life. After
 ' I had been there about Two or
 ' Three times, and every time had
 ' made a Sort of a Retirement of
 ' Three or Four Days (which I
 ' thank God I continued to do e-
 ' very Year since my Return from
 ' *Ireland*,) I perceived I had made
 ' a Considerable Improvement: For
 ' I began to have a more perfect
 ' Knowledge of the Vanity of Hu-
 ' mane Grandure. I was very well
 ' convinc'd that nothing ought to
 ' be more passionately desir'd than
 ' the *Love of God*; and that it is
 ' the Duty of every Good Christi-
 ' an to Mortifie himself; especially
 ' such a Wretch as I am, who
 ' have liv'd so many Years in an
 ' almost continu'd State of Sin,
 ' 'til at last it has pleas'd thee,
 ' O my God, out of thine Infinite
 ' Mercy to call me back to thy self
 ' by

1672. 'by thy Fatherly Corrections.

*The Inno-
cency of his
Life.*

It is easie to judge with what Innocence of Manners the King of *England* liv'd among so Holy Employments. His Confessor, after he had the Honour to Serve him, and be near his Person Nine Years, has thought he might safely affirm, that in the most Reform'd Estates of Christianity, and the most Virtuous and Pious Souls, it is very rare to find more unspotted Intentions, a more exact Watchfulness, and a greater Delicacy and Tenderness of Conscience, with respect to the least Faults, and the smallest Imperfections.

*His Inward
Consolations.*

God Almighty has Rewarded him even in this Life. The Secret Testimony of his own Conscience, and the Consolations which he Tasted Inwardly, were to him a kind of Hundredfold. As unfortunate as he seem'd to be in the Eye of the World, he esteem'd himself more Happy than the

the most Prosperous Prince. After this manner he would sometimes talk himself; and the Serenity of his Countenance, in the midst of the most Melancholy Crosses, where appear'd the brightest and most Christian Joy, was a Sensible Proof of the Sincerity of his Words.

This Calm came from a true Disengagement from all Earthly things, and a high Esteem and Value of things Eternal. He us'd often to Read a Book of Father *Nieremberg's* a *Spanish* Jesuit, which treats of the Difference between Time and Eternity. A certain Lord of his Court coming to acquaint him with some Trouble he had upon him, which was so great that it hindred him from Sleeping, *I will give you,* reply'd the King, *a very good Remedy for that.* He Presented him immediately with this Book of *Nieremberg's*, adding these Words, *There, my Lord, read that Book, and I warrant you you Sleep after it:* Thereby

G

giving

1692. giving him to understand, that nothing would be able to take away his Rest as soon as he had learnt to despise the World, which so quickly passeth away.


Another Principle of this Inward Peace was the firm Hope he repos'd in God. The sight of his Sins, as sorrowful as it might be to him, did not however Trouble and Confound him. He did not set any great Value upon the Penance he had done, and was still doing; but was moreover perswaded, as he testified once upon Occasion, that God would Graciously accept his good Will. *God is Just, said he, and sees all; he understands our most secret Thoughts. He knows that I have a sincere Sorrow for my Sins, and that I would from henceforth be willing to suffer all Sorts of Pains, rather than once offend him; that I am not only content to have lost all for him, but would Sacrifice all the Kingdoms of the World, if I had 'em, for his sake.* He

• He made it his daily Prayer to Almighty God that he would be pleas'd to take him out of this World, that he might have no more Occasion nor Power to offend him. It was a Maxim strongly Imprinted on his Mind, that every good Christian ought to desire Death; and when some would have represented to him that his Life was necessary for the Publick Good, &c. he made Answer, Providence would look to every thing, and raise up some other Prince more capable to Rule than he was. If they press'd him any further, all that could be got from him was that saying of St. Martin, *If I am necessary for thy People, I do not refuse the Work; Thy will be done.*

1692.

*His Desire
of Death.*

Upon this Subject he had some Conversation with the Queen, before the Community of the Sisters of the Visitation of St. Mary. The Queen was somewhat troubled to see him have so Passionate a De-

1692.  fire to leave this Life; and told him, that it was a greater Perfection (as she thought) to resign up our selves to Providence; and that it was for none but Great Saints to desire Death. But the King reply'd, *And I, Madam, for my part believe, that if a Sinner newly Converted were surpriz'd by Death, before he had done the Penance which he purpos'd afterwards to do, he would for all that find Mercy with God for his good Intentions. I am a very great Sinner my self, and yet cannot but desire Death with all my Heart.* Then the Queen resum'd the Discourse, and told him, That she look'd upon the Preservation of his Person as an Advantage for so many Catholicks, who stood in great need of him: But he was quite of another Mind, and declar'd to Her, ' That it was ' want of Faith to think that the ' Life of a Man was necessary. At last the Queen reply'd with Tears in her Eyes, *Is it possible, Sir, that you should*

should reckon us for nothing, both me and my Children? What will become of us when you are once gone? But she receiv'd no other Answer than this; God Almighty will take Care of you, Madam, and of your Children. For what am I but a frail Man, who can do nothing at all without him? He has no need of me to execute his Designs. Then One of the Sisters begging him not to express so *Passionate a Desire of Dying before the Queen,* he added, *I do it on purpose, because it is what will infallibly come to pass. She ought to accustom her self to it. According to the Course of Nature I must go first.*

The King of England was Ripe for Heaven, and God Almighty was pleas'd at last to hear his Prayers. He was Seiz'd with a Palsie, and grew dangerously Ill upon't. The Physicians being of Opinion that he might receive some Benefit from the Waters of Bourbon, he went

*His last
Sickness.*
1701.

G 3

thither,

1701. thither, and took 'em with some
 Success: But some Months after
 his Return to *St. Germans*, he began
 to spit Blood again, as he had done
 before his Journey to *Bourbon*.
 However, he was eas'd a little, and
 was thought to be somewhat better,
 when on *Friday* the Second of *September*,
 having had less Rest than
 ordinary the Night before, he found
 himself Ill in the Chapel where his
 Majesty was hearing Mass. He was
 carry'd back into his Apartment, and
 rested some time in his Elbow-chair:
 But as he was perceiv'd to grow
 Weaker and Weaker, he was de-
 sir'd to lay himself on his Bed; and
 whilst the Queen was conducting him
 thither her self, he fell into her
 Arms, without any Feeling or
 Pulse.

He was at last brought to him-
 self again, and past the rest of the
 Day, and the Day following, pretty
 well. But on *Sunday*, about Two
 a Clock in the Afternoon, the Dan-
 ger

ger was perfectly discover'd, and the Physician found him with so weak and irregular a Pulse, that they began to despair of his Life. 17C1.

He had no need of being told that he was drawing near his End; he knew it very well himself; and as he had been for a long time familiarizing Death to himself, he was so far from being troubled at it, that he look'd upon it with Joy. His chief Care from this time forward was to prepare himself for a happy Death; and to lose no time, that very Day he began to make a general Confession: Which he had hardly finish'd before he was taken with such a Weakness, as was follow'd by a Vomiting of Blood, which had lik'd to've choak'd him. However, he recover'd himself by little and little, and ask'd for the *Viaticum*; and turning himself towards his Confessor, *Father*, said he, *see that I receive all the Sacraments of the Church.* The Father

He prepares himself for Death.

G 4

answer'd

1701.

answer'd him, they would be brought him presently: But some time after he ask'd for 'em again; so long and tedious did the least Delay seem to him.

His Instructions to the Prince of Wales, and the Princess.


Mean time he call'd for the Prince of *Wales*, the Prince came, and entred into the Chamber: But it was a sad Spectacle for him to behold the King cover'd with Blood, and half Dead. He ran to embrace him, and the King held out his Arms to him himself, and embraced him with all the Tenderneſs of a Father. He bleſs'd him; and as he gave him his Bleſſing, recommended to him above all things to ſtand faſt to his Religion, and the Service of God, whatever came of it, and to have always for the Queen all the Reſpect and Submiſſion due to the beſt of Mothers. Moreover, he told him how much he was indebted to the King of *France*, which he charg'd him never to forget. It was not without ſome Violence that the Prince

Prince was taken from him, the King would fain have held him; *Leave me my Son*, said he, *let me give him my Blessing once more*. Which he did, and when the Prince return'd to his Apartment. After that the King order'd the Princess, his Daughter, to be brought him. He spoke to her much in the same Terms he had done to the Prince of Wales. He gave her his Blessing, and the Princess, all melted into Tears, gave him to understand, by the abundance of them, the inward Sorrow of her Heart.

When the King had done speaking to his Children, he order'd the Protestant Lords, and his Domesticks of the same Religion, who were in his Chamber, to come near him. He exhorted 'em every one in particular to embrace the Catholick Religion; assuring 'em, that if they follow'd the Advice he gave 'em, they would feel the same Consolation that he did, whenever they

1701.

His Advice to the Lords of his Court, and to his Domesticks.

1701. they found themselves in the same
 Condition they then saw him in
 Above all, he bid 'em take Notice
 and observe, that the Testimony
 he was now bearing to the Church
 was the Testimony of a dying Man.

Nor did he forget the Catholicks.
 He put them in Mind, that they
 ought to begin immediately to be
 Christians, by living as Christians
 ought to live, and conforming their
 Conduct of their Life to their Faith.

*He receives
 the Viaticum and
 Extream
 Unction.*

During these Transactions, the
 Prior-curate of St. Germans entred
 bearing the most Holy Sacrament.
 At the Presence of *Jesus Christ* the
 the King cry'd out in a new Sacra-
 ment of Joy, *See then, O my God, the
 happy Hour is come!* The Prior ask'd
 him, as is usual, whether he believ'd
Jesus Christ to be really and sub-
 stantially in the Holy Host. To
 which the King answer'd, *Yes, I
 believe it; I believe it with all my
 Heart.* He renounced these Words
 with Ardour and Faith so lively,
 that

that the By-standers were mov'd with it, and wept. Then he communicated and spent some time in inward Converse with God.

He had no sooner done his thanksgiving, but he desir'd to have the *Extream Unction* administered him. It was given him, and whilst he receiv'd it, he had his Mind present to whatever the Priest said or did.

He also thought himself oblig'd to forgive his Enemies publickly; as he did by Name the Prince of Orange, and his Daughter the Princess of Denmark. He had already forgiven them long before this, as has been mention'd above; and had several times said, that he thought himself in some Measure more oblig'd to the Prince of Orange; than to all the World besides, because by taking from him Three Crowns, that Prince had put him in a Way to purchase One infinitely more Precious than 'em all.

*He forgives
his Enemies
publickly.*

The

1701.

*His Orders
about his
own Func-
ral.*

The King of *England* having fulfill'd all his Essential Devoirs, began now to think of his Funeral. It was his particular Desire, that what he had written in his *Will* might be executed to the very Letter, viz. that his Body might be interr'd in the Parish-church of *St. Germans* with no other Ceremony but that of a private Gentleman; and that no other Epitaph might be inserted on his Tomb but these Four Words *Here lyes King James*. He had thought so much at Heart, that he us'd very often to speak of it; and he charg'd the Curate of *St. Germans* to ask that Favour of the most Christian King on his Behalf.

His Patience.

Thus *Sunday* pass'd, which was the Third Day of his Illness. About Evening he began to recover his Strength a little, and he had a better Night on't than any before. Next Day his Bleeding at the Nose stopt: And had it not been for continual Feaver, which though not

Violent

Violent, yet had its regular Increases, there had been no Danger. Thus did the Sick King always suffer, but yet with a Patience that could not be sufficiently admir'd. Whenever he was ask'd how he found himself, he made Answer, *I am well.* And he added, that *for a Man to bemoan himself when he is afflicted, is not to suffer at all.*

As mortify'd as he was unto this Life, he exactly obey'd the Orders of the Physicians; insomuch that he seem'd to have no other Will but theirs; and notwithstanding his extreme Aversion to several things they had prescrib'd him, he never refus'd taking any thing that was offer'd him. The Remembrance of his *Saviour's* Sufferings made every thing Supportable to him. The Gall and Vinegar which was given Jesus Christ to drink on the Cross, sweeten'd to him the Bitterness and Unpleasantness of the Med'cines.

1701.
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*His Submission.*

1701.

It was very well known what natural Antipathy he had to the *Jesuits Powder*: But when he was to take it, one would have thought he had quite lost it. He us'd to call for it himself at the Hours appointed, and would have nothing given him to take off the Bitterness. Thus did he punctually observe whatever was order'd him; not so much to hasten his Recovery, as to fulfil his Duty, and the Queen's Desires, which he told her Majesty, He us'd to say that he was astonish'd to see Men take so much Pains for the Health of the Body, whilst they neglected the Salvation of the Soul, and yet at the same time could be perswaded on the vast difference there is between the One and the Other.

*His Holy  
Exercises  
during his  
Sickness.*

Mass was said to him in his Chamber every Day, and Prayers in the Evening: At which times he was as Attentive and Devout as if he had been in Perfect Health.

The

The Decrease which was observ'd in his Feaver the Eighth Day gave fresh Hopes. But on the Ninth he fell into a Sleepiness that seem'd to tend to a *Lethargy*; and on the Twelfth his Feaver increas'd with great Violence, his Countenance chang'd, and it was believ'd he was just going to Expire.

The Queen seeing him in this Condition, stay'd by his Bedside dissolv'd in Tears. The King perceiv'd her, and to Comfort her, spoke after this manner; *Don't afflict your self, Madam, I am going to be Happy. Sir, it is not you,* reply'd the Queen, at the same time Kissing his Hand, *it is not you that I bewail, it is my self.* At which Moment she was penetrated with such Grief, that she was ready to fall into a Swoon. The King, who observ'd it, pray'd her Majesty to withdraw. She was Conducted to her Apartment, and as soon

1701. as her Majesty was gone out of the Chamber, they began *the Recommendation of his Soul.*

The King's Drowfiness did not hinder him from employing himself on Holy Thoughts: A ready way to wake him, was either to talk to him of God, or to pray by him.

*He communicates a second time.*

On the Thirteenth in the Morning he desir'd to be Comforted with the Holy Communion once more. As much Spent as he was whenever he Communicated, he had always the same Fervour, and the same Tendernefs of Devotion.

*The King of France's Declaration Touching the Prince of Wales.*

The King of *France*, who had not mist One Day to inform himself of the State of his Health, and had been already Twice to see him paid him a Third Visit. His most Christian Majesty went first into the Queen's Chamber, where that Generous Monarch declar'd to her the Resolution he had taken up that in Case God Almighty should

dis

dispose of the King her Husband, 1701.  
He would acknowledge the Prince of *Wales* for King of *England*. The Queen sent immediately for the Young Prince, and acquainted him with what his most Christian Majesty design'd to do in his Favour. Then the King resuming the Discourse, added, Sir, *you are going to lose the King your Father, but you shall always find another in me, and I shall look upon you as my own Child.* Then the Prince embracing the King's Knees, assur'd him, that he also would have always the same Respect for his Majesty that he had for the King his Father; that he would never forget how much he was Indebted to him, but preserve a perfect Acknowledgment of it all his Life-time.

The King of *France* pass'd from thence into the King of *England's* Chamber, and went to his Bedside. The Courtiers out of respect would have withdrawn; but his most

1701. Christian Majesty signify'd to 'em that he would be glad to have all the World know what he had to say; then Addressing himself to the Sick King, he repeated aloud what he had before declared to the Queen concerning the Prince of *Wales*.

It is impossible to represent the Sentiments of the *English* Court upon this Occasion. Without any Regard to the Measures of Decency, every one was eager to testify to the most Christian King their grateful Acknowledgments. They threw themselves at his Feet, and in Sentiments mingled with Comfort and Sorrow, made the Chamber Ring with Applauses and Sighs, insomuch that the Thanks of his Britannick Majesty could not be heard.

The most Christian King found himself so sensibly Touch'd that he could hardly forbear Weeping, and therefore retir'd. Then a Croud of People from *St. Germans*, and thereabouts, which were spread

spread in the Castle, came and join'd the *English* Lords, to Applaud his Majesty afresh, and to give him a Thousand Blessings for so Heroical a Declaration. The King of *England* himself, as much a dying, and disengag'd from the things of the World, as he was, was extreamly sensible of it; he exprest as much to several Persons, and particularly to his *Confessor*.

Besides the Prince and Lords of the Court of *France*, who visited him during his Sickness, the Pope's *Nuncio* came to testifie the Share he had in the Loss which the Church was going to sustain in his Royal Person. The King receiv'd him with abundance of Welcome, and exprest the Joy he had, that in this last Extremity he could make his Profession of his Faith in his Presence. Then raising his Voice, he said with a firm and hearty Tone, *I die a Child of*

*His Profession of his Faith before the Pope's Nuncio.*

1701.



*the Roman Catholick Church. And if it please God to Restore me my Health, I will spend it better than I have hitherto done, in the Service of God and his Church.*

*His Death.*

He liv'd about Three Days longer, during which the Pope's *Nuncio* staid with him. He always preserv'd a full and intire Understanding, and gave fresh and incessant Proofs of his Piety.

In fine, on the Sixteenth of *September*, which was a *Friday*, and the last Day of his Life, he again heard Mass, as he us'd to do, about Eight a Clock in the Morning. After Mass, were recited the Prayers for a happy Death; and about Ten a Clock he grew mighty Weak, and almost lost his Speech. The *Crucifix* was several times offer'd him to Kiss it, and every time he Kiss'd it, he did it with that Eagerness, as if his Lips would have cleav'd to it, insomuch that it was no easie Matter to take it from him



him again. And then he would strive to raise his Head, and to follow it: Which he did with his Eyes at least, and much more with his Heart.

1701.

About Two a Clock in the Afternoon he fell into a short, but sweet, Agony; and a little after Three a Clock he commended his Soul to God, to go and receive from God himself a Kingdom that cannot be taken from him by Men. He Dy'd in the LXVIII Year of his Age.

It is remarkable, that he was Crown'd the Day that Jesus Christ was Crucify'd, and at the same Hour that That Divine Master expir'd. It may be also said, that the King of *England* was a True Disciple of the Cross, and a Perfect Imitator of *Jesus Christ*, both in his Sufferings and Death. The Crown which he wore was to him (if One may say so) a Crown of *Thorns*; and he seems to have

1701. been Rais'd up to so high a Pitch of  
Grandeur for no other End but to  
give us a greater Example of Christian Constancy in his Fall.

Although he had earnestly begg'd of the King of *France* to have no other Burial given him but what was set down in his *Will*, nevertheless his most Christian Majesty has thought fit to have his Body carry'd to *Paris*, in the Church of the *English Benedictions*, in the Suburbs of *St. James's*, where it now lyes, till it can be conveniently transported into *England* to be interr'd at *Westminster*, where are the Tombs of his Royal Ancestors. This is a *Depositum* which *France* preserves with Veneration, and can never part from without infinite Regret.

He has been already canoniz'd by the Voice of the Publick, who have so high an Opinion of his Sanctity, that they come in Crouds to beg something or other he made use of, to keep it as a precious Relick,

But

But that which may be produced  
as most Authentick and most Honourable for himself, is the Discourse  
made by the Holy Father in a Consistory he held to notify his  
Death to the Cardinals.

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1701.

T H E

# Pope's Discourse

T O T H E

## CARDINALS.

Venerable Brethren, we cannot  
without Sighs and Tears declare to you the most afflicting  
Death of *James II.* King of *Great Britain*, which we could not hear  
of but with extream Sorrow.  
We do not doubt but you are as  
sensibly touch'd as we are with the  
great Loss that the *Christian*  
*World* sustains of a Prince truly


1701.




‘ Catholick, of a worthy Son of the  
‘ Church, and of a true Defender of  
‘ the *Faith*, whom we cannot suffici-  
‘ ently regret. But since we ought  
‘ not, according to the Apostle’s  
‘ Advice, to afflict our selves for  
‘ the Death of the Faithful, as those  
‘ that have no Hope, and are not  
‘ inlightned with the Light of  
‘ *Faith*; the great Piety of this  
‘ Deceas’d King, the Memory where-  
‘ of can never be effaced by the most  
‘ remote Ages to come; the Heroi-  
‘ cal Contempt he shew’d of the  
‘ Grandeurs of the World; the Sa-  
‘ crifice he made to Religion of his  
‘ Country, Riches, Crowns, and  
‘ even of Life it self; and finally,  
‘ his most Pious Death, in which he  
‘ he manifested so much Fortitude  
‘ and holy Confidence, gives us  
‘ good Cause to hope, that this most  
‘ Religious Prince, after having  
‘ been try’d in his Life-time like  
‘ Gold in the Furnace, is now since  
‘ his Death receiv’d into Heaven  
‘ as

as a most pure, and most acceptable, Burnt-offering : Nevertheless, 1701.  
Charity, as well as the Gratitude we owe to a King, who has so gloriously signaliz'd himself for the Interests of the holy See, obliges us to assist him with our Suffrages: Which we our selves have already perform'd in Private, and and propose to you to be done Publickly in convenient Time, by solemn Obsequies, which we shall celebrate in our Papal-chapel, after the Example of the Sovereign Pontiffs, our Predecessors.

‘ But we cannot pass by in Silence the Generosity which the most Christian King, our most Dear Son, shew'd on this Occasion, in a Manner worthy of his great Soul : Who after having receiv'd with equal Magnificence and Liberality this same King, who had been unrighteously and wickedly turn'd out of his Kingdom, with the Queen his Spouse, and the Prince their  
‘ Son,

1701.  Son, has all along protected him,  
and given all imaginable Testi-  
monies of the tenderest Friend-  
ship. But that which is still more  
Glorious, he has notwithstanding  
the Difficulty of the present Jun-  
cture, and without any Regard to  
his own Interests, acknowledg'd  
the Prince of *Wales* for lawfull  
Heir of the Crown of *Great Bri-  
tain*, and has exhorted this young  
King, (whom Queen *Mary*, our  
most Dear Daughter in Jesus  
Christ, takes Care to educate in  
the Virtues of the King his Father)  
to continue him (whatever it costs  
him) in his Resolution to adhere  
steadily to the Catholick Faith.  
In which the Zeal and Greatness  
of the most Christian King's Soul  
shines with so admirable a Lustre,  
that both our and your Praises are  
most justly due to him: And we  
doubt not but that some Justice  
will be paid him by Posterity,  
as long as the Memory of so  
glorious

glorious an Action shall endure, 1701.  
which indeed ought never to be   
forgotten.

‘ Although the Rumor of these  
‘ Things may have already reach’d  
‘ your Ears, nevertheless as we  
‘ have just now receiv’d the News  
‘ by an extraordinary Courier,  
‘ which our Venerable Brother *Anthony*,  
‘ Archbishop of *Athens*, and  
‘ our Nuncio in *France*, ( who saw  
‘ and heard all ) did immediately  
‘ dispatch, we have thought fit to  
‘ give you Notice of it in a more  
‘ particular Manner, that we might  
‘ perpetuate the Remembrance of  
‘ it, and at the same time give you  
‘ this Proof of our Paternal Affection.  
‘ And we hope that the  
‘ Burden with which we find our  
‘ selves almost overwhelm’d,  
‘ which is daily made heavier by  
‘ troublesome Times, will by the  
‘ Help of your wise Counsels and fervent  
‘ Prayers become much lighter  
‘ for us, and you will enable us  
‘ to bear it.

As

1701.

As Advantageous as this Testimony is, which a great Pope thought himself oblig'd to pay to the Piety of the King of *England*, a more solemn One may perhaps be given him by Sovereign Pontiffs in succeeding Ages.

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SENTIMENTS  
OF  
*JAMES II.*

Upon divers

Subjects of Piety.

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*Of the Power and Obligation  
which we have as Christians,  
to work out our Salvation,  
and to aspire to Holiness.*

I. **T**Hough I admire the Exemplary Life of the Monks at La Trappe, and am overjoy'd when I hear of any one that has left the

the World to retire thither. Tho I have Reason to praise the Divine Providence that has given me Grace for my own Edification from time to time to visit that holy Solitude yet I am far from believing that we can't labour at our eternal Happiness in the World; and that it is Necessary to Salvation to be hid in a Defart, or shut up in a Cloyster. There have been Persons in the World of all Qualities and all Professions that have attain'd to a high Degree of Holiness; why should others there not sanctifie themselves as well? They are but to make a good Use of God's Grace, which never fails them that desire it with all their Heart, and endeavour to improve the Talent that has been given 'em.

II. To live in the World, and in that Station to which God has been pleas'd to call us, is not an Obstacle that hinders us to perform the Duties of a Christian: We may every-  
where

where pay the same Obligation of bearing our Cross, and following our Divine Master, as those at *La Trappe*.

III. As for Example, it is true, that we need not keep so strict a Silence as they : But yet we are obliged so to govern our Tongues, as not to offend our Neighbour any Ways whatever by our Words. It is true, it is not a Duty to keep our Eyes fix'd on the Ground ; but nevertheless we ought so to watch their Motions, and to take such Care, that we never turn our Looks on dangerous Objects. We have no Rule that requires from us a perpetual Fast, or handy Labour : But yet we ought to observe Temperance and Sobriety at our Meals ; so that we never eat nor drink for meer Pleasure, but out of Necessity. And without working with our Hands, as those at *La Trappe*, we ought to shun Laziness, and to take Care of our domestick Affairs, and  
to

to Assist our Brethren that stand in need of our Help.

In a Word, we ought all to have the same Spirit of Christianity, and to save our selves every one in his own Condition. Monks are Men as we; and we, like them are Disciples of Jesus Christ. He died for us, and for us all, as well as for them; by Consequence we are obliged, as well as they, to follow his Steps, and to fulfil his Laws; above all, to be Humble and Patient; which are Two Qualities particularly necessary in the Holy Religion which we profess.

*Of the false Felicity and the true Tranquility, which is not to be found but in God.*

I. **I**T is a great Grief to all Zealous Persons to see so many Christians take more pains to Damn themselves, than would be requir'd to gain 'em Eternal Happiness. In that the more Blind, that they Sacrifice their Salvation to Goods, whose enjoyment they cannot Insure for a Moment ; and where, besides, they can find nothing but a false Felicity whilst they enjoy 'em.

II. There is nothing but God that can Fill and Satisfie the Heart of Man, and make him Happy ; but Honour, Riches, and Pleasure, cannot Establish him in a true Tranquility. Ask the Voluptuous, has he ever been Satisfied ? The Ambitious, has he ever believed himself Elevated enough, or Dis-  
I           tinguish'd

stinguish'd enough? How is he moved and troubled at the least Obstacle that opposes his Projects? Does the Covetous believe he is ever Rich enough? To what mean things does he not prostitute himself to heap up Treasures? Which he can't take with him into the other World, and which in this we never possess with full Content: Either because we always wish for more than we have, or because we always are in Fear to lose what we have.

III. If we would seriously labour at the Great Affair of our Salvation; and if that was all our Care, we should quickly experience the Truth of what our Saviour has told us, that his Yoke is easie, and his Burden light; we should then find that all what he Commands is for our Good, even in regard to things of this Life: As for Example, what contributes more to Health than Temperance and a regulated

gulated way of Living, free from Excess? Don't we also preserve by it the Goods of Fortune, which God has been pleased to bestow upon us? What gains us more the Esteem of Honest Men, than to be Charitable, Humble, Meek, Just, Sincere, and Faithful, in our Promises, and not to do to others but as we would be done by our selves? A true Christian is a good Subject, Son, Husband; in a word, good to all the World, and consequently loved and respected by all the World.

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*Of the Vain Divertisements of  
the World.*

I. **W**Hat Harm, say they, can there be in frequenting the Play-house, the Opera, a Ball; and other Publick Assemblies, that are Tolerated and Establish'd amongst all Civilized Nations? Why should those Recreations be forbidden, if otherwise we live according to the Rules of Decency, and behave our selves Gently? We are Humane Creatures, they'll Cry, and ought we not to live in the World like those of the same Society? Thus speak the most Moderate of the Worldly People: They would not pass for Debauched Libertines, or Atheists: But alas they know not what their Religion is, nor what is the Spirit of Christianity. Nay, it is often more difficult to undeceive and reduce this moral-  
ly



ly good People of the Age, than others: Because an outward Glimpse of Probity hides from 'em the Danger of their State, and they believe themselves Innocent, when they are really highly Criminal.

II. I own we are not obliged to live like Anchorites; but are we not all obliged to live up to the Promise of our Baptism, where we have renounc'd the World, the Flesh, and the Devil? But is it to live like People that have renounc'd the World, when after having heard Mass, or said a short Prayer, they lose the rest of the Day in Recreations so contrary to the Law and the Gospel; in Recreations so many times so highly Condemned, not only from the Pulpits, by the most eminent Preachers, but also in the Writings of the Wisest Men, as well of the Church of *France*, as of other Countries?

III. I don't pretend to speak against those that are for tolerating Shews; they have their Reasons; but I can't forbear wishing that those Prophane Recreations were absolutely forbidden by them in whose Power it is to forbid 'em. As for my self, I should think it a very great Fault if I should make it a Practice to be found in such Assemblies, and give that Scandal to so many Good Men, that have declared against 'em, without examining whether it be a Sin or not; I am perswaded, that of the Two Parties that may be taken, it is much better to chuse the safest.

IV. It is certain that there Men run great Danger, that Millions of Persons of both Sexes have been Spoil'd there; therefore I can't blame enough those Fathers, Mothers, and others, that have Young People under their Care, and  
let

let them frequent such Sort of Shews; especially if they be Women of Youth, and Beauty, that are enclined to the World.

V. As for Gaming, that's yet another Spring of Sins: First, It is Covetousness makes 'em Game; and that is the Root of all Evil. Secondly, Play excites Passions, and makes us subject to Swearing and Anger. Thirdly, It is an Infinite Loss of Time: They are for Playing always, and sometimes allow not themselves time for Eating or Sleeping. Fourthly, There is no greater Slavery than that of a Gamester by Profession. I dare say the Gally Slaves have more Ease and Tranquility of Mind. If he loses he is in Despair, if he wins he is hardly ever Contented with his Gain, because he would still have got more. Moreover, how many do we not see

I 4 every

every Day that Ruin their Health as well as Fortunes by Gaming? I have often wonder'd how Persons, otherwise very sensible, should suffer themselves to be dragg'd along by so Tyrannical and Fatal a Passion; they can never hope for a good End if they leave not off so Vicious a Habit.

VI. I know very well, that Bad Habits long contracted are not easily quitted; but for all that we ought not to Despair of overcoming 'em by the Grace of God, because we see Persons of all Ages, Sexes, and Conditions, that have conquer'd 'em. I confess it happens but seldom before the first Heat of Youth is past, and the Divine Providence sends us Mortifications and Crosses to rouse us from our Lethargy, and makes us know our Errours and Folly.

Such

Such is the Greatness of God's Pity towards us, such the Fatherly Care he takes to bring us back to him, provided we have some Religion left, and make a Holy use of his Favours.

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Of

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*Of the Corruption of the Age:  
and the Effects of it.*

**W**HEN I consider the Corruption of the Age in which we live, and the little Resemblance there is between it and that of the Primitive Christians, I cease to wonder that there are so few Persons, especially among those of the first Rank, that have any Thoughts of Religion left; for a certain time they are with much Care Educated in Piety, but hardly are they come to that Age where they are left to themselves, but presently they get into Companies which Spoil 'em: Afterwards hurried away by the Heat of Youth, and their Natural Inclinations, they fall into all Sorts of Debaucheries, thence they are never drawn before they grow Old, or when it pleases God, in giving us some sensible Token of his Anger,

ger, by a special Favour to Cha-  
rity us. But alas! How many of  
our Relations, Friends, and Ac-  
quaintance, have been Blest with  
that Favour, and yet lost for ever?  
When we begin to make these Re-  
flections there is some hope of  
Return. Happy is he that makes  
them Betimes, and to his Profit.

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Of

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*Of the Blindness and Misfortune of those that live in Oblivion of God.*

**I** Come from seeing the Camp at *Compiègne*; it is in that Sort the finest thing that has been seen in our Age: There was never in our Days an Army of Fifty or Three-score Thousand Men so well Chosen, Drest, Mounted, and Made. What Pains have the Officers not taken, what Expences have they not been at, to distinguish their Persons, Regiments, and Companies, and all this to please their King? But mean while I cannot forbear to make this sad Reflection, that so few of that Great and Formidable Army think on what they owe to the King of Kings, who yet does their Profession the Honour, that he is pleas'd to be call'd  
the



the God of Battels. Can we comprehend how reasonable Men, that are inlightned by Faith, that believe, or at least ought to believe, that the Ties of our Duty toward the God of Heaven are yet more strong than those of our Duty toward the King of the Earth; though it is never permitted to break the latter more than the first? Can we, I say, imagine how these Christians should think so little on an Almighty Master? Or that if they do, it should be only by violating his Laws daily to Affront him: Nay, that they should hardly suffer to hear Charitable Advice about it? For the rest I ought to be the sooner Pardoned in what I say, because I confess, though to my Shame, that for many Years I have been possess'd with the same Folly, therefore also I ought to be believ'd when I add, that all that time I have not been Two Days together without some Grief: And  
that

that I have felt by a Sad, though  
 Wholesome, Experience, that every-  
 where where God is not, no-  
 thing can be found but Bitterness  
 and Trouble.

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*Things*

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*Things Necessary to be remembered to maintain our selves in the Fear and Service of God.*

**I.** First, Let us remember that we are sure of nothing in this World; but that we must die without knowing when, in what place, or how we shall die: Let us fill our Thoughts with that Truth; and above all, let us never forget that Death is to decide our eternal Fate; and that as the Tree shall fall, that so it shall lye.

**II.** Let us be mindful of a happy and unhappy Eternity, a Paradise and a Hell; that God has created us to serve him, and that in serving him we shall acquire a supream Beatitude; but that to the contrary, in not serving him, we expose ourselves to the greatest Misery.

**III.** Let us remember that there is nothing more uncertain than a  
Death.

Death-bed Repentance; that tho  
God is pitiful, and of a great Pati  
ence, as the Scripture says, he is  
also a Just God, and Terrible in his  
Judgments; in short, one that will  
judge us according to our Works.

IV. It is for want of Reflection  
that most People damn themselves;  
let us not be of that Number; we  
have no Excuse to justify our selves,  
for we are reasonable Creatures, and  
God has given us all the Knowledge  
necessary to work out our Salvation  
with Fear and Trembling.

*Of the Punishments of Sin.*

BESIDES the secret Trouble and Remorse which Sin leaves in the Consciences of those that transgress the Law of God, it happens seldom but that the Divine Justice, even in this World, chastises 'em early or late, and makes 'em feel its Stroaks.

We know what *Adam* and all his Posterity has suffer'd for one single Sin: We know that after the general Corruption that spread it self over all the World, God was in a manner forc'd by Man's Iniquity to destroy the Humane Race, which was reduced to the Number of Eight Persons that saved themselves in the Ark. Afterwards came the Punishment of *Sodom* and *Gomorrhah*, which has shew'd us what Pains are reserv'd for those that imitate their Crimes. Let us moreover consider what has befalln the Jews, that un-  
K grateful

grateful and rebellious Nation ; they were enlighten'd, and God's chosen People, whilst the rest of the World was wrapt up in the Dark of Ignorance and Idolatry. But after so many Kindnesses, so many Miracles, wrought in their Favour by the Ministry of *Moses* and *Aaron*, they ceas'd not to murmur against those Two Great Men ; and as the Royal Prophet says, they abandon'd and tempted the Lord, and provoked the Holy One of *Israel* : Their Revolt remain'd not unpunish'd ; they wander'd Forty Years in the Wilderness ; they perish'd all ; and of that Prodigious Multitude that came out of *Egypt*, but Two entred the Land of Promise, *Joshua* and *Caleb* ; yet God accomplish'd afterwards what he had promised 'em : He made the Nations fly before them, and establish'd them in a Land that flow'd with Milk and Honey : But hardly were they settled in Peace, but they forgot both what God had done for 'em,

em, and the terrible Chastisements he had threatned those with that would not keep his Law. What did God to punish 'em? He suffer'd 'em to be oppress'd by their Enemies, and deliver'd 'em not from them before they took their Refuge to him in their Affliction; then he rais'd *David* to the Throne, he trusted him with the Government of his People: That Prince upheld and defended them. His Son *Solomon* succeeded him: His Reign was Happy and Peaceful; nevertheless the Jews rebell'd anew, not only against their King, but even their God, suffering themselves by a false Reason of State to be drawn to their old Idolatry. It was to punish this Crime that the Twelve Tribes were led away in Captivity.

God having touch'd the Heart of *Cyrus*, that Prince sent them back into their own Country: But they were not more Submiss or Faithful to the Lord after their Return. At

last they heap'd up the Measure of their Crimes by the Death of Jesus Christ, whom they crucified, and God deliver'd them into the Hands of the *Romans*, who made a cruel War upon 'em, destroy'd their Temple, ranack'd their City, fill'd it with Blood and Slaughter, and dispers'd the rest of that perfidious Nation. We see all their Posterity still wander like Vagabonds over the Face of the Earth.

II. Now if God has punish'd the Jews so severely, what ought we Christians not to fear, when we follow the Example of that perverse and hardned Generation? We condemn their Idolatry, their Obstina-cy, and their Want of Faith; but are we not more Unfaithful and Obstinate than they? Have we not our Idols that we adore? *St. Paul* sets the Covetous in the Rank of Idolaters: He adds, that by our Sensuality we make a God of our Belly: The same may be said of every thing



thing that is an Object of our unruly Passions. They are as many false Deities, to whom we pay our Sacrifices, as the Jews sacrificed to their Gods of Wood and Stone. If then bad Christians are guilty of the same Crimes, of which God formerly has taken such terrible Vengeances, ought they not to expect that in like manner the Hand of God shall fall heavily upon 'em, and give them wholly over to his Justice?

III. It might be wish'd at least, that as we have imitated the Jews in their Sins, we would imitate them also in the Marks they have given of their Repentance. There are several Examples of it in the Old Testament: The Holy Church our Mother prescribes us Abstinence, and the Fast of *Lent*, by them to make God some Satisfaction: But most People exempt themselves from 'em. The Popes allow Jubilees in Pub-  
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lick Calamities; but the Libertines, instead of Appeasing the Wrath of God, Irritate it yet more by the little Esteem they shew for those Means of Conversion and Salvation: Have Men left off, during the time of the Jubilee, to lead a Scandalous Life? Have the Theatres, the Academies and Places for Gaming and Riot, been less frequented? Have they renounced those Parts of their Pleasure? Or abstained from those Visits, that Conversation so Fatal to both Sexes? The Bishops have been obliged to put off the time of the Jubilee, to the Week before *Easter*, and *Easter* Week, lest the Neglect of Christians of the Advantage they might make by such a Favour, should be too apparent before the World, and become too Publick a Scandal. When we see all these Disorders, have we not Reason once more to apprehend that God may make us,

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as well as the Jews, feel the Rigour of his Judgments, and punish us like them for our Insensibility and Infidelity? I say Infidelity: For if all that call themselves Christians, really believed that there was a God, a Jesus Christ, a Paradiſe, and a Hell, it is not poſſible there ſhould be ſo great a Number ſenſleſs enough to live as they do, in the Remoteneſs from that ſame God, and the Tranſgreſſion of his Holy Law.

IV. For the reſt, a Chriſtian ought not only to abſtain from Mortal and Scandalous Sins, but he ought moreover ſo to watch all his Actions, that he has not ſo much as a Voluntary Affection to a Venial Sin. For if we are not very careful to ſhun Venial Sins, by little and little, they diſpoſe us to commit Mortal Ones: At leaſt it makes us fall in that State of Luke-warmneſs of which St. John

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speaks in the Third Chapter of his *Apocalipsis*; and which makes God Reject us, according to what God himself has threatened the Bishop of *Laodicea* with.

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*Subjects of Acknowledgment to-  
ward God.*

**I** Ought to praise God as long as I Live, and bless his Mercies toward me; and particularly,

I. For having deliver'd me from the Hands of those same Rebels that Massacred the King my Father so inhumanely but a few Months before.

II. For having preserved me in all the Sieges, Skirmishes and Battels, in which I have been so by Sea as Land. For having saved me in many other Dangers which I have Run upon these Two Elements.

III. For having endewed me with Patience enough to bear so often the highest Injuries.

IV. For having open'd my Eyes to let me know the true Religion;  
for

for having call'd me to it, and received me in his Holy Church.

V. For having touch'd my Heart to the quick with the Repentance of my past Sins: May it please the Lord to continue me this Grace, which I very humbly Pray for, and so to inspire me every Day with a new Horror against Sin, that I may never Relapse into it.

VI. I am obliged to own that I have, by my Sins, justly deserv'd those Afflictions which Heaven has been pleas'd to send me: But I pray also that my Patience may be increas'd, as it shall please him to augment my Sufferings.

*Of the Love of God.*

**I.** HE that loves God with all his Heart, all his Spirit, and all his Strength, possesses the true Wisdom.

II. We are obliged in Gratitude, as well as for our own Interest, to love God.

III. It is the only Way to be Happy in this and the other World.

IV. Nothing can wholly content the Heart of Man, but the Love of God : But nothing also can content God fully, but our Love for him, and the Gift which Man makes of his Heart to him.

V. God can bear no Rival; and though we ought to Love our King, our Country, Friends, Relations,

tions, Benefactors, in a word, all Men like our selves, and sometimes even hazard our Lives for them, yet the Love of God ought to prevail above all.

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*Holy*

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*Holy Desires of Death.*

**I** Am perswaded that the longer I live in this World, the more Hazard I run every Day of my Eternal Salvation, till I am disengaged from this corruptible Body; and united with thee, O my God! When, O Lord! Shall that Day come in which I shall be able to enjoy that Beatifick Vision, and be Associated with the Saints that Praise thee, and that shall Praise thee Eternally? It shall be, O God! the Moment you think fit: But, O Lord! Do not stay; for I know that I am always in Danger whilst I dwell upon Earth, because it is very difficult to Practice all what I believe to be the Duty of a good Christian.

*Reasons*

*Reasons to desire Death.*

I. **T**Hat a true Christian ought to wish for Death, is not a New Opinion; but to the contrary, it is as Ancient as Christianity; as we may see in these Words of St. Paul, *I wish to lay down this Mortal Life, and to be with Jesus Christ.* This it is also to my thinking what we ask every time we Repeat the *Lord's Prayer* in saying to God, *Thy Kingdom come.* For would it not be in a manner Dissembling with God, to ask him what we do not wish for?

II. We know how we offend every day the Divine Majesty: Such is our Frailty, that we can't promise our selves not continually to fall into New Sins, nor not to commit the greatest. What terrible Examples have we not of Men  
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chosen by God, as *Saul* and *Solomon*, that have forsaken him? The Royal Prophet himself, who to use the Words of Scripture, was a Man after God's Heart, did he not commit Adultery and Murther? *St. Peter*, the Chief of the Church, has denied Jesus Christ. After such Examples, and the like, not to speak of those we have every Day before our Eyes, can we without Presumption rely upon our selves? We ought then to wish that Death might pull us from the Opportunities of offending so good a God.

III. Let us not deceive our selves, but sincerely examine what it is that hinders us to wish for Death, and we shall find it comes from our little Love to God. If we loved that God of Goodness, our most ardent desire would be to see our selves incapable of displeasing him.

IV. Not

IV. Not but that we ought to tremble, in thinking on the Account we are to give of our Actions at the time of Death; but the voluntary Sacrifice which we make to God of our Life, is what will give us more Confidence in the last Hour.

V. We ought not to be Guilty of the Error of some that imagine they are useful to the Church, the State, or their own Family. This Pretence is commonly but Illusion; for it is in a manner to mistrust the Divine Providence, and to think too well of our selves; there is no Man in the World that is necessary. God is able, without our help, to provide for our Family, the State, and the Church: It is the Lord by whom Kings Reign; it is by him that Princes establish Justice. It is he that says to the Sea, Thus far shalt thou go, and no farther: It is he that appeases the Violence of the Surges,  
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the Roaring of the Billows, and the Fury of the People. But he is the same also that sometimes makes use of the least and most despicable Men to cause the greatest Troubles, to overthrow Kingdoms and States; it is by this that he will teach us that he is the Lord of Hosts, and Master of all things. Has not *David* warned us not to put our trust in the Children of Men, in whom there is no safety? And most of the other Prophets, have they not Reproach'd the Jews for their Infidelity, because they depended on Arms of Flesh? Has not that haughty Generation been Punish'd for that, as well as for their Idolatry? And shall we not Reform, we that are Christians? And shall we always mistrust Providence, as the Jews did? Instead of Esteeming and Flattering our selves so much, let us do our selves Justice, and remember that at best we are but useless Servants.

Let us humble our selves in the thought, that of our selves we are but miserable Creatures, incapable of any thing; unless it pleases God by a more effect of his Goodness to make use of us for Instruments of his Glory.

The Holy Scripture teaches us, that our God is a Jealous God, that has pull'd the Mighty Ones from their Thrones, and exalted those that were Humble and Meek. That it is he that with his Right Hand and Almighty Arm gives the Victory. Then let us not offend him more, by having too good an Opinion of our selves, and by imagining that God should have the least Occasion for us? For us, I say, who are Worms of the Earth.

VI. All this, while I propose nothing that hinders us from taking a reasonable Care of our Lives, and making use of the ordinary Means to preserve it. Nay, we are obli-

obliged to it: For though we should wish according to the Christian Perfection to die, yet we ought in the mean while to be content to live, and bear our Exile with Patience, whilst it is the Will of God to continue us in it.

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Upon

*Upon the same Subject.**To - - - - -*

I know that several of my Friends have seem'd to blame me, since I have maintain'd, that those that aspired to a Christian Holiness, ought to desire Death, not to be longer exposed to the Danger of offending so good a God that has done such great things for them. But I wonder among others, that you in this Point are of an Opinion contrary to mine; you that so often have look'd Death in the Face with so much Intrepidity, and who seem at present to have taken a Resolution to live like a true Christian: All the Best Books I have read, and the most Pious and most Learned Men which I have dis-



discoursed upon this Subject, agree in this, that the desire of Death is a Point of Perfection of Christianity. Now you know that every good Christian ought to tend to what is most Perfect, without yeilding to those Reluctances, and being disheartned by the Difficulties, they meet with in so great an Enterprize; to what Troubles and Dangers are those of our Profession not exposed, to get a little Reputation in the World, and to render themselves capable of commanding an Army? Yet this is but a Glory that is transitory. Is it then not the height of Folly not to take the same Care and Pains for a Happiness and a Glory that are Eternal, and not to have the same desire early to attain to 'em?

Those that fear Death, must have but a slight Idea of future Felicity. And on the other Hand, I

cannot imagine that the Love which we have for God can never be perfect, if we don't long to be with him: For all Love tends naturally to the Possession of the beloved Object. Now we cannot possess God perfectly but in the other Life.

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*A Let-*

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*A Letter to - - - - - touching  
frequent Communion.*

I Should think my self wanting in my Friendship to you, should I not speak of a thing which seems to me to be of the greatest Importance for your good. I have found to my great Satisfaction that you have a Stock of Piety, so that you would not offend God Mortally for any Consideration whatever, even though your Life lay at Stake; but I find on the other side, that you go but seldom to the Communion, that is to say, only at the Three or Four greatest Feasts of the Year, as *Easter, Christmas, &c.* all this while I am very well perswaded, as I said just now, and as I say again, that you have the Fear of God in you: But the Fear of God is but the beginning of Wisdom; and to be Perfect, we

ought to love God with all our Heart, and all our Strength; to serve him out of Love, and not out of servile Fear. But how can we love God well, without communicating oftner than you do? Our common Enemy leaves no Arts untried to hinder us from making any Progress in what is good. When he finds our Heart sincere, he strives to remove us from the Communion, by filling our Heads with vain Scruples. As for example, he'll make us believe, that having too much Business upon our Hands, we cannot prepare our selves as we ought for the greatest Action of Christianity. It is an Illusion. For though we have not all the leisure that other Persons have, we may always find enough for that, without neglecting our other Duties, provided that we love God, and have a good Intention; to mind our Affairs, every one in his Station, is  
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to please him: I am sure that if you would communicate Once a Month, you would find great Comfort and Relief by it, even in your Business; to know it you must make the trial.

Is it not our Duty to approach our God as often as possible? Ought we not with impatience to wish for the enjoyment of so great a Good? If those to whom an earthly King should give all the Tokens of his Favour, should neglect often to wait on him, would he not look upon his Courtiers as a People unworthy of his Bounties? It is the same in respect to God; have we not reason to fear that he'll withdraw himself from us, if we withdraw our selves from him, and if we not wait upon him so often as he vouchsafes to invite us?

All able Directors of Consciences advise it. *St. Francis de Sales* says, That the Weak ought to communicate

cate often to become Strong, and the Strong, not to become Weak: That those that have no great Business in the World, ought to communicate often, because they have a conveniency for it; and that those who have much ought to do it, because they stand in need of it. For he that Works much, ought to eat solid Meats, and sustain himself by good Nourishment. Read but the Twentieth and Twenty-first Chapter of the Second Part of the *Introduction to the Devout Life*, and you'll be convinc'd that nothing is more necessary than frequent Communion to Persons that will live Christianly.

*Advices,*

*Advices, as well Particular to the newly Converted, and Protestants that have a mind to be Converted, as General to all Christians.*

I May well say with the Royal Prophet, that the Works of the Lord are Wonderful, and his Ways Unsearchable ; his Mercy is Infinite to those that touch'd with a sincere Grief for the Disorders of the Youth, return to him with an humble and contrite Heart. It was his Divine Providence that made me leave my Country so Young, that made me save my self from the Hands of my Enemies, and seek for a Place of Refuge in strange Kingdoms. The same Providence has so disposed of things, that I have past the greatest part of the Twelve Years of my first Exile in Catholick Countries, and  
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it was by those Means that I got some Knowledge of the true Religion. I had perhaps never known it rightly without that Fatal Revolution that caused the Death of the King, my Father, and the Confusion of the State. For had I always lived in *England*, where they brought me up in an Aversion for the Catholick Religion, it would have been very difficult to me to discover the Truth, and undo my self of the Prejudices of Infancy,

There was nothing but that wonderful Conduct of God's Mercy that could have open'd my Eyes, especially at an Age in which we use to think but little on Religion, drawn away as we are by the Heat of Youth, and bad Examples. But God so ordered every thing, that I began by Experience to know the false Idea's they had given me of the Catholicks; and that they were not guilty of what was laid to their Charge; in so far that by degrees I was convinced



convinced that the Protestants had separated themselves from the Church of *Rome* without a Cause, and that in the mean time withdrawn themselves from the true Faith.

I pretend not to relate particularly all the Reasons that moved me to become a Roman Catholick, they are to be seen in several good Books, which I have read, and that are writ, on those Matters. They are sufficient to convince all such as will yield to Truth, and not hearken to humane Respect, and worldly Interests, which are Obstacles that hinder People as much from embracing the Catholick Religion, as a certain Licentious Life, during which they think but very seldom on Death and Eternity. My Design is, without much Study or Order, to give some Advices, as well particular to the newly Converted, and those whose Hearts begin to be touch'd with a sincere Desire of finding

ing the Truth, as general for Christians, that they all may behave themselves as they ought, and live according to the Rules of an Evangelical Perfection, or at least endeavour to attain to it: And tho' I own to my Shame that I have not lived so myself for several Years, even after I had embraced the Religion which I profess, I would not have others follow my Example, but make an Advantage by what I have to say to them.

I. The newly Converted ought always to have before their Eyes the Bounty of God, who without any Merit on their Side has drawn 'em out of Darkness, to call 'em to the Light: May they think of the dangerous Condition they were in; tho' all their Life was wholly employed in the Service of God, it would not be enough to shew their Acknowledgement.

What yet more obliges 'em to lead a very regular Life, is not only  
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the Acknowledgement towards God, but the Edification which they owe the Publick; which is more Intent to examine their Conduct, than that of others: Above all, those whose Communion they have left, are very censorious Overlookers on'em: For then it is a Sort of Triumph, when they see the least Errour committed by a newly Converted; that gives them an Opportunity to say, what they say commonly, tho' with great Injustice, that provided we can but get a Profelyte, we first give him Liberty to sin, afterwards to confess it, and at last to fall as often into the same Sin as he pleases. So that there lyes in a manner a greater Obligation upon the newly Converted to live irreproachably, than upon those that are Born and Educated in the Catholick Religion; all this while I am not Ignorant, that since my Conversion I have not lived so regularly as I ought to have done; but

but for the rest, I declare that I never knew any one sincerely Converted, that not reformed his Manners ; I say, one sincerely Converted ; for those that only change their Religion to Conform with the Times cannot be look'd upon as truly Converted : Nor is it less true on the other Side, that those who have gone over from the Catholick Church to that of the Protestants, have led but more dissolute Lives, and that several of 'em are fallen into Atheism ; of this I could produce many Examples ; so of Persons of Quality which I have known, as of religious Apostates, as Priests and others, of whose debauched Lives I have been told not only by Roman Catholicks, but even by Protestants, and the very Ministers of their Churches themselves : Among others, I could bring for a Witness the M— of the *French* Church in the S—y, he had been rudely reprimanded by the B— of L— for having  
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refused with Money to Relieve a Man whose Name was - - - - -, but who was an Impostor, of whom base Tricks had been discover'd. This Minister of the S—y, to justify himself, and make it known that he was in the right not to give Credit to what that Sort of People that took Refuge in *England* say, gave in a List of Priests, and other Religious Persons, all *French* Men, that had left their Religion, and abusing the Charity of the Protestants, had lived very Scandalously since their Arrival in *England*: I have seen the Copy of that List my self, and kept it by me for some time.

But on the other side, I could give many Instances of Persons of all Qualities, who after their Conversion to the Catholick Religion, have led exemplary Lives; so in the World, where they remain'd, as in the Holy Orders which they took to devote themselves more

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particularly to the Service of God.

Therefore I can't forbear once more to Exhort all them that are Converted, to make good use of the Favour which God has been pleased to do them, in Receiving them in his Church.

In order to this, I would advise 'em to chuse a good Director of their Consciences. He ought to be Learned, of Sound Doctrine, and an Exemplary Life. For, as *St. Francis the Sales* says, how can we hope happily to arrive at the wished-for End, if we are not conducted by a good Guide? They ought to discourse with him, not only at Confession, but at other times: For it is as absolutely necessary that he knows the State of our Soul, as it is for a Physician to know that of our Body.

The Converted Protestants cannot be Instructed with too much

## of JAMES II.

163

much Care; <sup>Ch 28 ll</sup> it is not enough that they are reconciled to the Church, they ought to learn how to live like good Christians. Their first Education, generally speaking, leaves 'em in that Point wholly in Ignorance. For amongst them nothing is minded almost, but to inspire them with an Aversion against what they call Popery and Idolatry. They believe themselves good Protestants as soon as they but hate the Catholicks enough; And for the rest, they trouble their Heads very little with teaching 'em the Christian Morality. It is then of the greatest Importance, that they have an able Confessor that gives 'em all the necessary Instructions. Of what Age soever they be, they ought not to be ashamed to be so instructed: As for my Part I own, that since my Conversion I stood in great need of Instruction; and that even now it is very necessary for me,

to Learn, as well as to Practice, all what concerns the Holiness of Christianity.

II. As for Protestants that are convinced in their Souls of the Truth of the Catholic Religion, and that for Reasons of Policy, yet delay to reconcile themselves with, and to re-enter in, the Bosom of the Church, let them consider the Danger to which they expose themselves: I have seen terrible Judgments of God upon some Faint-hearted People, that thus made Delays for Human Considerations. Above all the rest I have known Two, One was of great Quality, and the Other had considerable Places at Court, they both had sudden Deaths, without having time to be Converted. The latter had sent for a Priest in the Afternoon, to come next Morning in order to receive his Abjuration. But as he set in his Chamber that Evening with One of his Friends,  
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an Apoplex took him, and he died miserably, without being able to utter one Word. Some Years after, a Gentleman very considerable in the Country, and perswaded of our Religion, had his Children Educated in it, and also let One of them receive the order of Priesthood; him he kept near him with another Priest, whom besides he entertain'd in his House: He also would be sure always to have a Priest near him, to be able to reconcile himself as soon as he should be attack'd by a dangerous fit of Sickness, putting off his Conversion till then for Reasons of Interest. But such was the Will of God, that he was surpris'd when he thought of it the least. One Night he felt himself very Ill; he presently sends for One of his Priests; One of them was gone to see a Friend in the Country the Day before, and was not yet come back, the other was asleep in his

Bed; they ran to his Chamber, but what Noise soever they made at the Door, ready to break it down, they could not wake him; which made him think that he was gone abroad as well as the other Priest. Mean while the Poor Gentleman, in Spight of all his Precaution, Died without being reconciled; and the Priest being come out of his Chamber in the Morning, and finding the Gentleman Dead, protested that he heard nothing of all the Noise they had made. This is what has been told me by several Persons of Note, and afterwards confirmed by the Grandson of this Gentleman.

III. As for general Advices that concern all Christians, see here some. Let us consider how grievously our Creator and Redeemer is offended by a Mortal Sin. What can we then say, or do, that is sufficient to make reparation for so many Offences, after having lived so long in a continual habit of Sin?

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At least how much ought we not to take Care not to offend him for the future; that God that has heap'd so many Favours upon us?

The best way to secure our selves against Sin, is not to expose our selves to the Opportunity, and not to believe our selves strong enough to resist the Temptations; as I have been Imprudent enough to presume; But alas! I have been but too often overcome by, and yielded to, the Inclinations of depraved Nature. Our Weakness is such, that we need not to wonder if we fall, when we think too well of our own Strength: We have nothing good of our selves; but we ought wholly to rely on the Grace of God, who alone can hinder us from falling headlong into all Sorts of Sins. For we have great reason to fear that God will bereave us of his Grace if we trust too much to our own Strength.

Therefore we ought attentively to watch over our selves, and to recal to mind the Parable of the Publican and the Pharisee. Humility is the great Virtue of Christianity; it has been unknown to the Heathen Philosophers; it is little taught to the Protestants; and the bad Roman Catholicks practise it no better than either the One or the Other.

Let us bless the Mercy of God that has delivered us from the Hands of the Devil, and set us again in the Path of Salvation and Eternal Felicity, in drawing us from a State of Sin. But let us also manage our selves henceforth with that necessary Care, that we may not deserve to have the Talent of Grace taken from us, and transported to others.

Let us not forget one Moment that we are in the presence of God, who sees all our Actions, and knows the most hidden Secrets

crets of our Hearts. If we were full enough of that Thought, we would never suffer our selves to be surpris'd nor dazled by the Vanities and Pleasures of the World; but we should think more particularly on our grand Affair, which is the Service of God; that would not hinder us from acquitting our selves of our Duties toward our King, our Country, and our Family. And those who are not engaged in the vain Amusements of the World, are much more at leisure to Pay what they owe to God and their Neighbour, than such that are only taken up with their Ambition, their Pleasure, and their Avarice, of whom they are Slaves.

It would be well sometimes to deprive our selves, by way of Mortification and Penance, even of those things that are Harmless and Permitted. The Pleasure of Hunting, and other such, ought not to be taken but with Moderation,  
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and the least Expence that's possible, according to the Quality of the Persons. But above all, these Recreations ought never to hinder us from hearing Mass on what Day soever ; and truly it would not be amiss to refrain from those Divertisements on Holy Days ; because they are Days particularly set aside by the Church for the Service of God : It grieves one to see the Holy Days kept so ill as they are. People thinks it sufficient to be present at one Mass, and that afterwards they may divert themselves as at other Days. What is yet another Scandal, is to see the Theatres, and other Places as dangerous, as much frequented on those Days as any other of the Week ; in which there is more than time enough for Honest and Innocent Recreations: Not that I believe that there are any Days on which it is expedient to go to Plays, and other Assemblies of the  
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same Nature. Several are spoil'd here, but none made better: And they, as I said already, are not less dangerous for being tolerated by the Magistrates.

For the same Reason the reading of Romances ought to be shunn'd. Those that are intrusted with the Education of Young People, ought not to let them read such Sorts of Books, especially Young Women. At best it is but time lost: They fill their Heads with foolish Fancies, and sometimes with very bad Thoughts. And it would be much better for them to apply themselves to the reading of History, which is equally useful and diverting.

For the rest, let us take Care that the Scoffers of the World, who call these Sentiments Weakness of Spirit, or the false Opinion that is had of those that serve God, not turn us from our Duty, and the Good Way which we have taken: Let

us labour to become Perfect. The Goodness of God is such, that he never denies his Grace, in proportion of the Efforts which we are willing to make: Let us endeavour to advance our selves every Day more and more ; for it is dangerous to lose Ground in this Holy Course.

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*Advice*

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*Advice to a Protestant: Or, Reflections on the Religion of the Church of England.*

IT is no wonder that there is so great a Number of Sects separated from the Protestant Church of *England*, as by Law Establish'd; because those that since the first Reformers have undertaken to Reform in their Turn, seem to be as much in the Right, and to have as much Authority to do it, as those that first began the pretended Reformation.

If a small Number of the Ancient Catholic Church of *England* has formerly taken upon 'em to separate themselves from the whole Body of the Universal Church, how can those of the present Church of that same *England* think it strange that others of their Body also take upon 'em the Business of Re-

Reformation? Till the time that they began the Schism, all had been peaceable for several Ages, as for Matters of Religion, in our Isle of *Great Britain*: But since what they call Reformation has been introduced among us, all the World knows the Disorders it has caused there, and how our Isle has been troubled by a variety of Sects in the Church, and several Rebellions in the State. When we begin Ill, and take not the right Way, we ought not to wonder if we always go more and more Astray; and if to build a House we lay not a good Foundation, it is no Marvel if it shakes, and soon falls to ruin.

No more ought we to be surpris'd that so many People in *England* fall into Socinianism and Atheism, because the principal Arguments that the Church of *England* makes use of actually against the Catholicks, favour and  
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justifie the Socinians, and other Sects, in their Separation from that same Church of *England*: For if the Ancient Universal Church could err in Matters of Faith, with abundance more Reason may a Convention, or particular Assembly of Persons, that have but newly establish'd themselves, err also. And if on the other side Men will have Human Reason to be the Judge in what concerns Faith, all what they alledge against the real Presence and Transubstantiation may as strongly be objected against the Trinity, and the Christian Incarnation, and other Mysteries of Faith; which nevertheless the Church of *England* admits of, and proposes as the Fundamental Points of her Religion.

The Two Papers of King *Charles* the II<sup>d</sup>, my Brother, which I have given you to read, prove sufficiently that there can be but One Catholic and Apostolick Church;  
and

and the other Papers of the late Dutcheſs of *York*, which I have alſo put into your Hands, ſhew evidently that the Marks of the True Church are not to be found but in thoſe that are of the Communion of the Church of *Rome*. But firſt pray the Father of Light to give you his Holy Spirit, and an humble Submiſſion, after that you'll be able to diſcover the truth; if you examine things without Partiality, you'll find that the Roots of all Schiſms and Hereſies have been the Pride, Avarice, and Licentious Lives, of the Pretended Reformers. Pride was the Occaſion that *Luther* and *Calvin* revolted from the Church, their Mother, believing themſelves wiſer than all the reſt of the Chriſtian World, and all general Councils; feeding themſelves with the vain Title of being Heads of Parties. In the Lay-People it was Avarice that engaged them to fol-

follow these false Guides, and to embrace their Doctrine, to enrich themselves with the Spoils of so many Churches, which they Robb'd, and whose Possessions they took away by Force. You cannot be ignorant of the Cause of the Schism of *Henry* the VIIIth, which began by the distaste he took against his first Wife, after about Twenty Years Marriage, and after having had several Children by her, of whom One was then alive. If I had time I could enlarge more upon this Subject: But it would be but a Paraphrase upon the Writings which I have communicated to you. Consider then attentively what they contain; weigh the Reasons of 'em, and you'll be obliged to own that our Church is the only Holy Catholick and Apostolick One. And that in destroying all the Authority of

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the Church, you undermine  
and shake the very Foundation of  
Christianity.

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To

*To the Prince of Wales.*

**K**ings not being responsible for their Actions, but to God only, they ought to behave themselves in every thing with more Circumspection than those that are of an inferior Condition ; and if Subjects owe a faithful Obedience to their King, and his Laws, the King is likewise obliged to take a great Care of 'em, and to love them like a Father. Then as you hold the first Rank among 'em, and that you must be one Day their King your self, I believe it to be my Duty, as your King, and your Father, to give you the following advice : And I find my self yet more obliged to it, when I reflect on your Age, my own, and the present State of my Affairs.

I. Serve God as a perfect Christian, and be a worthy Child of the Roman Church. Let no Humane Consideration, of what Nature soever, be ever capable to draw you from it. Remember always that Kings and Princes, and the Great Ones of the Earth, shall give an Account of their Conduct before the dreadful Tribunal of God, where every one shall be judged according to his Works. Consider that you are come into the World to glorifie God, and not to seek your Pleasure. That it is by him that Kings Reign; and that without his particular Protection nothing can prosper of all what you undertake. Serve then the Lord in the Days of your Youth, and you shall receive a Recompence in the Land of the Living. Begin by times, and without delay: Never forget that there are greater things expected from Persons in high Stations,  
than



than from others: Their Example gives great impressions, and is always most followed, be it as it will.

II. If it pleases God to re-establish me upon my Throne, I have reason to hope that I shall put things in that Condition, that it shall be more easie for you to govern my Kingdoms after me, with Security of the Monarchy, and intire Satisfaction of all the Subjects. A King cannot be happy if his Subjects be not at Ease, and the Subjects also cannot securely enjoy what belongs to them if their King be not at his Ease, and in a Capacity to Protect and Defend them. Therefore preserve your Prerogatives, but disquiet not your Subjects, either in their Estates or their Religion. Remember the great Precept, Do not to others what you would not have done to your self. Take great Care that no

Body oppresses the People with Vexatious Law-Suits, or Undertakings that are Chargeable to them: I told you, and it is true, that a King ought to be the Father of his People, and consequently to have a Tenderneſs for 'em that is altogether Fatherly.

III. Live in Peace with your Neighbours, and know that Kings and Princes may commit the ſame Injuſtice with the moſt Notorious Robbers, that openly attack the Paſſengers upon the High-Ways, or the Pyrates, that take whatever they meet: Without doubt they'll be puniſh'd for it at the Judgment of God. Then ſuffer your ſelf not to be drawn away by Ambition, and the deſire of a falſe Glory, ſo far as to forget the Precept of the Law of God and Nature, which I told you but juſt now. Harken not to the Councils of thoſe that ſhall per-

perswade you to enlarge your Estates and Dominions by unjust Acquisitions, but be content with what is your own.

IV. Do your endeavour to establish by a Law the Liberty of Conscience; and whatever may be represented to you about it, never leave that Design until you have compass'd it. It is a Grace and particular Favour that God does them, whom he enlightens with his Knowledge, in Calling them to the true Religion; and it is by Mildness, Instructions, and a good Example, that they are Won, much more than by Fear or Violence.

V. If you begin early to live well, it will be much easier to you to preserve your Innocence, than to recover it after once you shall have lost it. Forget not the good Instructions that have been given you, to shun Idleness, and bad Company. Idleness

will expose you to all Sorts of Temptations, and bad Company will be a Poison to you, of which you'll hardly scape the Influences. Suffer no Persons to come near you that talk Obscenely or Impiously, and by their Railleries endeavour to destroy Christianity it self, and turn into Ridicule the most Holy and Religious Practices.

VI. Nothing is more Fatal to Men, and to the greatest Men, (I speak with a Dear-bought Experience) than to be given over to the unlawful Love of Women, which of all Vices is the most Seducing, and the most Difficult to be Conquer'd, if not stifled in its Birth: It is a Vice that is but too Universal and too Common in Young People; there are but few that apply themselves to know the Danger of it, and are not drawn to it by bad Example, as well

as the Suggestions and Artifices of the Devil; no Body ought to be so much upon his Guard as your self; because it has pleased God to make you, by your Birth, what you are; for the more Men are Elevated, the more they are Exposed; especially if they live in Peace and Plenty. But what ought more to oblige you to watch over your self, is the Remembrance of the terrible Example of *David*; he was hardly establish'd in his Throne, but he forgot the great things that God had done for him, and suffer'd his Eyes to be dazled by the Sight of a Woman, so far as to fall into the Sin of Adultery, and from Adultery into that of Murder. Could but all, that, with him, have had the Misfortune of falling into those heinous Crimes, remember the sincere Repentance he had of 'em, and imitate him;

him; not forgetting the Chastisements and Afflictions that God sent him in this World, to save him in the next.

VII. Master your self so much as never to be transported by Anger. That Passion offends God, and is grating to Men, and whilst it lasts, takes away the Reason and Judgment of him that gives himself over to it. It has been the Ruin of several Great Men. What a King says is not easily forgot; and there is nothing but Fear and Religion that can hinder Men from resenting it, and being revenged of it. Anger makes a Prince incapable of Governing; for how shall he Rule others, that cannot Rule himself.

VIII. Take not Pleasure in Feasting; but shun all Sorts of Excesses that ruin Health, and makes Men unfit for Business. It is very hard to leave the  
Habit

Habit of 'em when once it is Contracted. The Excess of Wine kills in a short time those that are of a Hot Constitution, and besots them that are Phlegmatick; I believe it is not necessary to enlarge upon this Point, since few Princes among the Civiliz'd Nations are addicted to so foul a Vice.

IX. I must yet give you warning not to suffer your self to be engaged, either by the Heat of Youth, Ambition, Interest, or Flattering Councils, into an Offensive War that is not evidently Just: Otherwise it would be all at once to violate the Divine and Humane Laws; Kings and Princes, to come again to the Comparison which I made you, can no more justify the Injustice which they do to their Neighbours, in taking (unless it be by way of Reprisal) their  
Cities

Cities and Provinces, than the Highway-men and Pyrates can that which they do to private Persons, when forcibly they take away their Goods. You ought, when necessity requires it, to Preserve and Defend what is lawfully your own, in taking up Arms, and repelling Force by Force. You owe that to your self; you owe it to your Subjects. But to be the Aggressor in an Unjust War, is an Undertaking of Fatal Consequence for this Life, and that to come. For in the First place, God Pardons not, if we make not Restitution: And that Princes seldom do. In the Second Place, What devastation makes not War in Provinces and whole Kingdoms by the Ruin of so many Thousands of Innocent Persons? Besides these general Reasons of Conscience,



a King of *England* ought out of Good Politicks to be more Circumspect in this Point, than any other. For not being able, without the Assistance of his People, to begin and carry on a War, and the People of *England* never believing it their Interest to furnish Money for making Conquests abroad, it follows necessarily, that the Charges of the War fall upon the King's Funds, and upon what we call the Civil List, and that so the King gets in Debt.

X. For the same Reason a King of *England* ought to take Care that in his Expences he exceeds not his Revenue; and that he applies himself to what is agreeable to the People, and tends to the Publick Good. If you find any of your Ministers, or Officers, that abusing the  
Power

Power which you have trusted 'em with, employ it to Vex and Oppress your Subjects, take away their Places, and punish 'em your self, without giving 'em over to the Examination of a Parliament, who desire no better than to snatch 'em out of your Hands, and bring 'em to Justice themselves; which would but weaken your Authority, and discourage those that serve you faithfully.

XI. Apply your self principally to know the Constitution of the *English* Government, that you may keep, both you and your Parliament, each in the due Bounds that become the One and the Other. Further, be instructed concerning the Trade of the Nation, make it flourish by all lawful Means. It is that which Enriches the Kingdom; and which will make you

you Considerable Abroad. But  
above all, endeavour to be and to  
remain Superior at Sea, without  
which *England* cannot be se-  
cure.

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*The*

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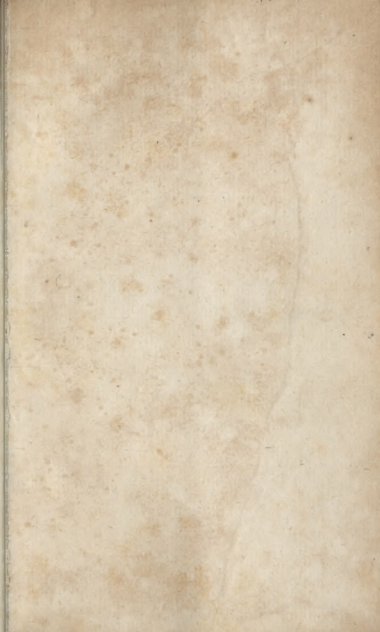
## *The Approbation.*

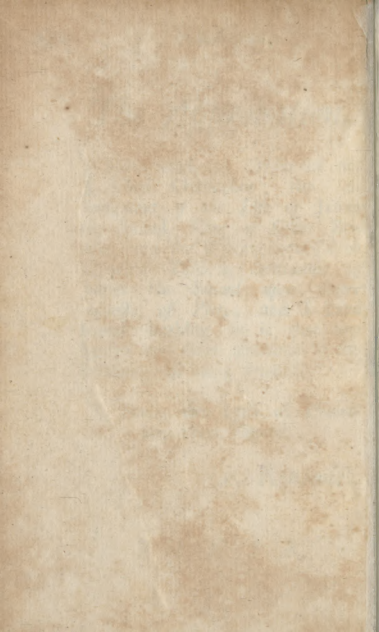
I Have read, by Order of my Lord Chancellor, the *Abbridgment of the Life of James the Second, King of Great Britain*, and the Writing annex'd to it, whose Title is, *Sentiments of James the Second upon divers Subjects of Piety*, and I have found nothing in it that can hinder me from allowing it the Priviledge of being Printed.

Paris, the 13th of December, 1702. Signed,

*E. Renaudot.*

F I N I S.





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