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R O Y A L  
RELIGION;

Being some

E N Q U I R Y

AFTER THE

Piety of Princes.

With Remarks on a Book, Entituled,

*A Form of Prayers us'd by King William.*

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L O N D O N :

Printed in the Year M D C C I V .



(15)

PROVA

TESTE DE CONHECIMENTO

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# Royal-Religion.

**R**OYAL-RELIGION! says the First Man that looks on the Book, what d'ye mean by that? Did ever Man write a Book on so Empty a Subject? This is like my Lord *Rochester's* Poem upon Nothing, or the Niceties of Entity and Non-Entity. Royal-Religion! a Demonstration of a *Vacuum* in Nature, a *Salamander* in the Fire, *Lawyers* Honesty, *Jews* Charity, *Turkish* Humanity, a *Brute's* Abstinence, a *Priest's* Continence, or a *Whore's* Maidenhead.

Well Gentlemen, ha' Patience, while we make a little search after this Novelty: And since the Religion of Princes is under a little Scandal, bear with us a while, and we'll make Enquiry about it, perhaps we may find some Religion among Crown'd Heads; where we miss it, we'll let you know; and if we find it, we'll not fail to give you notice.

But why should any Man busie himself to no purpose? says another Learned Objector. Name me one King that ever had any Religion in him, I'll name you forty that never troubl'd their Heads about God or Devil; never liv'd as if there was either, or thought it worth while to enquire whether there was or no.

It may be so, Gentlemen; but don't discourage a body in the Enquiry. Neither is that an Argument; for, if there be one Good Man in forty Kings, there's as many in proportion as there is of any Class of Men in the World; besides, there is not above one King to Five Millions of Subjects all over *Europe*, one with another, and if there be one Religious King in an Age, 'tis above a Proportion in the account of Good and Bad; therefore, pray let us go on with the Enquiry, and if we can find out this One in forty, if we can show you his *Star* in the *East*, we hope you will join with us to go and worship him.

But where shall we look for him? In what Quarter of the World shall we hear of him? Is there no Old Prophecy, to guide us in the Enquiry, *Merlin*, *Nostradamus*, *Mother Shipton*, *Lilly*, *Gadbury*, *Partridge*, and all the Soothsayers of the Age? Can his Character be found in none of the Calendars, or among the Strange and Wonderfuls of the Times? Let us Enquire nicely, and who knows what may be the consequence of a diligent Search.

Really, Gentlemen, after having ransack'd *Europe* for Pious Kings, Men of Honesty and Principles, Men of Religion, wearing the Badge of Sovereignty upon their Heads, and the Stamp of Christian in their Hearts, having rummag'd History, and singl'd out a very few, I cannot but inform you who they are.

But before I come to them, I think 'tis needful to let you see how much fruitless Pains has been taken this way, and how much Labour lost; in short, to give you the Negatives where we found it not.

And, First, we came to *Rome*; Any body would ha' thought to ha' found Religion there; and tho' a Man with one Crown upon his Head, might be a Sinner, he that had three Crowns, who claim'd the Divine Succession, and the Mission of the Infallible Spirit, must needs be the Man; here we began to sing *Nunc dimittis* with Old

*Simeon*,



*Simeon*, and design'd to call the Place *Beihel*, and to write over it, *Surely the Lord is in this Place, and I knew it not.*

But when we search'd into the Holy Juggle, and saw clearly the Sacred Fraud; how Interest govern'd all their Pretences, and what prodigious Cheats were conceal'd under the Pontif of *St. Peter*; when, with the Prophet *Ezekiel*, we were carry'd into the Inner Rooms, and visited the Chambers of Abomination; when, by the Unbias'd Eye of Reason and Reflexion, we entered into the Apartments of Darkness, and saw the *Arcana* of the Sanctified See, a sudden Light shone into the Place, and discovered this Golden Inscription, written on the Inside of the *Sancta Casa* of the *Vatican*,

*Heu quantum profuit hæc Fabula Christi!*

Away we came; we had enough of the Search.

From thence we considered the Imperial Court, his Imperial Majesty's Piety, his Zeal in Religion, his Holy Life, his Bare-footed Processions, his Religious Observation of Treaties and Confederates, and the like, we concluded,

*Hic jacet in Tumulo Religio Religiosæ.*

But searching a little farther into the Treaties of *Caschaw*, and the sundry Capitulations with the poor Protestants of *Hungaria*, and finding among some Old Records of Count *Teckely's*, which were taken in the Castle of *Mongatz*, a sad and melancholy account of Bloody Massacres and Cruel Devastations committed on the Protestants, under the solemnest Treaties and Engagements, and repeated Oaths of Parties: and a Protestation made by Count *Secini* before his Death, that they found it safer to trust the Faith of the *Turk* than the Emperor, and a great deal of such Black Stuff as this: We concluded in the Words of the Angel, *Resurrexit, non est hic.*

We pass'd from hence into *Poland*; never did poor Enquirers meet with such Disappointments; here we found a new King, and a new Convert, both in one; they said, he had lately chang'd his Religion; but upon Enquiry, we found that a Mistake, for it was plainly prov'd he had none before: So it was concluded, he had newly embrac'd Religion, as such, and as might reasonably be expected from a Man newly become a Christian; we made no question but we should find a Warm Zeal, a Hearty Profession, and a Red-hot Christian; we found he went constantly to Mass, and said over his *Aves* and *Paternosters* most Religiously; was constantly at *Vespers*, and rose before Day to his *Mattins*; and now we thought we had found Religion out: but all of a sudden his *Saxon* Troops began to march, and without so much as declaring War, without Quarrel, without Pretence, without the least Shadow of Honesty, he invaded *Livonia*, depending upon the Minority of the King of *Swedeland*, and his being at the same time embarrested with a War in *Denmark*.

We were agoing to quit *Poland* upon this, when on a sudden we were call'd to look back to the Cardinal Primate, who being in the *Interregnum* the Sovereign of *Poland*, deserves our Notice; and being a Prince and a Priest, both together, Sanctified in Life, and Sacred in Person, we had a wonderful Opinion of him; but hearing that he being a Roman Catholick Prelate, had join'd with a Heretick Prince to depose his Roman Catholick Master; it appear'd, his Politick Interest had got Possession of his Religious; and so we laid him by as an Hermaphrodite in Religion, and made a Trip to *Moscovy*.

The Czar of *Moscovy*, we were told, was a Furious Christian, and we did not know but he might have something of this Divine Quality in him; but when we examined things, and found him executing two or three thousand People in a day, putting whole Families to  
Death

Death for the Offences of one of the Blood ; we knew Religion too well, to look any longer for her in Tyranny and Barbarity, and so we found our Labour in Vain there too.

The late Duke of *Holstein*, had been so Rakish with the *Swede*, and made such loud Clamours at the *Dane*, that we Despair'd of finding this Royal-Religion in those Parts ; it had been Entertain'd a great while by the Young King of *Sweden's* Father, *Charles* the Eleventh ; but he being Dead, it fled from the Clime, for fear of being Frozen to Death, before this Young Hero was at Leisure for it.

We considered, *France* is a Kingdom, in which much of this Matter had been Talk'd of : we Examin'd the Crown'd Legend back to *Henry* the Third ; he was a most Zealous Prince, and Exceeding Pious ; but the Barbarous Murther of the Duke of *Guise* blotted him quite out of Our Roll.

*Henry* the Fourth, Encourag'd us to find it in his Story ; he having been a Champion for his Religion, and Maintained a Bloody War for Seventeen years, against almost all the Power of *France* and *Spain* ; but when at last he was put to the Tryal, he shew'd the World, he Fought for the Crown, and not for the Religion, for he Denied the last, to Enjoy the first.

*Lewis* the Thirteenth, Gave us to understand, he had more Zeal than Religion ; and at first view of his History, bid us not Trouble Our Heads with it, for he was not the Man.

The present King of *France*, bids exceeding Fair, for the Most Religious Prince in the World : If innumerable Reliques, which hang about every Part of his Body, if alighting out of his Coach and Kneeling down in the Dirt, in the very High-Way, while the Blessed Host is Carried by, with *Infinite Te Deums* at *Nostre-Dame* ; and Thanking God for more Victories than ever he Gave him, will Distinguish a Monarch to be a Man of Religion, this is He.

What,



What, tho' the Blood of Thousands of Towns and Villages, whose Inhabitants have been Murthered in his Sight, are a Pretence for some People to lessen his Immortal Character; these are the Effects of War, which his Enemies have forced him to, by presuming to Check the Current of his Conquests, and his Just pursuit of Glory.

What, tho' 'tis pretended he has Unjustly Dispossess'd the Princes of *Lorraine*, and the *Spaniard* in *Burgogne*; what, tho' he Invaded the *Dutch* in Seventy two, and Over-run their whole Country, without Declaring War; what, tho' he Bombarded *Genoa*, and laid the most Glorious Palaces of the *Senators* in Ashes; all these are but necessary Corrections of those Petty Neighbouring Princes, who justly Deserv'd it for Disobeying the Commands of the Greatest Prince in the World.

What, tho' he has Dissolv'd the Edict of *Nants*, and Bannish'd Three Hundred Thousand of his Protestant Subjects; this is but a farther Confirmation of his Steadiness and Zeal for the Church, and consequently of his being Master of Religion; and since no Faith is to be kept with Hereticks, who shall blame him for using his Protestant Subjects as he did, Zeal for Religion might move him to that: besides, being an Absolute Monarch, and having the same Right to his People, as a Farmer has to his Cattel, shall any one ask him what he does with his Own; If any one ask such a Foolish Question, 'tis a Sign they do not know what belongs to Arbitrary-Power.

All these Things had never Diverted us from our fixing this Royal Quality with this Heroick King, had he not Lately Disoblig'd us in breaking the Treaty of Partition, solemnly Made, Ratified and Exchang'd, and in seizing the Monarchy of *Spain*, which we can no way Reconcile to the Test of his most Illustrious Character.

The Duke of *Savoy* came next in View, for though he is not a King, he wou'd be one; and rather than not be call'd

call'd a King, is Content with the empty Title, without a Kingdom, and be call'd King of *Jerusalem*; which, as the *French* man said, is to be his, when he can catch.

There's a Prodigious Face of Religion, on all this Prince's Behaviour; and take him as a Man, I hardly find such another in a Station so high; Virtue seems to be mixt with Gallantry, throughout all the Concerns of his Court, and they are the best Regulated Household in *Europe*; Religion has a peculiar Interest in his Family; and in short, had we never seen him in the Field, he had pass'd for a very Religious Prince.

But, when we came into his Cabinet, and found him Tracing the Steps of his Subtil Progenitor, *Charles Emanuel*; when we found he first broke his Faith with the Confederacy, afterwards with the *French*, Married his Daughter to a King, and then refus'd her the Title of Queen; when we found him to Day persecuting his Subjects of the Valleys, to morrow haranguing them as his faithful Friends, and putting Arms into their Hands.

In short, when we found him False and Fickle, we concluded the Princes of *Europe* were to blame to be Cheated Twice, but they must be mad that venture him the Third time; in short, we found 'twas to no purpose, to continue the Search of Religion among Politicks and Intrigues; and that whatever that Prince may do in advancing his Royal Character, 'tis past doubt, that he'll never much Improve his Religious; he may make himself be own'd for a King, sooner than he will ever pass with us for a Christian, and so we turn'd our Backs upon him.

We were at some loss now, where to carry on the Search; *Europe* was found so barren of this Royal Quality, that we had some thought of going over into *Asia*, and look for it among the *Turks*, but we altered that rash Resolution, and turn'd about to look into *Spain*.

Here we found two Kings, but both Young, and having shown very little of their Piety in the World, we left them

to fight it out. Not Doubting but he will be the most Religious King that keeps the Crown longest, because Success sanctifies all the Frauds of Life.

We only wish, neither the *French* on one Hand, nor the *English* or *Dutch* on the other Hand, would concern themselves in the Quarrel, but leave that War for the Diversion of *Europe*, to be Carried on by those Two Warlike Nations, the *Spaniards*, and the *Portuguese*: Never such a Farce was Acted on the Stage of the World, as wou'd be there; as to Fighting, Swaggering, Running Away, &c.

*Portugal* came next in Our Thoughts, and a great deal of the show of Religion and Piety has been seen in the Palace of the Court at *Lisbon*; but when we come to Deposing of Brothers, and going to Bed to their Wives; taking the Crown from the King's Head, and then lying with his Wife, we never Examined Circumstances; but as to *Religion-Royal*, we found it would never do.

At last, we came to *E-----*, *K-----* *C-----* the First, presented himself the likeliest Object; for if a Man can give a greater Demonstration of his Love to Religion, than Dying for the Church, we are mistaken; and therefore we cannot forbear affirming, that certainly we have found the first of the sort at home.

An Ill Natur'd *Calves-Head Dissenter*, stole in, and objected Three Things; the Book of Sports, Executing *L. Strafford* against his Conscience, and taking a Prayer out of the Romance call'd ----- and putting it into his Book of *Eikon Basliké*.

As to the first and the last, they appear to be none of his Actions, the One put out by *A. B. L.* and the Other put in by ----- and as to the Case of the Lord *Strafford*, he publickly Repented of it.

Great Claim has been put in for this Matter, on behalf of the Two Crown'd Sons of the last Mention'd *P-----*ce.



As to the first, If above Fifty B-----ds with Innumerable Instances of Lowdness; if pretending all his Days to be a Protestant, and at the same time being a supposed P-----; if these things will not bar him from the Claim to Religion, he shall have my Vote.

His Brother without doubt, has a much better Claim, and there is no question, but when the Hundred Years are Compleat, shall receive a Badge of Saintship from *Rome*; mean time, this must be own'd, let his Real Religion be what it will, he Suffer'd as much for it as any Man of his Character in the World, but his Memory won't go down with the *English*; and if I shou'd say, he was the Man, no Body would believe me.

If any Man Charge this as a Banter on Crown'd-heads, and on Religion, I tell 'em they are Mistaken; and as there is too much Matter of Fact in the History of it, so I must tell them, 'tis less than a just Return to those hot Mouth'd Gentlemen, who have bestow'd a Plentiful storm of their Wit, as they call it, upon a Manual call'd, A Collection of Prayers, used by King *William*.

I know nothing, but the General Scandal on the Religion of Princes, which can be a Handle for these Gentlemens Railery; and because, perhaps few of the Kings of *Europe*, ever troubl'd themselves with Private Devotion, therefore the late King must be so too.

Princes perform the Duties of Religion, as a Matter of State, and common Court-Ceremony appoints the Chaplains in Ordinary to attend at their Season; the Hours of Prayer, are Regulated as the Hours of Play, and the Clerk of the Closet, has his Work also; these are handsome General ways of Treating God Almighty Civilly, and the Prince vouchsafes to be present, as often as he pleases; and we are very willing to Cry up the Devotion and Piety of those that do so.

But as for Closet Secret Devotion, Private Serious Prayer, Hearty Application to the God and Maker of us all, committing all to his Conduct, seeking the Face of the Almighty, his Favour, Protection, Counsel and Blessing; we Challenge History of Times past, or Experience of Time within Memory, to match the Instance before us.

As to the Matter of Fact, which some have the Impudence to Question, I appeal to the Testimony Given by the Late Reverend and Learned Prelate Dr. *Tillotson*, Late L. A. B. of *Canterbury*; which Testimony, as I have had the Honour to hear him Express, so there are many Living Witnesses of it.

I set this in the Front of the Debate, because, even those who are willing to believe the best of his Late Majesty, and would be glad to have it True, are yet forward to ask, of the Book of Prayers Publish'd in his Majesties Name, *Do you really believe the King made use of them.*

I confess, the Novelty of the thing, the rarity of a Praying Prince, may make the Question the more Excusable.

But I proceed to Consider, his Late Majesty in his Solitudes, and to Examine, what Authority we have to believe, that these Prayers Publish'd as his, are *Genuine*.

First, I affirm the Late Dr. *Tillotson*, has often Express'd himself of his Majesty, thus, That he was a very Devout Person, and a Constant Observer of Religious Duties, both in Publick and Private.

Secondly, I Appeal to his Lordship, the Bishop of *Norwich*, and to his Preface to this Manual; wherein he gives an Account of the Constant Solemnity his Majesty observ'd, in the Receiving the Sacrament, and the Extraordinary time of Preparation, which he Separated for himself, from the most Pressing Affairs, even in the very Camp; which I give you in his Lordships Words, thus; here is plainly the Picture of a Serious and Devout Christian King, and the Authority of a Christian Bishop to Confirm it.

*The*



*The Preface to the P R A Y E R S.*

“ **T**Hese Prayers are faithfully Printed without the least  
 “ Variation from the Original Papers, which his  
 “ Majesty constantly used.

“ Although they were admirably suited to the Circum-  
 “ stances of his Majesty’s Royal Condition, yet the Matter  
 “ of them is chosen with so much Judgment, that they in  
 “ a manner comprehend all the things for which a Christi-  
 “ an Man ought to Pray ; and may afford great Assistance  
 “ to vertuously disposed Persons of all Ranks and Qualities  
 “ in their Religious Exercises.

“ By their being made Publick, Men will see the high Re-  
 “ gard his Majesty had for the Duties of the Christian Reli-  
 “ gion, and how well he employed himself at the Lord’s  
 “ Table ; where his Behaviour was ever most Grave, Hum-  
 “ ble, and Devout.

“ As often as his Majesty received the Sacrament, which  
 “ he never failed to do four times in the Year, he always set  
 “ apart two or three Days to prepare himself for it.

“ When he was in the Camp, if urgent Affairs put him  
 “ by the Seasons he usually allotted for his Preparation ;  
 “ he ordered the Sacrament to be deferr’d till the Lord’s Day  
 “ following, that he might have Opportunity to fit himself  
 “ worthily to partake of those Holy Mysteries.

“ There is also very good Reason to believe, that he made  
 “ use of some of these Prayers, every Morning and Evening,  
 “ when he retir’d into his Closet to Pray ; in which Daily  
 “ Devotions, they, who had the Honour to attend his Per-  
 “ son, well knew, that he was most Constant and Re-  
 “ gular.

“ It is therefore hoped, that some Right hereby will be  
 “ done to the Sacred Memory of that excellent Prince, who  
 “ was the Glorious Instrument of preserving the pure Re-  
 “ ligion, the Ancient Laws, and known Liberties of this  
 “ Kingdom.

“ Which Invaluable Blessings, he hath also perpetuated  
 “ to us by establishing the Succession of the Crown in  
 “ the Protestant Line, and leaving the immediate Possession  
 “ thereof to her present Majesty, our most Gracious Sove-  
 “ reign Queen *ANNE*.

Here's a Living Testimony from an Unbias'd Pen, and from an Unquestion'd Authority, to the Piety and Religion of a Devout Prince.

If his Lordship, the Bishop of *Norwich*, had any need for me to give the World his Character, to add to the Reputation of his Testimony, something might be expected that way.

But as he is a Person eminent in Piety, as well as in Office, of a known and unspotted Integrity, and a Practicer of that very Quality which he applauds in his Christian Sovereign, there can lie no Objection against the Truth of it, but what will be a Satyr upon itself.

His Lordship's Design too, must be plainly and uprightly, what he professes, *viz.* to do right to the Sacred Memory of that Excellent Prince, who was the Glorious Instrument of preserving the Pure Religion, the Ancient Laws, and the known Liberties of this Kingdom.

This was not a Time for my Lord to expect much from the World, for either preserving the Memory, or recommending the Example of King *William*, when so many value themselves upon Ill-treating him on both **Accounts.**

My

My Lord of *Norwich* therefore, stands so much the clearer in that Point, by how much there is no room to imagine, his Design could be any thing else than he expresses.

Thirdly, I Appeal to his Menial Attendants, whose Testimony, will still Confirm the particular, as to the Time which his Majesty every Day set apart for Private Devotion; and without breach of Charity, I can say, I do believe few about him spar'd so much time for the Solemn Occasion of Private Prayer, as the King himself.

Fourthly, I Appeal to the Eye Witnesses of his Actions in the Field; and there are Thousands of Gentlemen, who Declare, they never knew him Enter upon any Great Action, but that Immediately before he adventur'd himself, he recommended himself to the Divine Protection; as particularly at the Great Battel of *Landen*, where the Night before the Battel, his Majesty Lodg'd in his Coach, and in the Morning had his Chaplain call'd into the Coach, to pray with him.

I need not tell the World, with what Undauntedness of Resolution he adventured into the Hottest Action; how Fearless and Unconcern'd, he look'd in the Face of Danger; after having thus prepar'd himself for Death, History is too full of his Prodigious Actions, and the Minds of Men have too great an *Idea* of his Exalted Memory, to require any such Excursion of my Pen. But I must say, I firmly believe, it was the constant preparedness of his Condition, that settled and fix'd his Temper, in a perfect Resignation to the Sovereign Disposal, and caus'd him to be perfectly Hearty and Unconcern'd, in the Greatest Danger: Since no Man can be so truly brave, as the Man whose Conscience speaks comfortable things to him, in the Minute of Danger.

After



After all these particular Instances, I Appeal to the Manner of his Death; with what Composure of Mind did he prepare for it; with what Easiness did he talk of himself, and of the Affairs of the Kingdom; with what Freedom did he quit all the Great Things of the World; how did he lay down the Scepter as a Burthen, and resign the Crown with a Willingness, too Great to be Counterfeited.

We are apt to suspect the Solemnest and most Publick Appearances of Living Devotion; but at the Hour of Death, it's another thing, he that can Dissemble then, is arriv'd to a Degree of hardness, beyond what the worst Enemy could ever suggest of him.

And I wish, some good Pen were admitted to Print, what a certain highly Dignified Prelate, has often been pleased to relate, of what passed between his late Majesty and himself, in the last Moments of his Life, after his Receiving the Sacrament, and during his other Preparations for Death.

'Tis known, his Majesty was not surpriz'd with Death on a suddain, but had some Days Notice, and Time and Strength sufficient to Declare himself freely, and did so.

The chief End of renewing these Melancholy Parts of his Actions, is to make it appear, that it is not so Improbable a Story, that these Prayers Publish'd by the Bishop of *Norwich*, and said to be used by the late King, were *Genuine*, and were really his own.

The Affirmative, the Bishop of *Norwich*, whose Hand is to the Work, has made solemn; and as the Negative can never be proved, I think nothing can desire a greater Confirmation.

*Probability Clear, Proof Positive, Circumstances Concurring*; he that would not hang a Thief on those Three Heads, ought to be hang'd himself; he that will doubt after these  
Heads

**H**eads thus clear'd up, will Doubt for ever, and ought to have all men Doubt, both his Honesty and his Understanding.

And after all, what can be the Reason, and who the Persons that make use of them, against the Memory of his Majesty ?

*First*, 'Tis remarkably visible, all that are Enemies to the present Establishment, hate his Memory, vilifie his Name, and endeavour to lessen his Glory, and *è contra*, generally speaking, all those who reflect on the Memory of King *William*, hate the present Government : Would you have the Character of a High Church-man painted in little, his Prologue is *Prayer*, his Epilogue is *Anathema's* and *Curses*, *Passive Obedience* and the Church is the Introduction, and Railing at King *William* is the Conclusion.

Show me a Pamphlet, a *New Association*, a *Wolf stript*. But as the Danger of the Church is the Pretence, Railings, Wide Reflections upon King *William* and his Memory, are the Means.

To whose Charge do they lay the horrid Crime of establishing Schism by a Law, and introducing the damnable Act of Toleration ? 'Tis all heap'd up to the Reproach of the Memory of King *William*.

Who do they charge with filling the Ecclesiastick Preferments with Enemies to the Church, and putting in Presbyterian Bishops ? 'Tis all laid at the Door of King *William*.

'Tis to King *William* they Pretend to owe the turning out their Lawful King, and abjuring his Posterity.

'Tis at King *William's* door they lay the Crime of a pretended Settlement, and transferring the Nation to another *Dutch* Governour.

'Tis to King *William's* Charge, they lay the Crime of Acknowledging the Superiority of the Laws to the Kingly Power,



Power, debasing the Monarchy, and demolishing the Standard-Cheat of the Church, call'd *Passive Obedience*.

'Tis to King *William's* Memory, they lay the Blame of a Partition-Treaty, whose Conditions, 'twill be well for us, if we can ever come up to.

'Tis to King *William's* Conduct, they lay the vast Increasing Power of the *French*; whom, *now he is gone*, they have found it so easie a matter to subdue.

'Tis King *William* they call an Usurper, and yet pretend her Majesty is not concern'd in the Matter; as if the Queen's Title did not depend upon the Validity of the Revolution.

'Tis to him they lay the subjecting the Divine Authority of Princes to the Bondage of Laws and the Slavery of Parliaments, and making the Majesty of Heaven, *represented in his Vicegerent the King*, stoop to the Supremacy of Original and Collective Power.

'Tis this Man's Memory they curse for Depriving them of the sweet Revenues raised out of the Persecuted Dissenters, and the wholesome Advantage of Plundering their Neighbours.

'Tis the hated Memory of King *William* they blame for interrupting the Succession in the Right-Line, and preventing a General Union of *English* and *French* Principles as well as Power.

In short, All our *French* Wars, our *Dutch* Settlement, our Whiggish Lords, all our Taxes, our Debts and Deficiencies, the Danger of the Church, the terrible Encroachments of Dissenters; it's all King *William*; he was an *Occasional Conformist*, a *Lutheran*, a *Presbyterian*; nay, the Author of this has a rallying Letter sent him from a Clergy-man of the *Church of England*, who calls King *William* a *Papist*, and a *Jacobite*.

'Tis strange to me, they never charg'd him with a Design to bring in the *French* Army, and restore King *James*.



No wonder these Gentlemen won't believe the Prayers we speak of, were ever made use of by him; if he as certainly us'd those Prayers as they constantly pray'd for his Confusion, they are certainly genuine.

I look on it as a singular Providence, that these Prayers came usher'd into the World under the Patronage of so Reverend a Hand; after whose Name put to the Introduction, the Authentick Copy can have no Objection.

His Lordship is sufficiently curs'd for giving his *Imprimatur* to the Work, and has already had the opportunity of hearing himself call'd a thousand *Presbyterians*, *Whigs*, and *Traitors* to the Church.

Had the Book come out without a Name, it had met with forty Ridiculing Banterers in Print before now; it had been call'd a Fanatick Plot, a Sham of the Party; and *J. Tuchin*, and *William Fuller*, had been quoted for the Authors: In short, it had been condemn'd to the Hang-man, and all the Dissenters had been baited with putting such a Sham upon the World.

Mr. *L. aliàs W.* who never swore to this Government, and swears he never will; would ha' made another *Wolf stripe* of it, and have call'd it a *New Association*; from whence his stigmatizing Pen would certainly, according to his usual share of Brass, have told the World the Party were plotting to bring King *William* to Life again, and deposing Queen *Anne* to set him up again.

That Voluminous Gentleman is humbly desir'd, the next time he is pleas'd to reflect on the Memory of King *William*, and his Title to the *English* Crown, to let the World know how he can make that out not to be an *Invective*, a meer *Satyr* upon the Queen.

Also, he is desir'd to tell us, how he can have the Face to compliment Her Majesty, and Her sitting on the Throne of her Ancestors, and yet refuse to take the Oaths, and recognize her just Title? and, whether if any Man should let



Her Majesty know it, She wou'd not believe he had the Impudence to Banter Her ?

As to the Memory of King *William*, it needs no Addition from my Pen ; it lives with a profound Esteem in the Mind of every True *English-man*, that has a Value for the Protestant Religion, and the Peace of his Native Country ; it lives abroad in the Hearts of all Nations, where he has made good the Saying of our Saviour, *That a Prophet's Honour is not in his own Country.*

I confess, I am at a loss how to imagine, any Protestant can reflect upon King *William*, if a Roman Catholick does not respect his Memory, or did not love his Person ; I can neither wonder at it, nor blame them ; for I cannot censure any Man for being Faithful to what he professes : But for a *Church of England* Man, who actually join'd in the Revolution, as they in general did for him, to turn upon the King, I wou'd fain ask such Gentlemen, What wou'd they have had ?

If they did not join in the Prince's Expedition, they could hardly be Church-men ; for the whole Church was in the thing, and King *James* own'd it to be so to the last ; and when the Mob took him at *Feversham*, and he saw a Clergyman in the Crowd, he call'd him to him, and desir'd him to speak to the People to be quiet, and with Tears in his Eyes told him, *Sir, 'Tis the Men of your Coat have brought me to this* ; and repeated it twice with great earnestness and concern.

Now the Church-men being wholly concern'd, I don't say only concern'd but wholly, in bringing in a Foreign Power ; and this they carry'd on till the late King went away. What is it they would have had ? I cou'd never see one of their Books or Writings that propos'd a *Medium* ; since they did not approve of King *William's* being set up, what wou'd they ha' done ?

What

What is it they would have had? A Protector would never ha' pleas'd them, the Word would ha' smelt too rank: I wish they would tell us what Articles, what Conditions would they have made with their Angry Prince, to have restor'd him, and recall'd him, and how would they have oblig'd him to keep them.

Most People who are discontented at the present Condition, can tell, how it might be made better; but these People cannot prescribe a Method, what else at that time they could ha' done, and how they could ha' been safe in their Property and Religion.

We demand therefore a Cessation of their Tongue as to *Billingsgate*, and Reproach upon King *William* and the late Revolution, so long at least, as till they tell us what Medium cou'd have supplied the filling up the Throne with the late King *William* and Queen *Mary*; and how Property, Liberty, and the Protestant Religion, could ha' been secur'd.

If they cannot Reply to this, what have they to say to King *William*? And why all this ill Language and Reproach upon his Memory, that they will not allow him to be a King, nor a Christian.

As to his Actions in the Field, or on the Throne, they are far from wanting my Pen to defend them; but as to his Personal Piety, his Real Religion, I take the Freedom to affirm, from unquestionable Witnesses, justifiable Authority, and some little positive Knowledge, He was a Prince of the greatest Piety, Sincerity, and unfeigned Religion, as either History relates, or Memory informs of in the World; and I am not convinc'd, that I need not except any Crown'd Head that ever Reign'd, except, and only except his Royal Consort, and her Glorious Sister.

If he was not a Prince of Religion, let them show me a Prince in the World that ever was! And 'twould take up a large Volume to run back the Parallel to the beginning of History.

I confess, it would too much reproach the *English* Calendar, to ransack our Throne, to find a Prince equal to King *William*; and 'tis a misfortune, that the Character of our Kings will not bear a Secret History: We have not above two or three Crown'd Heads that *England* can pretend to, before King *William*, whose Character values itself upon that frail Article, call'd *The Religion of Princes*; it has been so remote from their general Practice, that really it has not been much in the Pretence; and indeed, I have never read over the Scruples King *Henry* the Eighth made, about putting away his Wife *Katherine* of *Spain*, without my thoughts fill'd with the utmost Contempt both of the Persons and the Times, to hear them call'd Scruples of Conscience; and Bishops, and all sorts of Ecclesiasticks, were summon'd together to satisfy the King's Conscience, a Mission to *Rome*; and an Examination of Matters in the Points of Consanguinity in all the Universities in *Europe*, were carried on with all possible Vigour, and all for the satisfaction of his Majesty's Conscience.

Had some of the States-men of that Age, found out ways to ha' satisfied another importuning Affair in his Majesty's Constitution, they might ha' taken much less Pains about his Conscience; for if it may be guess'd by the rest of his Conduct, if the After-management of that Prince may be the Test of his real Tenderneſs, no Man in the World shew'd less Concern for Religion, otherwise than it serv'd to cover the Design of his Lust, his Covetousness, or his Tyrannick Temper.

Indeed, we have had so much of this Royal Banter in former Ages in *England*, that a Prince ought to have more Religion in him than ever King had before him, before he can expect the World should believe he has any more Sincerity than his Ancestors.

'Tis confess'd, we owe the present Reformation to the Reign of King *Henry* the Eighth; and without troubling the  
the



the Reader with the Particulars, which he may read in the Bishop of *Salisbury's* History of the Reformation at large, I readily allow, he gave a great stroke to Popery and Idolatry in *England*.

But, what shall we say to the Instrument? God Almighty was pleas'd to show the Sovereignty of his Government and to let us see he can sanctifie the Design, in any Work, without sanctifying the Agent; and had the Abbeyes and Monasteries in *England* been poor and empty Cells, had the Lands, and not the Monks and Priests, been out of the way, had he not had more occasion for the Revenues than the Reformation of the Church; I believe I make no Breach upon my Charity, when I say, that in all probability they had stood to this Day, that is, at least from any disturbance they might ha' found from the Conscience of that King.

Conscience! what a strange Play-thing did that King make of his Conscience!

1. In putting away his Wife after he had liv'd eighteen years with her; and as often as he had a mind to a New Bed-fellow, putting away or putting to death several others after her.

2. In destroying the Abbeyes and Monasteries; which, however we are pleas'd with the matter who are Protestants, in him that was a Papist could be nothing but a Sacrilegious Robbing the Church, alienating the Charity of the Dead, and Robbing other Men of their Due.

3. In his Cruelty and Thirst of Blood; who at the same time put to death Protestants for denying the Real Presence, and Papists for denying to acknowledge his immediate Supremacy.

If King *Henry* the Eighth lop'd off the Branches of Popery, King *Edward* the Sixth laid the Ax to the Root of it; he gave it the Mortal Wound, and it died under his hand: And 'tis the Glory of our Reformation, that God, who had design'd

design'd in his Providence, to build up the Protestant Religion in *England*, tho' he permitted the Devil to contribute to the Destruction of his own Interest, yet he reserv'd the Publick Work for one, in whose Young Heart he had plant-ed the Seeds of Early Religion.

What that Prince would have been, if he had liv'd to ha' shown himself in the World, no body can tell; but he died early enough to prevent all possible Scandal upon his Morals, and liv'd long enough to show more Sincerity, and more Zeal to Religion, than any Prince that ever sat upon the *English* Throne, or any other Throne in the World.

The peculiar Quality of the Royal Religion we are upon, is express'd very much in the Book we are now in Debate about.

And what is the Title of this Book? *A Book of Prayers*.  
 \* When Kings Pray, it may well be put in a Book. And 'tis remarkable to all the World, that in all our List of Kings, from the Conquest to King *William*, there is not one word of Prayer recorded, no, not in the most Flattering, Fulsom Histories of their Lives, except of King *Edward* the Sixth and King *William*.

I omit *Eikon Basiliké*, and the Martyrdom of King *Charles* the First in this case, because one is liable to Exception; and the other, a Case without Example, which does not reach our Case.

I come now to the Credit of the Book we are upon; for, with those People who are not willing to have this Book genuine, and who have assaulted it with Banter and Ridicule, who will have King *William* have no Religion, because they have little themselves, or because he did not please them; after they have done with their incoherent Rail-lery, and find it insufficient, then they assault the Book it self.

*Bedlam* is hardly strong enough to hold them, when they reflect, that this *Damn'd Prayer Book*, as one call'd it, should be Vouch'd by a Bishop. This has hook'd 'em in so, and cramp'd them, that all the Design of making it a Presbyterian Sham, is knock'd on the Head.

They can't run about now, and call it a Whimsie of the Dissenters, to magnifie his Memory. Here is the Church Signature, that Church which his Majesty own'd, conform'd to, protected, and would ha' Reform'd, if some, who the Devil employ'd to prevent it, had not always hindred him.

And the Honesty of those Fathers of the Church, who were sensible of his Integrity, strict, and constant Endeavours for their Good, *as a Church*, is very conspicuous, and deserves this Testimony for their bearing Witness to his Memory, when the Sons of Fury, and Men of Malice, would load him with Reproach.

Here's the Picture of his Soul; all the Clouds of Envy, all the Smoke and Dust of Slander and Evil-speaking, cannot cover, eclipse, or sully his Character: *Thus he pray'd*, thus he serv'd his Maker, Daily, Weekly, Yearly; thus he Communicated, and thus he Prepar'd himself to do it. And here's the Sacred Testimony given by a Bishop of the Church of *England*, whose Ears have been witness to the Truth of it, and who has Honesty enough left to own it among the Cloud of other Witnesses who are ashamed of the Truth, and show their Malice, by withholding the just Testimony, Honour and Conscience would oblige them to.

'Twou'd be needless, after his Lordship's Testimony, to subjoin those of Meaner Servants, who attending at his Majesty's Closet, have been Eye-witnesses of his Retirement, and his setting apart a sufficient Time, Morning and Evening, for his Private Devotions; or, of those other Persons, who yet more near to his Majesty, have been often present, and assistant to him in his Performances, less retir'd.



There are above Thirty Living Witnessess who can attest, not only the General Practice of this Immortal Man, but who can also give Witness to the Particulars, that these were the very Prayers his Majesty frequently used ; always giving himself such a Just Liberty of Expressing himself, as Dictated to his Tongue from a fervent Spirit, and an Inspir'd Devotion.

But I chuse to stand by the Authentick Testimony, of his Lordship the Bishop of *Norwich* ; such Enquirers as are willing to be satisfi'd, may have full Satisfaction from such of his Majesties Menial Attendants, as are yet alive ; and such as are neither willing it should be true, nor resolv'd to believe it if it were : that Attestation of his Lordship, whose Name is fairly affix'd to the Preface, is a sufficient Fortification against all they can pretend to say.

But where will Clamour cease ? Envy hunts all the Avenues of a Man's Reputation, to Impeach his Character ; and when she finds it so well Fortified and Guarded, that she can break in no where, she never fails to raise Dust and Smoke, to blind the Eyes of those that wou'd keep them open to a just Merit.

If these Prayers were us'd by the King, say they, 'twas only a Show of Religion without any Sincerity ; for when he came to die, he would not say he died in the Communion of the Church of *England*.

He that can Undertake to say, that when he sees a Man Worshipping God, he is or is not Sincere, must ha' better Eyes than I ; God has reserv'd this Knowledge of the Heart wholly to himself.

But the present Subject of our Discourse, his late Glorious Majesty, at his Death, gave Convincing Proofs, that he felt the Composure of a Calm Conscience ; and I know no greater Testimony of a Sincerity in Religion.

As to his Dying in the Church of *England*, 'tis plain he Died in the Communion of that Church, in that the Blessed Sacrament was Administred to him, by the Archbishop of *Canterbury*, not many Hours before his Death; and which he Receiv'd with extraordinary Marks of Devotion.

As to his Answer given to the Question, which he has been so much reproached for, he answer'd, He Died a Christian, and in Communion with the Reform'd Protestant Church, according to that Glorious Principle of Charity, which his Majesty always retain'd for all Societies of Sincere Christians, and which, as far as in him lay, he always Promoted and Encourag'd, both by his Commands and his Royal Example.

May the exceeding Candor of his Temper, the Extensiveness of his Charity; and the Healing Principle, which on all occasions appear'd in him, be the Pattern for this whole Nation to Imitate.

May all Succeeding Princes, who shall sit on the *English* Throne, Acknowledge, Serve, and Pray to their Great Sovereign Maker like him; let him be so far their Pattern, let them show the King and the Christian like him.

And whenever this Nation is blest again with a Praying and a Fighting Monarch; may they treat him better, betray him less, and love him more; least Heaven serve them then, as he has done now, and take him from them when they have most need of him.

**F I N I S.**



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