

KING JAMES II AT FAVERSHAM.

BY SYDNEY WILSON.

THE story of the capture of King James II at Faversham on the 12th December, 1688, is well known. An eye witness account of the event, written by Captain Richard Marsh, is printed in Appendix No. X of Jacob's *History of Faversham* (1774). The King was taken by Faversham fishermen from out a vessel lying at Shellness. He was brought to Faversham and lodged in the "Queen's Arms" in the Market Place. This house was formerly the residence of Henry Hatch, Merchant Adventurer, and one of the Town's benefactors. From thence he was taken to the residence of the Mayor, Thomas Southouse, in Court Street. Southouse was the author of *Monasticon Favershamiense*.

It is related in the "Account by Lord Harley of a Journey in Kent" (Welbeck Abbey MSS., Hist. MSS. Commission, Vol. VI) that whilst the King was in the Mayoral residence "the Prince of Orange's Declaration was read under his window by one Napleton an inferior sort of lawyer who had notice of His Majesty being within and did it designedly to affront him. But the King gave the fellow no other reproof than just looking out of his window and telling him that he made haste to be rich." Napleton was the son of a former Mayor, and at his death left money to endow a Hospital at Tanners Green for six poor men.

Something of what was passing in the mind of the King whilst a captive can be gauged from a faded memorandum which has recently been presented to the Vicar of Faversham and which is now framed and exhibited in the Clergy Vestry of the Parish Church. The writing on the paper is as follows :

Left by his Majesty James 2nd in Mr Jo. Gamlyn's bible at Faversham December 13th 1688 paper directing to these texts—Gen. 4 v 8. 9. Job. 5 v 6 to 18. 1 Macceb 11 v 10. Matth 2 v 13.14. Romans 2 v to 22

Marsh gives a list of persons who were in the King's party and it includes John Labon, "Bishop of Canterbury," Gifford, titular Bishop of Oxford, and at least three others described as Popish priests. There does not seem to be any detailed record of John Labon. He was probably a Roman Catholic Bishop who had assumed the title of Bishop of Canterbury. This view is strengthened by the fact that Gifford, the titular Bishop of Oxford, was in reality the Roman Catholic Bishop of Madina. Yet from the fact that he left a paper in "Mr Jo. Gamlyn's bible" it would seem that despite the number of spiritual persons with him the King accepted the ministrations of the Protestant Vicar of Faversham. Mr. Gamlyn entered the living in 1682 and continued therein until 1715. The chief interest in the memorandum is, however, in the scriptural references. Genesis iv. recounts the murder of Abel by his brother Cain. It would seem that James felt that his son-in-law, William of Orange, sought to take his life. The gloom which had descended on the King is apparent, for in Job he read: "Man is born unto trouble as the sparks fly upward." It is clear from the reference to Maccabees that James was convinced of William's sinister designs, for with King Ptolemee he exclaimed: "For I repent that I gave my daughter unto him for he sought to slay me." One bright spot seemed to exist, for by the reference to Matthew ii. 13, 14, the King seems to have found an analogy between the flight into Egypt and the escape of his Queen and infant son into France. In Romans ii. the King became resigned to his position and consoled himself with the thought that God will in the Judgment render to every man according to his works.

The memorandum reveals a very human side of an historical personage and affords a glimpse into the mind of a King in difficulties such as we rarely get.