

**Memorials on both sides, from the year 1687, to the death of K. James II, with divers original papers never before publish'd, useful for such as desire to be fully inform'd in the true state the Revolution and the birth of the Pretender.**

**Contributors**

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# MEMORIALS

ON

T. 46. 4

## Both Sides,

FROM THE

## YEAR 1687,

To the DEATH of

## K. JAMES II.

With divers ORIGINAL  
PAPERS never before Publish'd,  
useful for such as desire to be fully  
inform'd in the True State of the  
REVOLUTION and the Birth of  
the PRETENDER.

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*Vellem equidem vobis placere, Quirites!  
sed multò malò vos Salvos esse, quali-  
cunque erga me animo sitis futuri.*

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L O N D O N

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TO THE  
READER.



L L that I think  
necessary to be  
offer'd in *Apology*  
for Reprinting  
these *Papers*, is, That they  
are *Genuine* and *Authentick*, and  
Warranted from the best



To the READER.

*Authority*; and that the READER (by comparing them together) will be able to make a Right Judgment how Cases stood on *Both Sides* at that Time, in Order to the better Management of Himself in this Critical Conjunction.

T H E



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T H E

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Select



# Select Memorials

Of the most Material

## TRANSACTIONS

That hapned in

## ENGLAND

From 1687, to the Death  
of King JAMES the Second.

**I**N December 1687, the Queen finding Herself quick with Child, the King thought it proper to Communicate the same to His Privy-Counsel, whereupon an Order was made for a Publick Day of Prayers and Thanksgiving in the following manner, viz.

*A Form, or Order of Thanksgiving and Prayers to be used in London, and Ten Miles round it, on Sunday the 15th of this Instant January; and throughout England the 29th of the same Month, by all Parsons, Vicars, Curates, &c. in their respective Parish-Churches and Chapels, in behalf of the King, the Queen, and the Royal-Family, upon the occasion of the Queens being with Child. By His Majesty's special Command. Sign'd,*

SUNDERLAND.



The proper Psalms, upon the Day, were 21.

127, 128. 132.

The proper { Gen. 17. to ver. 17.  
Lessons, { Heb. 11.

The first Collect, instead of that for the Day, was in the Words following. — *O Almighty God the Fountain of all Life, by whose only Gift it cometh that Mankind is encreas'd, Blessed be that good Providence which has vouchsafed Us fresh hopes of Royal Issue by our Gracious Queen Mary. Strengthen Her, We beseech Thee, and perfect that which Thou hast begun. Command Thy Holy Angels to Watch over Her continually, and Defend Her from all Dangers and Evil Accidents, that what She has Conceived may be happily brought forth, to the Joy of our Sovereign Lord the King, the farther Establishment of His Crown, the Happiness and Welfare of the whole Kingdom, and the Glory of Thy Great Name.*

At the End of the Litany there followed another Prayer, in these Words. — *Almighty and Everliving God, we most humbly acknowledge, that in Thee alone We live, move, and have our being; and that Children and the Fruit of the Womb, are a Gift and Heritage that cometh only of Thee. We therefore devoutly beseech Thee to preserve and protect our most Gracious Sovereign Lord King James, and so Bless Him, that he may see His Childrens Children, and Peace upon Israel. We pray Thee also, for His Royal Consort, Queen Mary; make Her, O Lord, as a fruitful Vine upon the Walls of His House, and His Children like Olive-branches round about His Table: Encrease and Multiply the whole Royal Family, that the King's Seed may endure for ever, and His Throne be as the Sun before Thee; so We, Thy People, shall Remember and Praise Thy Name from one Generation to another, &c.*

The



The Prayer in the Communion Service, was this.—O Almighty God, the Blessed and only Potentate, by whose Appointment and Blessing Kings Reign, and Kingdoms are Established in Peace; We become humble Suitors to thy Divine Majesty in behalf of our Dread Sovereign Lord King James, That Thou wouldst defend His Person in Safety, and prosper His Reign with Honourable Success, and make his Name Glorious in the Maintenance of Truth, Righteousness and Charity, that under the happy Influence of His Government, We may all lead quiet and peaceable Lives, in all Godliness and Honesty. We acknowledge, with thankful Hearts, the great Mercy Thou hast bestowed upon Him and His Royal Consort, and the whole Realm in the apparent hopes of farther Issue. Let the Prayers of Thy People prevail, that Our hopes be not cut off, nor Our expectations disappointed. Let Thy Watchful Providence overshadow Our Gracious Queen; Preserve Her Health, support Her Spirit, and grant Her an easy, and a happy Deliverance. And do Thou so Graciously Bless and Multiply the whole Royal Family, that Ages to come may evermore rejoyce under the Government of Our Sovereign and His Posterity, &c.

Upon the 10th of June following, according to the Depositions of many Lords and Ladys of Honour and Quality, the Queen was brought to Bed of a Son, and by another Order of Counsel, a Solemn Day of Thanksgiving was appointed, with the following Title, viz.

*A Form of Prayer with Thanksgiving for the safe Delivery of the Queen, and the happy Birth of the young Prince, to be used on Sunday next, being the 17th Day of this Instant June, in all Churches and Chapels within the Cities of London and Westminster, and Ten Miles distant; and upon the First Day of July next, in all other Places throughout this Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.*



The proper Psalms, for that Day, were the 72. 89.

Proper { Iſa. 12.

Lessons, { St. Mat. 22. from ver. 15. to the end.

The first Collect, instead of that for the Day, was in these Words. ——— O Almighty God, &c. We devoutly offer Our most hearty Thanks to Thy Divine Majesty, that Thou hast given Our Dread Sovereign His Hearts Desire, and hast not denied Us the request of Our Lips, in Blessing Him and Our Gracious Queen with a Son, and all His Subjects with a Prince. Stablish the Thing, O God, that Thou hast wrought amongst us. Grant the Princely Infant Health, Strength, and Long-life, that He may grow up to live in Thy fear and to Thy Glory, and to excell in all Virtues becoming His high Birth, and the Royal Dignity to which Thou hast Ordained Him. O prepare Thy Loveing Mercy and Faithfulness, that They may ever preserve Him for the Honour of Thy Name, and the Establishment of the Peace and Security of these Nations, from Generation to Generation.

The Collect at the End of the Litany. ——— O most Powerful and Glorious God, &c. We meekly humble Ourselves, and fall low before the Footstool of Thy Grace, rendring Thee all Worship and Thanks, that altho' for Our manifold Sins (justly provoking Thee) Thou in Thy Wrath hast heretofore taken away so many of the Royal Progeny, yet in the midst of Judgment Thou hast remembered Mercy, and according to Thy continual Goodness hast revived Our Hopes, and begun to repair Our former Losses, by renewing Fruitfulness to the Queen, and giving Birth to a Royal Prince. We beseech Thee, O Lord, give the King and all His People, such a due Sense of this Thy Mercy, that Our Devout and Thankful Acceptance, and right use of it, may divert Thy Judgments for the future, and Incline Thee to bestow more such Publick Blessings upon Us, &c.



The Prayer in the Communion Service—O Lord our Governour, &c. We Praise and Bless Thy Divine Goodness, for all the marvelous Protections and signal Favours Thou hast vouchsafed Thy Servant our Gracious King James, particularly that after Thou hast preserved Him from the dangers of War, from the rage of the Sea, and from the madness of the People; Thou didst, in Thy due time, bring Him to great Honour, by setting Him on the Throne of His Ancestors, and hast now enlarged Thy Blessings towards Him by this happy encrease of his Royal Issue. We most humbly beseech Thee to continue these Thy Mercies both to Him and Us. That Thou wouldst give Him Sons to grow up as young Plants, and Daughters as the polished Corners of the Temple. Bless, O Lord, the whole Royal Family with the Blessings of the Heavens above, and the Blessings of Deep beneath, that when the Kings days shall be fulfilled, and he shall Sleep with His Fathers in Peace and Glory, His seed may be set up after Him and His House and Kingdom, may be Established for ever.

Sign'd——Sunderland.

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An



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An Order of Council for altering the *Prayers* in the *Common-Prayer-Book*, and inserting the Prince of WALES.

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At the Court at *Whitehall*,  
the 29th of *June*, 1688,

Present,

The King's most Excellent Majesty,

Lord Chancellor,  
Lord President,  
Lord Privy Seal,  
Lord Marquess of Powis,  
Lord Chamberlain,  
Earl of Huntingdon,  
Earl of Bath,

Earl of Craven,  
Earl of Berkeley,  
Earl of Melfort,  
Earl of Castlemain,  
Lord Bellasyse,  
Mr. Chancellor of the Exchequer,  
Sir Nicholas Butler,

Mr. Petre.

W Hereas by the late Act of Uniformity, which Establisheth the Liturgy of the Church of *England*, and Enacts, That no Form or Order of Common Prayer, be openly used, other than what is Prescribed and Appointed to be used in and by the said Book: It is notwithstanding Provided That in all those Prayers, Litanies, and Collects which do any way relate to the King, Queen or Royal Progeny, the Names be Altered and Charge



ged from time to time, and fitted to the present Occasion, according to the Direction of Lawful Authority. His Majesty was pleased this day in Council to Declare His Royal Will and Pleasure, That in all Prayers for the Royal Family, the Persons particularly to be Prayed for, be thus named and expressed. Our Gracious Queen *Mary, Catherine* the Queen Dowager, His Royal Highness the Prince of *Wales*, and their Royal Highnesses *Mary* Princess of *Orange*, and the Princess *Anne* of *Denmark*, and all the Royal Family. And his Majesty doth straitly Charge and Command, That no Edition of the Book of Common Prayer be from henceforth Printed but with these Amendments, and that in the mean time, till Copies of such Edition may be had, all *Parsons, Vicars* and *Curates* within this *Realm* do (for the preventing of Mistakes) with the Pen, Correct and Amend all such Prayers in their Church Books, according to the foregoing Directions. And for the better Notice hereof, That this Order be forthwith Printed and Published, and sent to the Parishes, and that the Right Reverend the Bishops take care, that Obedience be paid to the same accordingly, within their respective Diocesses.

*John Nicholas.*

Upon the repeated Assurances that the King had receiv'd, That the Prince of *Orange* was Imparking Forces to Invade Him; with the Advice of the Council, He causes the following *Proclamation* to be Publish'd, &c.

By



# By the KING, A PROCLAMATION.

JAMES R.

**W**E have received undoubted Advice, That a great and sudden Invasion from *Holland*, with an Armed Force of Foreigners and Strangers, will speedily be made in a Hostile manner upon this Our Kingdom; And although some false Pretences relating to Liberty, Property, and Religion, contrived or worded with Art and Subtlety, may be given out (as shall be useful upon such an Attempt) it is manifest however, (considering the great Preparations that are making) that no less Matter by this Invasion is proposed and purposed, than an Absolute Conquest of these Our Kingdoms, and the utter Subduing and Subjecting Us and all Our People to a Foreign Power, which is promoted (as We understand, although it may seem almost Incredible) by some of Our Subjects, being Persons of wicked and restless Spirits, implacable Malice, and desperate Designs, who having no Sense of former Intestine Distractions, the Memory and Misery whereof should Endear and put a Value upon that Peace and Happiness which hath long been enjoyed; nor being moved by Our reiterated Acts of Grace and Mercy, wherein We have studied and delighted to abound towards all Our Subjects, and even towards those who were once Our avowed and open Enemies, do again endeavour to embroil this Kingdom in Blood and Ruine, to gratifie their own Ambition and Malice proposing to themselves a Prey and Booty in such a Publick Confusion.



We cannot omit to make it known, That although We had Notice sometime since, that a Foreign Force was preparing against Us, yet we have always declin'd any Foreign Succours, but rather have chosen (next under God) to relie upon the true and ancient Courage, Faith and Allegiance of Our own People, with whom We have often ventured Our Life for the Honour of this Nation, and in whose Defence against all Enemies, We are firmly resolved to live and die: And therefore We solemnly Conjure Our Subjects to lay aside all manner of Animosities, Jealousies and Prejudices, and heartily and chearfully to Unite together in the Defence of Us and their Native Country, which thing alone will (under God) defeat and frustrate the principal Hope and Design of Our Enemies, who expect to find Our People Divided, and by publishing perhaps some plausible Reasons of their coming hither, as the specious, though false Pretences of maintaining the *Protestant* Religion, or Asserting the Liberties and Properties of Our People, do hope thereby to Conquer this Great and Renowned Kingdom: But albeit the Design hath been carried on with all imaginable Secrecy and Endeavours to surprize and deceive Us, We have not been wanting on Our Part, to make such Provision as did become Us, and by Gods Blessing We make no doubt of being found in so good a Posture, that Our Enemies may have cause to repent such their rash and unjust Attempt.

We did intend (as We lately Declared) to have met Our Parliament in *November* next, and the Writs are issued forth accordingly, proposing to Our selves, amongst other things, that We might be able to quiet the Minds of all Our People in matters of Religion, pursuant to the several Declarations We have publish'd to that effect: But in regard of this strange and unreasonable Attempt, from Our Neighbouring Country, (without any



manner of Provocation) designing to divert Our said Gracious Purposes, We find it necessary to recall Our said Writs, which We do hereby recall accordingly, Commanding and Requiring Our Loving Subjects to take Notice thereof, and to surcease all further Proceedings thereon; And forasmuch as the approaching Danger which now is at hand, will require a great and vigorous Defence, We do hereby strictly Charge and Command All Our Loving Subjects, both by Sea and Land (whose Concurrence, Valour and Courage, as true *English-men*, We no way doubt in so just a Cause) to be prepared to defend their Country. And we do hereby Command and Require all Lords-Lieutenants, and Deputy-Lieutenants, to use their best and utmost Endeavours to Resist, Repel and Suppress Our Enemies, who come with such Confidence and great Preparations to Invade and Conquer these Our Kingdoms. And *lastly*, We do most expressly and strictly Enjoin and Prohibit all and every Our Subjects, of what Degree or Condition soever, from giving any manner of Aid, Assistance, Countenance or Succour, or from having or holding any Correspondence with these Our Enemies, or any of their Complices, upon pain of High-treason, and being prosecuted and proceeded against with the utmost Severity.

*Given at Our Court at Whitehall the 28th day of  
September, 1688. In the Fourth Year of Our  
Reign. GOD Save the KING.*

*October the 11th, 1688, a Special Order was made  
in Council, for Publick Prayers to be used in all Churches  
and Chapels throughout the Kingdom, during the  
Apprehensions from Danger of an Invasion; publish'd  
by His Majesty's special Command, and sign'd,  
SUNDERLAND.*



That for the King was to this effect.——

*O Almighty God, &c. We beseech Thee, in this time of Danger, to save and protect our most Gracious King, Give Thy Holy Angels charge over Him, preserve His Royal Person in Health and Safety. Inspire Him with Wisdom and Justice in all His Councils: Prosper all His Undertakings, for Thy Honour and Service, with good Success: Fill His Princely Heart with a Fatherly Care of all His People, and give all His Subjects Grace always to bear Faith and true Allegiance to His Majesty, &c.*

These, and the Prayers for the Queens Conception and Deliverance, were dispersed through the whole Kingdom; and, according to the Respective Orders, punctually Read in all the Churches and Chapels. Indeed I don't hear of any one Bishop or Single Clergy-man that made the least Scruple upon that Account; how they came to alter their Notes so soon, may admit of a great deal of Enquiry and Reflection, but at present, that shall be none of my Business.

Upon the fourth of November, the Prince Landed at *Torbay* in *Devonshire*, and immediately caused this long Declaration to be again dispers'd; setting forth the Motives that induc'd him to undertake his Expedition.



*The DECLARATION of His Highness William Henry, by the Grace of G O D, Prince of Orange, setting forth the Reasons inducing him to appear in Arms in the Kingdom of England, for Preserving the Protestant Religion, and for Restoring the Laws and Liberties of England, Scotland and Ireland.*

**I**T is both Certain and Evident to all Men, that the Publick Peace and Happiness of any State or Kingdom cannot be preserved, where the Laws, Liberties and Customs, Established by the Lawful Authority in it, are openly Transgressed and Annulled, more especially where the alteration of Religion is endeavour'd to be Introduced. Upon which, those who are most immediately concern'd in it, are indispensably Bound to endeavour to Preserve and Maintain the Establish'd Laws, Liberties and Customs, and above all the Religion and Worship of God that is Establish'd among them; and to take such an effectual Care, that the Inhabitants (of the said State or Kingdom) may neither be depriv'd of their Religion, nor of their Civil Rights; which is so much the more necessary, because the Greatness and Security both of Kings, Royal Families, and of all such as are in Authority, as well as the Happiness of their Subjects and People; depend (in a most special Manner) upon the exact Observation and Maintenance of these their Laws, Liberties and Customs.



Upon these Grounds it is that We cannot any longer forbear to declare, That to Our great Regret we see, that those Counsellors that have now the chief Credit with the King, have overturn'd the Religion, Laws and Liberties of those Realms, and Subjected them in all things relating to their Consciences, Liberties and Properties to Arbitrary Government; and that not only by secret and indirect ways, but in open and undisguis'd manner.

Those Evil Counsellors (for the advancing and colouring this with some plausible Pretext) did invent and set on foot the King's Dispensing Power, by Vertue of which they pretend, That, according to Law, he can Suspend and Dispence with the Execution of the Laws that have been Enacted by the Authority of the King and Parliament, for the Security and Happiness of the Subject, and so have rendered the Laws of no effect: Tho' there is nothing more certain, than that as no Laws can be made but by joynt Concurrence of King and Parliament, so likewise, Laws so Enacted, which secure the Publick Peace and Safety of the Nation, and the Lives and Liberties of every Subject in it, cannot be Repealed or Suspended, but by the same Authority.

For tho' the King may pardon the Punishment that a Transgressor has Incur'd, and to which he is Condemn'd, as in the Cases of Treason and Felony, unless it is pretended he is cloathed with a Despotick and Arbitrary Power, that the Lives, Liberties, Honours and Estates of the Subjects depend wholly on his good Will and Pleasure, and are entirely subject to them; which must infallibly follow on the King's having a Power to suspend the Execution of the Laws, and to dispence with them.

Those



Those Evil Counsellors (in Order to the giving some Credit to this strange and execrable Maxim) have so Conducted the Matter that they have obtained a Sentence from the Judges; declaring, That this Dispensing Power is a Right belonging to the Crown; as if it were in the Power of the Twelve Judges to offer up the Laws, Rights and Liberties of the whole Nation to the King, to be dispos'd of by him Arbitrarily and at his Pleasure, and expresly contrary to the Laws Enacted for the Security of the Subject. In order to the obtaining this Judgment, those Evil Counsellors did beforehand, examine secretly the Opinion of the Judges, and procured such of them as could not in Conscience concur in so pernicious a Sentence, to be turn'd out, and others to be substituted in their rooms, 'till by the Changes which were made in the Courts of Judicature, they at last obtained the Judgment, and they have raised some to those Trusts that make open Profession of the Popish Religion, tho' those are by Law rendred incapable of all such Employment.

It is also manifest and notorious, That His Majesty was (upon His coming to the Crown) receiv'd and acknowledg'd by all His Subjects of *England, Scotland and Ireland* as their King, without the least Opposition, tho' he made then open Profession of the Popish Religion; so he did then Promise and solemnly Swear at his Coronation, That he would Maintain his Subjects in all the free Enjoyments of all their Laws and Liberties, and in particular, That he would Maintain the Church of *England* as it was Establish'd by Law. It is likewise certain, that there have been at divers and sundry times several Laws Enacted for the Preservation of those Rights and Liberties, and of the *Protestant Religion*; and among other Securities it has been Enacted, That all Persons whatsoever that are advanced to any Ecclesiastical Dignity,  
or



r to bear Office in either University, as likewise all others that should be put in any Employment, Civil or Military, should declare, that they were no *Papist*, but were of the *Protestant Religion*; and that by their taking of the Oaths of Allegiance and Supremacy, and the Test; yet these Evil Counsellors have, in effect, Annulled and Abolish'd all those Laws, both w<sup>lth</sup> relation to Ecclesiastical and Civil Employments.

In order to Ecclesiastical Offices, they have not only without any colour of Law, but against most exp<sup>re</sup>s Laws to the contrary, set up a Commission of a certain number of Persons, to whom they have committed the Cognizance and Direction of Ecclesiastical Matters; in the which Commission there has been, and still is, one of His Majesties Ministers of State, who makes now publick Profession of the *Popish Religion*, and who at the time of his first professing it, declar'd, That for a great while before he believ'd that to be the only true Religion, by all which the deplorable State to which the *Protestant Religion* is reduc'd, is apparent, since the Affairs of the Church of *England* are now put into the Hands of Persons who have accepted of a Commission that is manifestly Illegal, and have Executed it contrary to all Law, and that now one of their cheif Members have Abjur'd the *Protestant Religion* and declar'd himself a *Papist*; by which he is become incapable of holding any publick Imp<sup>l</sup>oyment. The said Commissioners have hitherto given such proof of their Submission to the Directions given them, that there is no Reason to doubt but they will still continue to promote all such Designs as will be most agreeable to them. And those Evil Counsellors take care to raise none to any Ecclesiastical Dignity, but Persons that have no Zeal for the *Protestant Religion*, and that now hide their unconcernedness for it, under the specious pretence



tence of Moderation. The said Commissioners have Suspended the Bishop of *London*, only because he refused to obey an Order that was sent him to Suspend a Worthy Divine, without so much as citing him before him to make his own Defence, or observe the common Forms of Process. They have turn'd out a President, chosen by the Fellows of *Magdalen Colledge*, and afterwards all the Fellows of that *Colledge*, without so much as Citing them before any Court that could take Legal Cognizance of that Affair, or obtaining any Sentence against them by a Competent Judge. And the only Reason that was given for turning them out, was Recommended to them by the Instigation of those Evil Counsellors, tho' the Right of a Free Election belonged undoubtedly to them. But they were turned out of their Freeholds contrary to Law, and to that express Provision in the *Magna Charta*, *That no Man shall lose Life or Goods, but by the Law of the Land*. And now these Evil Counsellors have put the said *Colledge* wholly into the Hands of *Papists*; tho', as is above said, they are Incapable of such Employments both by the Law of the Land, and the Statutes of the *Colledge*.

These Commissioners have also Cited before them, all the *Chancellors* and *Arch-deacons* in *England*, requiring of them to certify the Names of all such *Clergy-men* as have Read the Kings *Declaration* for Liberty of Conscience, and of those that have not Read it, without considering the Reading of it was not enjoyned them by the Bishops who are their Ordinaries. The Illegality and Incompetency of the said Court of Ecclesiastical Commissioners was so notoriously known, and did so evidently appear, that it tended to the Subversion of the *Protestant Religion*; that the most Reverend Father in God, *William* Arch-bishop of *Canterbury* and Metropolitan of *England*, fearing  
that



that it was raised for no other end; but to oppose such Persons as were of Eminent Learning, Vir-  
ue and Piety, refused to Sit or Concur in it.

And tho' there are many exprefs Laws against all the Churches and Chapels for the Exercise of the *Popish Religion*, and also against all Monasteries and Convents, (more particularly against the Order of the Jesuits) yet these Evil Counsellors have procured Order for the Building of several Churches and Chapels for the Exercise of that Religion. They have procured also divers Monasteries to be Erected, and in Contempt of the Law, they have not only set up several Colledges of the Jesuits in divers Places for the Corrupting of Youth, but have raised one of the Order to be a Privy-Counsellor and a Minister of State, by all which they do evidently shew, they are restrained by no Rules of Law whatsoever; but that they have subjected the Honour and Estates of the Subjects and the Establish'd Religion to a Despotick Power, and to Arbitrary Government; in all which they are Serv'd and Seconded by these Ecclesiastical Commissioners.

They have also followed the same Method with Relation to Civil Affairs; for they have procured Orders to examine all Lords-Lieutenants, Deputy-Lieutenants, Sheriffs, Justices of the Peace, and all others that were in any Publick Employments, if they would Concur with the King in the Repeal of the Test and the Penal Laws; and all such whose Consciences did not suffer them to comply with their Design, were turned out, and others were put into their Places, who they believed would be more compliant to them in their Design, in defeating the Intent and Execution of those Laws that had been made with so much Care and Caution for the Security of the *Protestant Religion*. And in many of those Places they



have put in professed *Papists*, tho' the Law has Disabled them, and Warranted the Subject not to have any regard to their Orders.

They have also invaded the Priviledges, and seiz'd on the Charters of most of those Towns that have Right to be Represented by their Burgessees in Parliament, and have procured Surrenders to be made of them, by which the Magistrates in them have deliver'd up all their Rights and Priviledges, to be dispos'd of at the Pleasure of those Evil Counsellors, who have thereupon placed New Magistrates in those Towns, such as they can most intirely confide in, and in many of them they have put *Popish Magistrates*, notwithstanding the Incapacity under which the Law has put them.

And whereas no Nation whatsoever can subsist without the Administration of Good and Impartial Justice, upon which Mens Lives, Liberties, Honours and Estates do depend, those Evil Counsellors have Subjected them to an Arbitrary and Despotick Power in the most important Affairs. They have Studied to discover before-hand the Opinion of the Judges, and have turned out such as they found would not conform themselves to their Intentions, and have put others in their Places of whom they were more assured, without having any regard to their Abilities. And they have not stuck to raise even professed *Papists* to the Courts of Judicature, notwithstanding their Incapacity by Law, and that no Regard is due to any Sentence following from them.

They carry'd this so far, as to deprive those Judges who (in common Administration of Justice) shewed, That they were Governed by their Consciences, and not by the Directions which the others gave them; by which it is apparent, that they design to render themselves the absolut Master



Masters of the Lives, Honours and Estates of the Subjects, of what Rank or Dignity soever they may be; and that without any regard either to the Equity of the Cause, or Consciences of the Judges, whom they will have to submit in all things to their own Will and Pleasure, hoping by such Laws to intimidate those who are yet in Preferment; as also such other whom they should think fit to put into the rooms of those they should turn out, and to make them see what they must look for if they should at any time act any thing contrary to their good liking: And that no Failings of that kind are pardon'd in any Persons whatsoever. A great deal of Blood has been shed in many Places of the Kingdom, by Judges govern'd by those Evil Counsellors, against all Rules and Forms of Law, without suffering the Persons that were Accused to plead in their own Defence.

They have (by putting the Administration of Justice into the Hands of *Papists*) brought all the Matters of Civil Justice into great uncertainties, with how much Exactness and Justice that these Sentences may have been given; for since the Laws of the Land do not only exclude *Papists* from all Places of Judicature, but have put them under an Incapacity, none are bound to acknowledge or obey their Judgment, and all Sentences given by them are null and void in themselves; so that all Persons that have been cast before such *Papish Judges*, may justly look upon their pretended Sentences as having no force more than Sentences of any private or unauthoriz'd Person whatsoever. So deplorable is the Case of the Subjects that are oblig'd to Answer to such Judges, that must in all things stick to the Rules which are set them by those Evil Counsellors, who as they rais'd them up to those Employments, so can turn them out of them at pleasure;



ture; and who can never be esteemed Lawful Judges: So that all their Sentences are (in the Construction of the Law) of no Force or Efficacy. They have likewise disposed of all Military Employments in the same manner; for tho' the Laws have not only excluded *Papists* from all such Employments, but have in particular provided, that they should be disarm'd; yet the Contempt of these Laws have not only Armed the *Papists*, but have likewise raised them up to the greatest Military Trusts both by Sea and Land; and that *Strangers* as well as *Natives*, and *Irish* as well as *English*, that so by that means having rendred themselves Masters both of the Affairs of the Church and the Government of the Nation, and of the Course of Justice, and Subjected them all to a Despotick and Arbitrary Power, they might be in a capacity to execute their Wicked and Arbitrary Designs by the Assistance of the Army, and thereby to enslave the Nation.

The dismal Effects of this Subversion of the Establish'd Religion, Laws and Liberties of *England*, appear more evident to us, by what we see done in *Ireland*; where the whole Government is put into the Hands of *Papists*, and where all the *Protestant Inhabitants* are under the daily fears of what may be justly apprehended from the Arbitrary Power that is set up there; which has made great Numbers of them leave the Kingdom, and abandon their Estates in it; remembering that Cruel and Bloody Massacre that fell out in that Island in the Year 1641.

Those Evil Counsellors have also prevailed with the King to declare in *Scotland*, That he is Cloathed with Absolute Power, and that all Subjects are bound to obey him without Reserve, upon which he has assumed an Arbitrary Power both over the Religion and Laws of that Kingdom,  
from



from all which it is apparent, what is to be looked for in *England* as soon as Matters are duly prepared for it.

Those great and insufferable Oppressions, and the open Contempt of all Law, together with the Apprehensions of the sad Consequences that must certainly follow upon it, have put the Subjects under great and just Fears, and have made them look after such Lawful Remedies as are allowed in all Nations, yet all has been without effect. And those Evil Counsellors have endeavour'd to make all Men apprehend the loss of their Lives, Liberties, Honours and Estates, if they should go about to preserve themselves by Petitions, Representations, or other means Authoriz'd by Law. Thus did they proceed with the Arch-bishop of *Canterbury*, and the other Bishops, who having offered a most humble Petition to the King in Terms full of Respect, and not exceeding the number limited by Law; in which they set forth, in short, the Reasons they could not obey that Order, which by the Instigation of those Evil Counsellors was sent them, Requiring them to appoint their Clergy to Read in their Churches the *Declaration* for Liberty of Conscience, were sent to Prison, and afterwards brought to a Tryal, as if they had been guilty of some enormous Crime.

They were not only oblig'd to defend themselves in that pursuit, but to appear before profess'd *Papists*, who had not taken the Test, and by consequence were Men whose Interest led them to condemn them. And the Judges that gave their Opinion in their Favour, were thereupon turned out.

And



And yet it cannot be pretended, that any Kings (how great soever their Power has been, and how Arbitrary and Despotick soever they have been in the Exercise of it) have ever reckon'd it a Crime for their Subjects to come in all Submission and Respect, and in a due number not exceeding the limits of the Law, and Represent to them the Reasons that made it impossible to obey their Orders. Those Evil Counsellors have also Treated a Peer of this Realm as a Criminal, only because he said, That the Subjects were not bound to obey the Orders of a *Papish Justice* of the Peace, tho' it be evident, that they being by Law rendered incapable of all such Trusts, no Regard is due to their Orders. This being the Security which the People have by Law of their Lives, Liberties, Honours and Estates, they are not to be Subjected to the Arbitrary Proceedings of Papists: that are (contrary to Law) put into any Employments, Civil or Military.

Both We, Ourselves, and Our most entirely Beloved Consort the Princess, have endeavour'd to signify in Terms full of respect to the King the just and deep Regret which all these Proceedings have given us, and in Compliance with *His Majesties* Desires signify'd to us, We declared both by Word of Mouth to His Envoy, and in Writing, what Our Thoughts were touching the Repealing of the Test and Penal Laws, which we did in such a manner, that we hoped we had proposed an Expedient, by which the Peace of these Kingdoms, and a happy Agreement among the Subjects of all Perswasions might have been settled; but those Evil Counsellors have put such ill Constructions on these our good Intentions, that they have endeavour'd to alienate the King more from us, as if we had design'd to disturb the Quiet and Happiness of the Kingdom.

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The last and great Remedy for all those Evils, the calling a Parliament for securing the Nation against the Evil Practices of those Wicked Counsellors; but this could not be yet compass'd or can't be easily brought about; for those Men apprehending, that a Lawful Parliament being once Assembled, they would be brought to an Account for all their open Violations of the Law, and for their Plots and Conspiracies against the *Protestant Religion*, and the Lives and Liberties of the Subjects: They have endeavour'd (under the specious pretence of Liberty of Conscience) first, to sow Divisions among the *Protestants*, between those of the Church of *England* and the Dissenters. The Design being laid to engage *Protestants* that are equally concerned to preserve themselves from Popish Oppression, into mutual Quarrelings; that so by these, some advantages might be given to them to bring about their Designs, and that both in the Election of Members of Parliament, and afterwards in the Parliament it self. For they see well, if all *Protestants* could enter into a mutual good Understanding one with another, and Concur together in the preserving of their Religion, it would not be possible for them to compass their Wicked Ends. They have also required all Persons in the several Counties of *England*, that either were in any Employment, or were in any considerable Esteem, to declare before-hand, That they would Concur in the Repeal of the Test and Penal Laws, and that they would give their Voices in the Elections to Parliament, only for such as would Concur in it. Such as would not thus pre-engage themselves, were turned out of all Employments, and others who would enter into those Engagements, were put into their Places, many of them being *Papists*; and (contrary to the Charters and Priviledges of those *Boroughs*,



*roughs*, that have a Right to send *Burgeses* to Parliament, they have order'd such Regulations to be made, as they thought fit and necessary for assuring themselves of all the Members that are to be chosen by those Corporations; and by this means they hoped to avoid that Punishment which they deserv'd. Tho' it is apparent that all Acts made by *Popish Magistrates* are Null and Void in themselves; so that no Parliament can be lawful, for which the Elections and Returns are made by *Popish Sheriffs* and *Mayors* of Towns: And therefore as long as the Authority and Magistracy are in such Hands, it is not possible to have any Lawful Parliament. And tho' according to the Constitution of the English Government and Immemorial Custom, all Elections of Parliament-men ought to be made with entire Liberty, without any force, or the requiring the Electors to choose such Persons as shall be named to them; and the Persons, thus freely Elected, ought to give their Opinions freely upon all Matters that are brought before them, having the Good of the Nation ever before their Eyes, and following in all Things the Dictates of their Consciences: Yet now the People of *England* cannot expect a Remedy from a free Parliament legally called and chosen. But they may perhaps see one called, in which all Elections will be carry'd either by Fraud or Force, and which will be composed of such Persons of whom those Evil Counsellors hold themselves well assured; in which all things will be carried on according to their Direction and Interest, without any regard to the Good or Happiness of the Nation; which may appear evidently from this, that the same Persons Tryed the Members of the last Parliament, to gain them to consent to the Repeal of the Test and Penal Laws, and procured that Parliament to be dissolved, when they could



ould not, neither by Promises nor Threatnings, prevail with the Members to comply with their Wicked Designs.

But to Crown all these, are great and violent Presumptions inducing Us to Believe, that those Evil Counsellors, in order to the carrying on of their ill Designs, and to the gaining to Themselves the more time for the effecting of them, for the encouraging of their Accomplices, and for the discouraging of all good Subjects, have publish'd, That the Queen hath brought forth a Son; tho' there have appeared, both during the Queens pretended Bigness, and in the manner in which the Birth was manag'd, so many just and visible Grounds of Suspicion, that not only We Ourselves, but all the good Subjects of those Kingdoms, do vehemently suspect, that the Pretended Prince of *Wales* was not Born of the Queen. And it is notoriously known to all the World, that many both doubted of the Queens Bigness, and of the Birth of the Child, and yet there was not one thing done to satisfy them, or to put an end to their Doubts.

And since Our Dearest and most entirely beloved Consort the Princess, and likewise We Ourselves, have so great an Interest in this Matter, and such a Right (as all the World knows) to the Succession to the Crown; since also the *English* did in the Year 1672, when the *States General* of the *United Provinces* were engag'd in a most unjust War, use Their utmost Endeavour to put an end to that War, and that in Opposition to the Government, and by Their so doing, They ran the Hazard of losing both the Favour of the Court, and Their Employments; and since the *English* Nation has ever testified a most particular Affection and Esteem, both to Our Dearest Consort the Princess, and to Ourselves, We cannot excuse Ourselves from espousing their Interest, in a Matter of such high Consequences, and from Contributing all



that lies in Us, for the Maintaining both of the *Protestant Religion*, and of the Laws and Liberties of those Kingdoms, and for the securing to Them the continual Enjoyment of Their just Rights; to the doing of which, We are most earnestly solicited by a great many Lords, both Spiritual and Temporal, and by many Gentlemen and other Subjects of all Ranks.

Therefore it is, We have thought fit to go over into *England*, and to carry over with Us a Force sufficient (by the Blessing of God) to defend Us from the Violence of those Evil Counsellors. And We being desirous that Our Intentions in this be rightly understood, have for this end prepared this *Declaration*, in which (as We have hitherto given a true Account of the Reasons inducing Us to it) so We think fit to declare, That this Expedition is intended for no other Design, but to have a Free and Lawful Parliament assembled as soon as is possible; and that in Order to this, all the late Charters, by which the Elections of Burgesses are limited contrary to the Ancient Custom, shall be consider'd as none, and of no force: And, That the Writs of the Members of Parliament shall be Addressed to the proper Officers according to Law and Custom. That also, none be suffered to Choose or be Chosen Members of Parliament, but such as are qualify'd by Law. And, That the Members of Parliament (being thus Lawfully Chosen) shall Meet and Sitt in full Freedom; That so the *Two Houses* may Concur in the preparing such Laws, as they (upon full and free debate) shall judge necessary and convenient, both for the Consummating and Executing the Law concerning the Test, and such other Laws as are necessary for the Security and Maintenance of the *Protestant Religion*, as likewise for making such Laws as may Establish a good Agreement between the *Church of England* and all *Protestant Dissenters*,

as



is also for the Covering and Securing of all such who live Peaceably under the Government, as becomes good Subjects, from all Persecution on the account of their Religion, even Papists themselves not excepted, and for the doing of all other things which the *Two Houses of Parliament* shall find necessary for the Peace, Honour and Safety of the Nation, so that there may be no more Danger of the Nation's falling at any time hereafter under Arbitrary Government. To this Parliament We will also refer the Enquiry into the birth of the Pretended Prince of *Wales*, and of all things relating to it, and to the Right of *Succession*.

And We (for Our part) will Concur in everything that may procure the Peace and Happiness of the Nation, which a Free and Lawful Parliament shall determine; since We have nothing before Our Eyes, in this Our Undertaking, but the preservation of the *Protestant Religion*, the Covering of all Men from Persecution for their Consciences, and the Securing to the whole Nation the free Enjoyment of all their Laws, Rights and Liberties, under a just and legal Government.

This is the Design We have propos'd to Ourselves, in appearing upon this Occasion in Arms, in the Conduct of which, We will keep the Forces under Our Command under all strictness of *Martial Discipline*; and take a special Care that the people of the Countries through which We must march, shall not suffer by their Means: And as soon as the State of the Nation will admit of it, We promise, That We will send back all those foreign Forces that We have brought with Us.

We do therefore hope, That all People will judge rightly of Us, and approve of these Our proceedings: But We chiefly rely on the Blessing of God for the Success of this Undertaking, in which We place Our whole and only Confidence.



We do in the last place, Invite and Require all Persons whatsoever, all the Peers of the Realm, both Spiritual and Temporal, all Lords-Lieutenants, Deputy-Lieutenants, Gentlemen, Citizens, and other Commons of all Ranks, to come and assist Us, in order to the Executing of this Our Design, against all such as shall endeavour to oppose Us; that so We may prevent all those Miseries which must needs follow upon the Nations being kept under Arbitrary Government and Slavery: And, That all Violences and Disorders which have overturn'd the whole Constitution of the English Government, may be fully redress'd in a Free and Legal Parliament.

And We do likewise resolve, That as soon as the Nation is brought to a state of Quiet, We will take Care that a Parliament shall be called in *Scotland* for the restoring the Ancient Constitution of that Kingdom, and for bringing the Matters of Religion to such a Settlement, that the People may Live Easy and Happy, and for putting an end to all the unjust Violences that have been in a course of so many years committed there.

We will also bring the Kingdom of *Ireland* to such a State, that the Settlement there may be so Religiously observed, that the *Protestant* and *British Interest* there may be secured: And We will endeavour (by all possible means) to procure such an Establishment in all the Kingdoms, that they may all live in an happy Union and Correspondence together; and that the *Protestant Religion*, and the Peace, Honour, and Happiness of those Nations may be Establish'd upon lasting Foundations.

*Given under Our Hand and Seal, at Our Court in the Hague, the 10th Day of October, in the Year of Our Lord, 1688.*

WILLIAM HENRY *Prince of Orange*  
By His Highness. C. Huygens.

*Hi*



## *His Highness's Additional Declaration.*

**A**fter We had Prepared and Printed this Our *Declaration*, We have understood, That the Subverters of Religion and Laws of those Kingdoms, hearing of Our Preparations to Assist the People against them, have began to Retract from the Arbitrary and Despotick Power that they had assumed, and to Vacate some of their Unjust Judgments and Decrees. The Sense of their Guilt, and the Distrust of their Force, have induc'd them to offer to the City of *London*, some seeming release from their great Oppressions, hoping thereby to Quiet the People, and to Divert them from demanding a secure Re-establishment of their Religion and Laws, under the Shelter of Our Arms. They do also give out, That We do intend to Conquer and Enslave the Nation, and therefore it is that We have thought fit to add a few Words to Our *Declaration*.

We are Confident, That no Persons can have such hard Thoughts of Us, as to imagine that We have any other Design in this Undertaking, than to procure a Settlement of their Religion, and of the Liberties and Prosperities of the Subjects, upon so sure a Foundation, that there may no Danger of the Nations relapsing into the like Miseries at any time hereafter. And as the Forces that We have brought along Us, are utterly disproportioned to that Wicked Design of Conquering the Nation, if We were capable of intending it, so the great Numbers of the principal Nobility and Gentry, that are Men of eminent Quality and Estates, and Persons of known Integrity and Zeal, both for the Religion and Government of *England*, many of them being also distinguish'd by their constant Fidelity to the Crown, who do both accom-

pany



pany Us in the Expedition, and have earnestly solicited Us to it, will cover Us from all such Malicious Insinuations: For it is not to be imagin'd, That either those who have Invited Us, or those that are already come to Assist Us, can joyn in a Wicked Attempt of Conquest, to make void their own Lawful Titles to their Honours, Estates and Interests. We are also confident, that all Men see how little weight there is to be laid on all Promises and Engagements that can be now made; since there had been so little Regard had in time past to the most solemn Promises. And as that imperfect Redress that is now offer'd, is a plain Confession of those Violations of the Government that We have set forth, so the defectiveness of it is no less apparent; for they lay down nothing which they may not take up at Pleasure: And they reserve entire, and not so much as mention their Claims and Pretences to an Arbitrary and Despotic Power, which has been the Root of all their Oppression, and of the total Subversion of Government. And it is plain, That there can be no Redress nor Remedy offer'd, but in Parliament, by a *Declaration* of the Rights of the Subjects that have been invaded; and not by any pretended Acts of Grace, to which the Extremity of their Affairs hath driven them. Therefore it is, that We have thought fit to declare, That We will refer all to a Free Assembly of the Nation, in a Lawful Parliament.

*Given under Our Hand and Seal, at Our Court in the Hague, the 24th Day of October, in the Year of Our Lord, 1688.*

WILLIAM HENRY *Prince of Orange.*

*By His Highness's special Command.*

C. Huygens.



*By the KING, a Proclamation for Pardon:*

*JAMES R.*

**F**Orasmuch as several of Our Subjects have been Seduced to take up Arms, and contrary to the Laws of God and Man, to joyn themselves with Foreigners and Strangers, in a most Unnatural Invasion upon Us, and this their Native Country, many of whom We are perswaded have been wrought upon by false Suggestions and Misrepresentations made by Our Enemies: And We desiring (as far as is possible) to reduce Our said Subjects to Duty and Obedience by Acts of Clemency, at least resolving to leave all such as shall persist in so wicked an Enterprize, without Excuse, Do therefore Promise, Grant and Declare, and by this Our Royal Proclamation, Publish Our Free and Absolute Pardon, to all Our Subjects who have taken up Arms, and joyned with the Prince of *Orange* and his Adherents, in the present Invasion of this Our Kingdom, Provided they quit and desert Our said Enemies, and within the space of Twenty Days from the Date of this Our Royal Proclamation, render themselves to some one of Our Officers, Civil or Military, and do not again, after they have rendered themselves as aforesaid, return to Our Enemies, or be any way Aiding or Assisting to them: And they who refuse or neglect to lay hold of this Our Free and Gracious Offer, must never expect Our Pardon hereafter, but will be wholly and justly Excluded of and from all hopes thereof. And *lastly*, We also Promise and Grant Our Pardon and Protection to all such Foreigners as do or shall come over to Us, whom We will either entertain in Our Service, or otherwise Grant them (if they shall desire it) freedom of Passage, and liberty to return to the respective Countries from whence they came.

*Given at Our Court at Salisbury, the 22d Day of November, 1688. In the Fourth Year of Our Reign. God save the King.*

*By*



## By the KING, a PROCLAMATION.

JAMES R.

**W**Hereas the Prince of *Orange* and his Adherents, who design forthwith to Invade Our Kingdoms, in order thereunto, have contrived and framed several Treasonable Papers and Declarations, hoping thereby to Seduce Our People, and (if it were possible) to corrupt Our Army, a very great number whereof being Printed, several Persons are sent and employed to disperse the same throughout Our Kingdoms: And although all Persons (as well in Criminal as in other Cases) are bound to take notice of the Law at their Peril; Yet to the intent that none may think to escape due Punishment, or to excuse themselves when they shall be Detected, by pretending Ignorance of the nature of their Crime: We are Graciously pleased, by this Our Royal Proclamation, Published by the Advice of Our Privy Council, to forewarn and admonish all Our Subjects, of what Degree or Quality soever, that they do not Publish, Disperse, Repeat or hang about the said Treasonable Papers or Declarations, or any of them, or any other Paper or Paper of such like nature, nor presume to Read, Receive, Conceal, or Keep the said Treasonable Papers or Declarations, or any of them, or any other Paper or Papers of such like nature, without Discovering and Revealing the same as speedily as may be, to some of Our Privy Council, or to some of Our Judges, Justices of the Peace, or other Publick Magistrates, upon Peril of being Prosecuted according to the utmost Severity of Law.

Given at Our Court at Whitehall, the 2d day of November, 1688. In the Fourth Year of Our Reign. GOD Save the KING.



*The Invitation of the Lords Spiritual and Temporal Assembled at the House of Lords, Westminster, December the 25th, 1688.*

**WE** the Lords Spiritual and Temporal Assembled in this Conjunction, Do desire Your Highness to take upon You the Administration of Publick Affairs both Civil and Military, and the disposal of the Publick Revenue, for the Preservation of Our Religion, Rights, Laws, Liberties and Properties, and of the Peace of this Nation. And that Your Highness will take into Your particular Care the present Condition of *Ireland*, and endeavour by the most speedy and effectual means to prevent the Dangers threatning that Kingdom; all which We make Our Request to Your Highness to Undertake and Exercise, till the Meeting of the Intended Convention, the 22<sup>d</sup> of *January* next, in which We doubt not such proper Methods will be taken, as will conduce to the Establishment of these things upon such sure and legal Foundations, as they may not be in danger of being again Subverted. *Dated at the House of Lords, Westminster, December the 25th, 1688.*

**WE** the Lords Spiritual and Temporal Assembled at *Westminster* in this extraordinary Conjunction, do humbly desire Your Highness to cause Letters to be Written, Subscribed by Yourself, to the Lords Spiritual and Temporal, being *Protestants*, and to the several Counties, Universities, Cities, Boroughs and Cinque-Ports of *England*, *Wales*, and Town of *Berwick upon Tweed*, the Letters for the Counties to be directed to the Coroners of the Respective Counties, or to any of them; and in default of the Coroners, to the Clerk of the Peace of the Respective Counties; and the Letters for the Universities to be directed to the Respective Vice-Chancellors; and the Letters to the several Cities, Boroughs, to be directed to the Chief Magistrate



of each Respective City, Borough and Cinque Port, containing Directions for choosing in such Counties, Cities, Universities, Boroughs and Cinque-Ports, within ten Days after the receipt of the said respective Letters, such a number of Persons to Represent them as are of Right to be sent to Parliament, of which Elections and the Times and Places thereof, the Respective Officers shall give Notice within the space of five Days at the least. Notice of the intended Elections for the Counties, to be Publish'd in the Churches immediately after the time of Divine Service, and in all Market-Towns within the respective Counties. And Notice of the intended Elections for the Cities, Universities, Boroughs and Cinque-Ports to be Published within the said respective Places. The said Letters, and the Execution thereof, to be return'd by such Officer and Officers who shall Execute the same to the Clerk of the Crown in the Court of Chancery, so as the Persons so to be chosen, may Meet and Sit at *Westminster* on the two and twentieth day of *January* next. Dated at the *House of Lords*, *Westminster*, Decemb. 25. 1688.

*Both which were Signed by the Lords Spiritual and Temporal, and Presented to His Highness the Prince of Orange, the same Day at St. James's.*

HIS MAJESTIES Letter to the Lords and Others  
of His Privy-Council.

MY Lords, When We saw that it was no longer safe for Us to remain within Our Kingdom of *England*, and that thereupon We had taken Our resolutions to withdraw for some time; We left to be communicated to you, and to all Our Subjects, the Reasons of Our withdrawing: And were likewise resolved at the same time to leave such Orders behind Us to you of our Privy Council, as might best suit with the present state of Affairs: But that being altogether unsafe for Us at that time



time, We now think fit to let you know, that tho' it has been Our constant care since Our first Accession to the Crown, to Govern Our People with that Justice and Moderation, as to give, if possible, no occasion of Complaint; yet more particularly upon the late Invasion, seeing how the Design was laid; and fearing that Our People who could not be destroy'd but by themselves, might by little imaginary Grievances, be cheated into a certain Ruin: To prevent so great Mischiefe, and to take away not only all just Causes, but even Pretences of Discontent; We freely, of our own accord, redressed all those Things that were set forth as the Causes of that Invasion: And that We might be informed by the Counsel and Advice of our Subjects themselves, which way we might give them a further and a full satisfaction, We resolved to meet them in a Free Parliament; And in order to it, We first laid the foundation of such a Free Parliament, in restoring the City of *London* and the rest of the Corporations to their ancient Charters and Privileges; and afterwards actually appointed the Writs to be Issued out for the Parliaments Meeting on the 15<sup>th</sup> of *January*: But the Prince of *Orange* seeing all the Ends of his Declaration answered, the People beginning to be undeceived, and returning apace to their ancient Duty and Allegiance; and well fore-seeing that if the Parliament should meet at the time appointed, such a Settlement in all probability would be made, both in Church and State, as would totally defeat his ambitious and unjust Designs, resolved by all means possible to prevent the Meeting of the Parliament: And to do this the most effectual way, he thought fit to lay a restraint on Our Royal Person; for as it were absurd to call that a Free Parliament, where there is any force on either of the Houses, so much less can that Parliament be said to act Freely where the Sovereign, by whose Authority they Meet and Sit,



and from whose Royal Assent all their Acts receive their Life and Sanction, is under actual Confinement. The hurrying of Us under a Guard from Our City of *London*, whose returning Loyalty We could no longer Trust, and the other Indignities We suffered in the Person of the Earl of *Feversham* when sent to him by Us, and in that barbarous Confinement of Our own Person, We shall not here repeat, because they are, we doubt not, by this time very well known; and may, we hope, if enough considered and reflected upon, together with his other Violations and Breaches of the Laws and Liberties of *Engl.* be sufficient to open the Eyes of all our Subjects, and let them plainly see what Treatment they shall find from him, if at any time it may serve his purpose, from whose hands a Sovereign Prince, an Uncle, and a Father could meet with no better Entertainment. However, the sense of these Indignities, and the just apprehension of further Attempts against Our Person, by them who already endeavoured to murder Our Reputation by Infamous Calumnies (as if We had been capable of supposing a Prince of *Wales*) which was incomparably more Injurious than the Destroying of Our Person it self, together with a serious reflection on a Saying of Our Royal Father of blessed memory, when He was in the like Circumstances, *That there is little distance between the Prisons and the Grave of Princes* (which afterwards proved too true in His Case) could not but persuade Us to make use of that which the Law of Nature gives to the meanest of Our Subjects, of freeing Our selves by all means possible from that unjust Confinement and Restraint. And this we did not more for the Security of Our own Person, than that thereby We might be in a better Capacity of transacting and providing for every thing that may Contribute to the Peace and Settlement of Our Kingdoms: For upon the one hand, no change of Fortune shall ever  
mak



make Us forget Our selves, so far as to Condescend to any thing unbecoming that High and Royal Station, in which GOD Almighty by Right of Succession has placed Us; so on the other hand, neither the Provocation or Ingratitude of Our own Subjects, nor any other Consideration whatsoever, shall ever prevail with Us to make the least step contrary to the True Interest of the *English* Nation; which We ever did, and ever must look upon as Our own. Our Will and Pleasure therefore is, That you of Our Privy Council, take the most effectual Care to make these Our Gracious Intentions known to the Lords Spiritual and Temporal in and about Our Cities of *London* and *Westminster*, to the Lord Mayor and Commons of Our City of *London*, and to all Our Subjects in general; And to assure them, that We desire nothing more, than to return and hold a Free Parliament, wherein We may have the best opportunity of Undeceiving Our People, and shewing the Sincerity of those Protestations We have often made of the Preserving the Liberties and Properties of Our Subjects and the *Protestant Religion*; more especially the *Church of England* as by Law Establish'd, with such Indulgence for those that Dissent from Her, as We have always thought Our selves in Justice and Care of the general Welfare of Our People, bound to procure for them. And in the mean time You of Our Privy Council, (who can judge better by being upon the place) are to send Us your Advice, what is fit to be done by Us towards Our Returning and the Accomplishing those Good Ends. And We do require you in Our Name, and by Our Authority, to Endeavour so to Suppress all Tumults and Disorders, that the Nation in general, and every one of Our Subjects in particular, may not receive the least prejudice from the present Distractions that is possible. So not doubting of your Dutiful Obedience to these Our Commands, We  
bid



bid you Heartily Farewel. *Given at St. Germain's  
en Laye, the 1<sup>st</sup>/<sub>4</sub> of January, 1688. and of Our  
Reign the Fourth Year. By His Majesties Command.*

Directed thus: To the Lords and others  
of our Privy-Council of England.

MELFORT.

*His Majesty's Letter to the House of Lords and  
Commons, writ from St. Germain's, Feb. 3. 1688.*

*My Lords,*

**W**E think Ourselves oblig'd in Conscience to do all  
We can to open Our Peoples Eyes, that they may  
see the true Interest of the Nation in this Important Con-  
juncture, and therefore We think fit to let You know, that  
finding We could no longer stay with Safety, nor act with  
Freedom in what concerned Our People, We left the Rea-  
sons of Our Withdrawing, under Our Own Hand, in the  
following Terms.

The World cannot wonder at My Withdrawing My-  
self now this *Second Time*; I might have expected some-  
what better Usage after what I Writ to the P. of Orange  
by my Lord *Feverham*, and the Instructions I gave Him.  
But instead of an Answer (such as I might have hop'd for  
what was I to expect after the Usage I received, by *His*  
*making the said Earl a Prisoner*, against the Practice and  
Law of Nations; *The sending His Own Guards at Eleven a*  
*Night to take Possession of the Posts at Whitehall*, without  
Advertising Me in the least manner of it; *The sending to*  
*Me at One a-Clock after Midnight, when I was in Bed,*  
*a kind of an Order, by Three Lords, to be gone out of My Own*  
*Palace before Twelve the next Morning?* After all this, how  
could I hope to be Safe, so long as I was in the Power of  
one, who had not only done this to Me, and invaded My  
Kingdoms, without any just occasion given Him for it  
but that did, by his first *Declaration*, lay the greatest A-  
sperision upon Me, that Malice could invent, in that Clause  
of it which concerns My Son? I appeal to all that know  
Me, nay, even to Himself, that in Their Consciences, nei-  
ther He nor They can believe Me, in the least, capable  
of so Unnatural a Villany, nor of so little common Sense  
to be impos'd upon, in a Thing of such a Nature as that.  
What had I then to expect from One, who by all Arts  
hath taken such pains to make Me appear as black as Hell  
to My Own People, as well as to all the World besides?  
What effect that had at Home, all Mankind have seen, by



general a Defection in My Army, as well as in the Nation, amongst all sorts of People.

I was Born Free, and desire to continue so; and tho' I have ventured My Life very Frankly on several Occasions for the Good and Honour of My Country, and am as Free to do it again, (and which I hope I shall yet do, as old as I am, to Redeem it from the Slavery it is like to fall under) yet I think it not convenient to Expose Myself to be Seized, as not to be at Liberty to effect it; and for that Reason do Withdraw, but so as to be within Call, whensoever the Nations Eyes shall be opened, so as to see how They have been Abused and Imposed upon by the Specious Pretence of Religion and Property. I hope it will please God to touch Their Hearts out of His infinite Mercy, and to make Them sensible of the ill Condition They are in, and bring Them to such a Temper, That a legal Parliament may be called; and that amongst other things which may be necessary to be done, They will agree to Liberty of Conscience for all *Protestant Dissenters*; and those of My Own Persuasion may be so far consider'd, and have such a share of it, as They may live Peaceably and Quietly, as *English-men* and *Christians* ought to do, and not be oblig'd to Transplant Themselves, which wou'd be very grievous, especially to such as love Their Own Country: And I Appeal to all Men, who are Considering Men, and have had Experience, whether any thing can make this Nation so Great and Flourishing as Liberty of Conscience? Some of Our Neighbors dread it. I could add much more to confirm all I have said, but now is not the proper time.

Rochester, Decemb. 22. 1688.

But finding this Letter not to be taken to be Ours, by some, and that the Prince of *Orange* and His Adherents did Maliciously Suppress the same, We Writ to several of Our Privy-Council, and directed Copies thereof, to divers of You the Peers of the Realm, believing that none durst take upon Them to intercept, or open any of Your Letters. But of all these, We have no Account.

But We wonder not, that all Arts are used to hinder You from knowing Our Sentiments, since the P. of *Orange* rather chose, against all Law, to Imprison the E. of *Feverham*, and by Force to drive Us away from Our Own Palace, than receive Our Invitation of coming to Us, or hearing what We had to propose to Him, well-knowing that what We had to offer would content all Honest and Reasonable Men, and was what He durst not trust You with the knowledg of.

Those



Those False and Wicked Reflections on Us relating to the *French* League, and to Our Son the Prince of *Wales*, We require You to Examine into, and thereby satisfy Yourself, and all other Subjects, where the Impostor lies; We hope God will not permit You to deprive Yourself of a Lawful Prince, whose Education shall be such, as may give a Prospect of Happiness to all Our Kingdoms hereafter.

We are Resolved nothing shall be omitted on Our part (whenever We can with Safety Return) that can Contribute towards the redress of all former Errors, or present Disorders, or add to the Securing the *Protestant Religion* or the Property of every individual Subject, intending to refer the whole to a Parliament legally Called, freely Elected, and held without Constraint, wherein We shall not only have a particular Regard to the Support and Security of the Church of *England*, as by Law Establish'd but also give such an Indulgence to Dissenters, as Our People shall have no reason to be Jealous of, nor expecting for the future, any other Favour to those of Our Own Perswasion, than the Exercise of Their Religion in Their Own private Families.

And because many of Our well-meaning Subjects, whose unnecessary Fears for the *Protestant Religion*, and the unhappy Mistakes of the P. of *Orange's* Ambitious Design (which they did not sufficiently see into time enough) have been Fatally lead beyond what they first intended, (*viz* the Preservation of their Religion, &c.) to the Breach of all Laws, and even to the Total Dissolution of the *Ancient Government* it self, and knowing themselves thereby to be *Obnoxious*, may despair of Our Mercy; We do therefore Declare, on the Word of a King, That Our Free Pardon shall not only be extended to them, but to all Our Subjects to the worst, even those that Betrayed Us, (some few Excepted) Resolving in that Parliament by an Act of Oblivion to cover all Faults, heal all Divisions, and restore Peace and Happiness to all Our Subjects, which can never be effectually done by any other Methods or Power.

Having thus firmly Resolved on Our part, whatsoever Crimes are omitted, whose Posterity soever shall come to suffer for these Crimes, We shall look upon Ourselves as Justified in the Sight both of God and Man, and therefore leave it with You, expecting you will seriously and speedily consider hereof, and so We bid You heartily Farewell.

Given at St. Germain's en Laye, Feb. 3. 1688-9. And of Our  
Reign the Fourth Year.



CATALOGUE of the NOBILITY  
and Principal GENTRY (said to be) in  
Arms with the PRINCE of ORANGE,  
And in several other Parts of England.

Prince George of Denmark.	Duke of Ormond.
Duke of Grafton.	Duke of Somerset.
Earl of Clarendon.	Lord Dunblaine.
Earl of Devonshire.	Lord Colchester.
Earl of Exeter.	Lord Lovelace taken Prisoner going, said to be re-taken.
Earl of Danby.	Lord Cornbury.
Earl of Abington.	Lord Churchill.
Earl of Shrewsbury.	Vice-Ad. Herbert
Earl of Maxfield.	and } at Sea.
Earl of Northampton.	Captain Churchill.
Earl of Radnor.	Sir John Trelauny.
Earl of Chesterfield.	Sir John Guise.
Earl of Scarsdale.	Sir Richard Dutton.
Earl of Westmorland.	Sir Robert Payton.
Earl of Rutland.	Colonel Berkly.
Earl of Wiltshire.	Esq; Bray.
Earl of Drogheda.	Captain Bertue.
Earl of Bath.	Esq; Trenchard.
Lord Fairfax.	Esq; Tipping.
Lord Latimore.	Captain Griffith.
Lord Delameer.	Esq; Marle.
Lord Lumley.	Esq; Coore.
Lord Standford.	

Sir Edward Seymore, with many Officers of the Army, and the King's Domestick Servants.



*His* MAJESTY'S DECLARATION  
*all His Loving* SUBJECTS *in the King-*  
*dom of* ENGLAND.

**A**Lthough the many Calumnies and dismal Stories, by which our Enemies have endeavour'd to render Us and Our Government Odious to the World, do now appear to have been advanced by them, not only without any Ground but against their own certain Knowledge; as evident by their not daring to attempt the proving these Charges to the World, which We cannot but hope hath open'd the Eyes of Our good Subjects, to see how they have been imposed upon designing Men; who, to promote their own Ambitious Ends, care not what *Slavery* they reduce Our Kingdoms to: Yet, We cannot but rejoice that We have had an Opportunity to demonstrate the Falseness and Malice of their Pretences, since Our Arrival in this Our Kingdom of *Ireland*; making it Our chief Concern to satisfy the Minds of Our Protestant Subjects. The Defence of their Religion, Privileges and Properties, is equally Our Care with the recovery of Our Rights. To this end We have preferred such of them, of whose Loyalty and Affection We are satisfied, to Places both of the highest Honour and Trust about Our Person as well as in Our Army. We have, by granting Our Royal Protection to such whose Minds were shaken by the Arts of Our *Rebellious Subjects*, dispell'd their Apprehensions, and effectually secured them against the Attempts, even of their private Enemies. Our Ear hath been always open to their just Complaints; And so far hath Our Royal Mercy been extended, to those who were in Arms against



, that We have actually Pardoned several Hundreds of them; and most *Notorious Criminals* are put in an easie Confinement ( as they themselves knowlege. )

We have taken Care that Our Subjects of the Church of *England* be not disturbed in the Exercise of their Religion, the Possession of their Benefices and other Properties; and all Protestant Dissenters enjoy Liberty of their Consciences, without any Molestation. And out of Our Royal Care for the Prosperity of Our People, We have recommended *Our Parliament* as the First Thing necessary to be dispatched, to settle such a Security and Liberty both in Spiritual and Temporal Matters, as may put an End to these Divisions, which have been the Source of all Our Miseries; Being resolved, as much as in Us lies, to entail Liberty and Happiness upon our People so far, as to put it out of the Power of Our Successors to Invade the one, or Infringe the other. And this, We take God for Witness, was always Our design; of which We

Our good Subjects here are more and more convinced, by the great Numbers of those, who having been Seduced, or Frightned, by the restless Opportunities of Our Enemies, are returned to their Country and Habitations; and who assure Us, that many more would follow, if the *Ports* were open: that the *Usurpers* know too well the sincerity of our Intentions, to permit a free Passage of Our Subjects; fearing nothing more than that their Experience should undeceive the rest, who are retained more through Ignorance than any ill Intention: And therefore deny them that Liberty which We afford to all, whose designs We are satisfied tend not to the disturbance of the Peace.

By this Our Gracious and Royal Care of Our Protestant Subjects here, ( where the greatest part of Our Nation is Catholick ) and have, as well as



We, received the highest provocation from Fellow Subjects of contrary Persuasions: So that nothing but Our Own inclination to Justice, and desire to see Our People Flourish, could move Us to such a Proceeding. We hope Our Subjects in *England* will make a Judgment of what they may expect from Us. And We do hereby promise and declare That nothing shall ever alter Our Resolution pursue such, and no other Methods, as by Our said Subjects in Parliament shall be found proper for Our common Security, Peace and Happiness. And that none may be debarr'd of assisting Us in recovering of Our Rights, and redeeming Our People from their present Slavery, out of any apprehensions from past Miscarriages; We do hereby assure Our Subjects, of what Quality soever, let the Crimes against Us be never so great; That, if Twenty Days after Our appearing in Person in Our Kingdom of *England* they return to the Obedience, by deserting Our Enemies and joining with Us, We will grant them Our full Pardon and all past Miscarriages shall be forgot: So little do We delight in the Blood or Ruin of Our People. But if after this Our Gracious condescension, they shall yet continue to assist Our Enemies and Rebels We do before God charge all the Blood which shall be afterward shed, upon Them and their Adherents. And, We doubt not, by the Blessing of God upon Our Arms, to force the most Obstinates to their Duty: Tho', as We have made appear in reducing Our *Rebellious* Subjects in this Kingdom We desire to use no other Methods than *Lenity* and *Mercy*.

Given at Our Court, in Dublin-Castle, the Eighth of May, 1689. in the Fifth Year of Our Reign  
 GOD Save the KING



*His MAJESTY's Most Gracious DECLARATION to all His Loving Subjects.*

**W**Hereas We are most sensible that nothing has contributed so much to Our Misfortunes, and our Peoples Miseries, as the false and malicious Calumnies of Our Enemies; therefore We have always been, and are still most willing to condescend to such things as, after mature deliberation, We have thought most proper for removing thereof, and most likely to give the fullest Satisfaction, and clearest Prospect of the greatest Security to all Ranks and Degrees of Our People. And because We desire rather to be beholding to Our Subjects Love to Us, than to any other Expedient whatsoever, for Our Restoration, We have thought fit to let them know before hand Our Royal and sincere Intentions: And that when ever our Peoples united Desires and our Circumstances give Us an opportunity, We will come with the Declaration that follows :

When we reflect upon the Calamities of Our Kingdoms, We are not willing to leave any thing unattempted, whereby we may reconcile Our Subjects to their Duty. And tho' We cannot enter into all the particulars of Our Grace and Goodness which We shall be willing to Grant, yet We do hereby assure all Our loving Subjects, that they may depend upon every Thing that their own Representatives shall offer to make Our Kingdoms happy. For We have set it before Our Eyes as Our noblest Aim, to do yet more for their Constitution than the most Renowned of Our Ancestors, and as Our chiefest Interest, to have no umbrage  
for



for Jealousie, in Relation to Religion, Liberty and Property.

And to Encourage all Our loving Subjects, of what Degree or Quality soever, to set their Hearts and Hands to the perfecting so good a Work, and to unite themselves in this only means of Establishing the future Peace and Prosperity of these Kingdoms. We have thought fit to Publish and Declare, That on Our part We are ready and willing wholly to lay aside all Thoughts of Animosity and Resentment for what is past, desiring nothing more than that it should be buried in perpetual Oblivion ; And do therefore, by this Our Declaration under our Great Seal, solemnly promise our free Pardon and Indemnity to all Our loving Subjects of what Degree or Quality soever, who shall not by Land or Sea oppose Us, and those We shall think necessary to accompany Our Person in this Just Attempt to recover our Right ; or in such a Number of Days after Our Landing as We shall hereafter express, shall not resist them who in any part of Our Dominions shall, according to their Duty, assert and maintain the Justice of Our Cause ; beseeching God to Incline the Hearts of all our People, that all effusion of Blood may be prevented, and Righteousness and Mercy take place. And for that end We further Promise to all such that shall come to and assist Us, That we will Reward them according to their respective Degrees and Merits.

We further declare, That We will with all speed call together the Respective Body of Our Kingdom, and therein will Inform Our selves what are the united Interest and Inclination of Our People ; and with their concurrence will be ready to redress all their Grievances, and give all those Securities of which they shall stand in need.



We likewise declare upon Our Royal Word, That We will Defend the Church of *England* as it is now Eſta-*bl*iſhed by Law; and Secure to the Members of it, all the Churches, Universities, Colleges and Schools, together with their Immunities, Rights and Priviledges.

We alſo declare, that We will with all earneſtneſs recommend to that Parliament ſuch an Impartial Liberty of Conſcience, as they ſhall think neceſſary for the happineſs of theſe Nations.

We further declare, that We will not diſpence with, or violate the Teſt; and for the Diſpencing Power in other Matters, We leave it to be Explained and Limited by that Parliament.

We declare alſo, that We will give Our Royal Aſſent to all ſuch Bills as are neceſſary for the frequent calling and holding of Parliaments, and the free Elections and fair Returns of Members, and provide for Impartial Tryals, and that We will Ratify and Confirm all ſuch Laws made under the preſent ———, as ſhall be tendred to Us in that Parliament.

And in that Parliament We will alſo conſent to every thing that they ſhall think neceſſary to Eſta-*bl*iſh the late Act of Settlement in *Ireland*, made in the Reign of Our deareſt Brother; and will Advise with them how to recompenſe ſuch of that Nation as have followed Us to the laſt, and may ſuffer by the ſaid Re-eſta-*bl*iſhment, according to the degree of their Sufferings thereby; yet ſo as the ſaid Act of Settlement may always remain Intire.

And if Chimney-Money, or any other Revenue of the Crown has been burthenſome to Our Subjects, We ſhall be ready to exchange it for any other Aſſeſſment which ſhall be thought more eaſy.

Thus



Thus We have sincerely declared Our Royal Intentions, in terms We think necessary for Settling Our Subjects minds, and according to the Advice and Intimations We have receiv'd from great Numbers of Our loving Subjects of all Ranks and Degrees, who have Adjusted the manner of Our coming to regain Our own Right, and to redeem Our People from Oppression and Slavery.

After this, We suppose it will not be necessary to enumerate the Violations and Burthens with which Our Kingdoms have been oppressed, and are now like to be destroyed.

And whereas our Enemies endeavour to affright Our Subjects with the Apprehensions of great Sums which must be repaid to *France*, We positively assure them that Our Dearest Brother the most Christian King, expects no other Compensation for what he has done for Us, than meerly the Glory of having Succor'd an Injur'd Prince.

We only add, That We come to Vindicate Our own Right, and to Establish the Liberties of Our People: And may GOD give Us Success in the Prosecution of the one, as We sincerely Intend the Confirmation of the other.

*Given at St. Germain's en Laye, April 17th N. S.  
1693. and in the Ninth year of Our Reign.*

GOD Save the KING.



*The King's Advice to His Son, &c. found among  
His Papers in His Cabinet, after His Death.*

**K**INGS are Accountable to none but to God alone for their Actions, and therefore they ought to live with greater *Attention* upon themselves, than those of a lower Degree.

And as Subjects ought to pay a faithful Obedience to their King and his Laws; so the King on his Part is oblig'd to a particular Concern for the Good of his Subjects, and to bear towards them the Love of a Father. Since that therefore You, my Son, are in the first Rank of my Subjects, and Born to be their King, I think my self Oblig'd, as your King, and your Father, to give you the following **ADVICE**, which the Circumstance of your Age and mine, and the present Posture of my Affairs seems particularly to require.

**I.**

**S**ERVE God as a Good Christian ought to do, and make your self a Worthy Child of the Church; from which, let no Human Considerations, of what Importance soever, be able to separate you. Be always Attentive to this Great Truth, That Kings, Princes, and the Great Men of the World, must one Day, give an Account of their Lives and Conduct, before the Dreadful Tribunal of God, where every one shall be Judg'd according to his Works. Let this Reflection be often in your Thoughts, That the End for which you came into this World, was not to Gratifie your Passions, and Indulge your Pleasures, but to Glorify God, by whom Kings Reign, and without whose especial Protection, none of your Undertakings can be Successful. *Serve then the Lord in the Days of your Youth,*

H

*and*



*and you shall recieve a Reward in the Land of the Living.*

Begin betimes then, and suffer no Delays in the Performance of this Principal Duty: You must never forget, that from Great Men, Great Things are expected; and being more Eminent in Dignity, they must be more Eminent in Virtues than meaner People. Their Example is of Great Force, and whether Good or Bad, is generally follow'd.

## II.

Consider that the King cannot be happy, unless his Subjects shall be Easy; and that the Liberty and Property of the People cannot be Secure, unless the King hath the Means and the Power to Protect and Defend them: Therefore never part with any Branch of your Royal Prerogative; but nevertheless be careful to cause no Jealousy in your Subjects, nor to give them any Disturbance in the quiet Possession of their Estates and Religion. Be always mindful of this Great Precept of the Law, *Do not to another, what you would not that another should do to you.* Suffer not any Persons of what Dignity or Power soever, to make a Prey of your People, and to Oppress them by vexatious Suits of Law, Concussions, or other violent and unjust Practices. I have told you, and it is certainly true, That the King ought to be a Father of his People, and consequently to have for them all the Tenderneſs of a Parent.

## III.

Endeavour to live in Peace and Friendly Correspondence with your Neighbouring Princes; and be perswaded that Kings may commit the same Injustice, as Thieves, who rob upon the Publick



Publick Roads, or Pyrates upon the Sea, making that their own, which they meet with: without doubt they shall be severely Punished in God's Judgments. Permit not Ambition then, or the Desires of False Glory so far to Seduce you, as to make you forget this Excellent Precept of God, and of Nature, which I abovemention'd: *Do not do to others, what you would not that others should do unto You*; and never hearken to the Wicked Counsels of those, who shall endeavour to perswade you to Enlarge your Dominions by Unjust Acquisitions, but rather be Content with what is your own.

## IV.

Use all your Endeavours to Establish Liberty of Conscience by Act of Parliament in your Dominions: and what Reasons or Difficulties soever, shall be represented to deter you from this Undertaking, Be sure that you desist not, until you have gain'd this Point, and shall see it Effected. It is a Special Grace and Particular Favour of God, to be enlightned with his Holy Faith, and and to be Call'd to the True Religion, towards which, Sweetness and Moderation, good Instructions and Example, are more natural Means, and more powerful Inducements, than Force and Violence.

## V.

If you will apply your Self to the Love and Practice of Virtue in your Youth, you will find it much more Easy to preserve Innocency, than to regain it, when lost by Sin. Be mindful of the Good Instructions which have been given you to



avoid Idleness, and fly evil Company. Idleness lays you open to all Sorts of Temptations. and evil Company is a Poyson, which insensibly will Infuse its Infection into your Soul: Therefore suffer no Persons in your Presence, whose Discourses are Immodest or Prophan, and who by their Impious Jest and Ralleries, endeavour to sap the very Foundation of Christianity it self, Ridiculing the most Sacred and holy Practices of Religion.

## IV.

Nothing is more Pernicious to Men, to the Greatest Men, than to give way to the irregular Passions of the Unlawful Love of Women. This of all other Vices, is most Insinuating, and hardest to be overcome, unless you shall be Careful to Suppress and Stifle it, even in its first Sentiments. This Vice is most Universal, and very Familiar to Youth. Very few in that Age seriously Consider this Great Danger, but easily suffer themselves to be drawn away by bad Examples, by the Corruption of their Nature, and the Suggestions of the Devil. You are most Oblig'd to be Cautious as to this Particular, and to stand upon your Guard, Considering your Birth, and the Rank in which God has been pleas'd to place you in the World: Because those who are Highest, are most Expos'd; Especially, if their Lives are fill'd with Peace, Ease, and Plenty. But above all, the Remembrance of the terrible Example of *David*, obliges you to Continual Watchfulness against this Vice. This King no sooner was Establish'd upon the Throne of *Israel*, but unhappily Casting his Eyes upon a Woman in somewhat an Undecent Posture; and suffering his Heart to be Seduc'd by her Beauty, he presently for-



forgot all the Wonders, and all the Great Things which God had done for him ; and from thence first fell into the Sin of Adultery, and afterwards into that of Murder. I wish to God, that all those, who have had the same Misfortune as he, to fall into this Enormous Crime, would also be Mindful of his Penance, and Imitate his Example ; and never forget the terrible Chastisements and Afflictions with which God punish'd him in this World, that he might spare him in the next.

## VII.

Keep a strict Hand over your self, and never let Anger be your Master ; This Passion is both Odious to God, and Offensive to Man ; and whilst it lasts, takes away the use of Reason and right Judgment from him whom it possesses : Many Great Men following the Violent Course of their Anger, have found their Ruine. The Words which hastily fall from the Mouth of a King, are seldom forgotten ; and nothing can stifle Mens Resentments thereof, and stop the pursuits of their Revenge, but either the fear of greater Dangers to themselves, or the Sense of Duty and Religion. This Passion renders a Prince incapable to Govern well : For how can he be fit to Rule over others, who knows not how to Command Himself ?

## VIII.

Place not your Happiness in Feastings, Merriments, and Good Chear : But rather be Cautious to avoid all Sorts of Excesses ; They are Hurtful to Health, and make you incapable of Business. Moreover, that these evil Habits of Intemperance



rance, when once Contracted, stick close to us, and are not forsaken without great Difficulty. Excess of Drinking considerably shortens their lives who are of a hot Temper, and it Stupifies and Besots those, who are of a Flegmatick Constitution. I think I need not take the Pains to enlarge my self farther upon this Subject, because very few Princes of this Civiliz'd part of the World, are addicted to a Vice so Poor and Mean.

## IX.

One thing I must particularly Admonish you ; Never suffer your self either through heat of Youth, or Ambitious Desires, or for the Motives of Interest, or by the wicked Perswasions of Flatterers, to be Engag'd in an Offensive War, unless it shall appear most evidently just and reasonable : By doing otherwise you will be in danger at once to Violate all Laws , both Human and Divine. Kings and Princes ( to repeat again the Comparison beforemention'd ) can no more justify these Violences offer'd to their Neighbours, by force, Seizing their Towns and Provinces ( unless it shall be by the way of just Reprisals ) than Thieves upon Land, or Pirates at Sea can excuse their unjust Thefts and Rapines. You may lawfully, and you ought to Defend, when it shall be necessary, your own Dominions, taking up Arms to Repel Force by Force. This you owe to your own Preservation, and to the Preservation of your Subjects. But to begin an Unjust War, is an Enterprize, which draws after it many sad Consequences, both for this Life and the next. For in the first place, God will not Pardon the Sin, unless Restitution shall be made, which Princes seldom perform. In the second place, What Misery and Desolation



folation does not War cause in Provinces, and often in whole Kingdoms, by the Ruin of many Thousands of innocent People? Besides these Reasons in general, which concern Conscience; A King of *England* of all others, ought to be Circumspect as to this particular out of a Motive of good Policy. Because he being unable of himself, without the Assistance of his People, to Support the Charges of a War, and the People of *England* rarely being willing to Contribute their Money to be employ'd in Foreign Conquests and Acquisitions. From hence it necessarily follows, that the Charges of the War must be deducted out of the King's Revenue, and out of that which is deputed to supply the Civil List, by which means the King, in a short time, will find himself engag'd in many *Debts*.

## X.

For the same Reason, a King of *England* ought to be Cautious to keep his Expences within Bounds, and not to exceed his Revenue; and to study to do what shall be Agreeable to his People, and what tends to the Good of the Nation. When therefore you shall find that any of your Ministers of Publick Affairs, or Officers abusing the Power with which they are Intrusted, shall cause Vexations and Trouble to the People, or any otherwise Oppress your Subjects, presently discharge them from their Employments, and you your Self Punish them; and do not abandon them to a Parliament, who will be well pleas'd to take them out of your Hands, and to Punish them at their own Will and Discretion. This will be a Lessening of your Authority, and a Discouragement to those who endeavour to Serve you Faithfully.

## XI.



## XI.

Apply your self with Diligence thoroughly to understand the Constitution of the *English* Government, that thereby both You, and your Parliament may be kept within those Bounds, which are prescrib'd both to One and the Other. Endeavour also to be Knowing in all that concerns the Commerce of the Nation, which you must endeavour to Establish, Encrease, and to make Flourish by all Lawful Ways, and Means. This enriches your Kingdom at Home, and makes you Considerable Abroad. But above all things, be sure to preserve the Superiority of the Seas, without which *England* can have no Security.

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*A MEMORIAL of the Protestants of the  
CHURCH of ENGLAND, presented to their  
Royal Highnesses the PRINCE and PRIN-  
CESS of ORANGE, contains as followeth.*

**T**HAT their Highnesses cannot be Ignorant that the Protestants of *England*, who continue true to the Religion and Government as by Law Established, have been many ways troubled and vexed, by many Devices and Machinations of the *Papists*, carried on under pretence of Royal Authority, and things required of them, unanswerable, before God and Man: Several Ecclesiastical Benefices of Churches and Colledges taken from them, without any other reason given, than the King's Pleasure; themselves Summoned and Sentenced by Commissioners appointed contrary to express Law, deprived of their Free Choice of Magistrates, divers Corporations Dissolved; the Legal Establishment of their Religion and Liberty Established by King and Parliament, abolished, and taken away by a pretended *Dispensing Power*; New and unheard of Maxims broached, That Subjects have no Right but what is founded and derived from the King's Will and Pleasure. The Militia put in the Hands of Persons unqualified by Law, and a *Popish* Mercenary Army maintain'd in the Kingdom in times of Peace, point blank contrary to Law; Executing of Ancient Laws against several Crimes and Misdemeanors, Obstructed and Prohibited; and the Statutes against Corresponding with the Court of *Rome*, against Papal Jurisdictions, and Popish Priests Suspended in the Courts of Justice; those Judges displaced, who Acquit any whom the Court would  
I have



have Condemned, as happened to the Judges, *Holloway* and *Powell*, for Acquitting the Seven Bishops: The Free Choice of Members of Parliament wholly taken away, ( notwithstanding all the Care and Provision made by the Law in that behalf ) by the *Quo Warranto's* against Charters, and Proposal of the Three Known Questions. All things Levell'd at the *Propogation* of Popery, for which the Courts of *England* and *France* have now for a long time so strenuously bestir'd themselves. Endeavours and Practices used to perswade their Highnesses to consent to the *Liberty of Conscience*, and Abolishing the *Penal Laws and Test*: ( but therein fall short of their Aim ) The Queen's being with Child first Proclaimed, and Divulged, by *Popish Priests*, and in the sequel thereof a Child produced without any Clear Proof, or Evidence, of Sufficient and unsuspected Witnesses; besides that it cannot be believed that the said Child was ever Born of the Queen, by reason of Her known Sickness, and Indisposition, and many other Arguments, as not being confirm'd by any certain foregoing Signs of Conception; the Place of Her Lying in being oft changed, and Her pretended Delivery Celebrated in the Absence of the Princess of *Denmark*; and while the *English* Ladies were at Church, in a Bedstead which was Provided with a convenient passage in the side of it, by which means the Child was conveyed to the Queen by the Ladies *L' Abadie* and *Teuraier*; that these be Matters to be left to the Discretion of the Laws of a Free *Parliament*. And that in the Name of your Highnesses and the whole Nation, the Queen may be desired to prove the Real Birth of the *Prince of Wales* by a competent number of Credible Witnesses, of both Sexes: Or, in case of a failure herein, That the Reports of any such Birth, may be suppress'd for Time to come. That



That they Humbly Crave the *Protection* of their Highnesses in *This Matter*, as well as with Respect to the Abolition and Suspension of the Laws made to maintain the *Protestant Religion*, their Civil Rights, Fundamental Liberties and Free Government; and that their Highnesses would be pleas'd to insist that (besides the business of the Prince) the Government of *England* according to the Law, may be Restored; The Laws against *Papal Jurisdiction, Priests, &c.* be put in Execution; the suspending and Dispensing Power declared Null, and Void, and the *Priviledges* of the City of London, free Choice of *Magistrates*, and *Priviledges*, as well of that, as other Corporations be Restored and Maintained.



*The EMPEROR'S Letter to JAMES II.  
Late King of ENGLAND, &c. Dated the  
Ninth of April, 1689. In Answer to a  
Letter He Receiv'd from HIM, Dated the  
6th of February, 1688.*

LEOPOLDUS.

WE have receiv'd Your Majesty's Letter Dated from *St. Germain's* the Sixth of *February* last, by the Earl of *Carlingfort*, Your Envoy in Our Court: By them We have understood the Condition Your Majesty is reduced to; and that You being Deserted, after the Landing of the Prince of *Orange*, by Your Army, and even by Your Domestick Servants, and those You most Confided in, and almost by all your Subjects: You have been forc'd by a sudden Flight, to provide for Your own Safety, and to seek Shelter and Protection in *France*: And lastly, That You desire Assistance from Us for the Recovering of Your Kingdoms. We do assure Your Majesty, That as soon as we heard of this severe turn of Affairs, We were mov'd at it, not only with the common Sense of Humanity, but with much deeper Impressions, suitable to the sincere Affections which We have always bore to You: And We were truly sorry that at last that was come to pass which (though We hoped for better things, yet our own sad Thoughts) had suggested to us, would ensue.

If Your Majesty had rather given Credit to the friendly Remonstrances that was made you by our late Envoy, the Count *de Cannitz*, in our Name, than to the deceitful Insinuations of the *French*, whose chief aim was, by fomenting continual Divisions between you and your People, to gain there-



thereby an opportunity to Insult the more securely over the rest of *Christendom*; and if Your Majesty had put a stop, by your Force and Authority, to their many Infractions of the Peace, of which by the Treaty at *Nimiguen* you are made the Garand, and to that end hath enter'd into Consultations with Us, and such others as have the like just Sentiments in this matter, We are verily perswaded, that by this means you should have, in a great measure, quieted the Minds of your People, which were so much exasperated through an aversion to our Religion; and the publick Peace had been preserv'd as well in your Kingdoms, as here in the *Roman* Empire. But now we refer it even to Your Majesty, to judge what condition we can be in, to afford You any assistance, we being not only engag'd in a War with the *Turk*, but find our selves at the same time Impertly and Barbarously attacked by the *French*, contrary to and against the Faith of Treaties, they reckoning themselves secure of *England*. And this ought not to be concealed, that the greatest Injuries which have been done to our Religion, have flow'd from no others than the *French* themselves, who not only esteem it lawful for them to make perfidious Leagues, with the sworn Enemies of the Holy Cross, tending to the Destruction both of Us and the whole Christian World, in order to the checking Our endeavours which were undertaken for the Glory of God, and to stop those Successes which it hath pleased Almighty God to give us hitherto: But further, have heaped one Treachery on another, even in the Empire it self. The Cities of the Empire which were Surrender'd upon Articles sign'd by the *Dauphin* himself, have been exhausted by excessive Impositions, and after their being exhausted, have been Plunder'd, and  
after



after plundering have been burnt and raz'd. The Palaces of Princes, which in all times, and even in the most Destructive Wars have been preserv'd, are now burnt down to the Ground. The Churches are Robbed, and such as submitted themselves to them, are in a most Barbarous manner carried away Slaves; and in short, it is become a diversion to them to commit all manner of Insolencies and Cruelties in many places, but chiefly in Catholick Countries, exceeding the Cruelties of the *Turks* themselves; which having imposed an Absolute necessity upon Us, to secure our selves and the Holy *Roman* Empire, by the best means we can think on, and that no less against them than against the *Turks*: We promise our selves from your Justice, a ready assent to this; that it ought not to be imputed to us, if we endeavour to procure by a Just War, that security to our selves which we could not hitherto attain by so many Treaties; and that in order to the obtaining thereof, we take measures for our mutual defence and preservation, with all those who are equally concerned with us in the same design. It remains that we beg of God that he would direct all things to his Glory, and that he would grant Your Majesty true and solid Comfort under this your great Calamity, We imbrace you with the tender affections of a Brother. At *Vienna*, the 9th of *April*.



*A Caveat to the City of London, in Reference to the King's Writ for Electing Representatives for that City, to Meet and Consult with him in Parliament, the Fifteenth Day of January next Ensuing.*

**Y**OU all know the Miserable Distractions and Confusions unto which you have of late Years been brought, by Blind and Slavish Compliances with the Arbitrary Powers Assumed by the King: You have had neither Lawful Mayors nor Sheriffs, nor other Officers of Justice, nor any of those Legal Courts of Law or Equity, which your Ancient Customs, and the Common Law, had Established for your Just and Honourable Government. You cannot be Ignorant the Impending Dangers over very many of your Lives and Estates are Infinite; if the Rigour of the Laws should be now Executed against all that exercised illegal Powers, and have in several manners been partakers therein, and thereby now hold several interests; and there is no means under Heaven left to Re-establish your Lawful Government, and secure your Persons and Estates, but the Authority of the whole Kingdom in Parliament.

This being your Case, you ought to be cautious and studious how you proceed to constitute such a full and free Common Council of the Kingdom in Parliament, as may consult about necessary Provisions for your Peace, Security and Freedom, without fear of *Force*, without promises or hopes from any man of *Preferment*, or *Honours*, without entering into any New Oaths or Obligations inconsistent with the present state of Him and the Kingdom, and such a Council as may proceed with Impartial Justice,



Justice, and true Sence of the Ancient *Rights* and *Freedom* now justly demanded by the Kingdom, under the Shelter of the Arms of the Most Noble Prince of *O R A N G E*.

You ought to consider that the King seeing himself Unable to Impose Popery, and maintain his Arbitrary despotick Power over you, hath Deserted and Abandon'd the Administration of the Government, and refused all Care to Protect you; which, together with his Destruction of the Laws, and Governing by his Will and Force, have by the Laws of God and Man, Absolved you from all duties of Subjection to him.

You must neither forget that you with the rest of the Kingdom, have now joyned with his Highness the Prince of *O R A N G E* in his Declaration

that the *Government* is subverted; nor  
*See the Stat.* that the *K.* still continues without  
*of the 5 E.* any Revocation, and persists in His  
*and Law for* Proclamations and Declarations  
*Test.*

that you and all that have Concurred with, or Abetted his H. are *Rebels* and *Traytors*, and thereby most certainly incapable of Legally Consulting with him in Parliament.

You ought to remember, that 'tis the Import and Intent of the Writ now sent you to chuse Citizens to represent you in *Parliament*, that you by them should meet the King at *Westminster*, to consult with Him concerning all the great Affairs of the Kingdom: And that the expresse *Statute-Laws* require, That your Representatives that shall be chosen by His Writ, shall first Renew their Acknowledgment of Him, and Obligation to Him; by Swearing Obedience and Allegiance to him, and those Laws make Null and Void all the Elections of those that shall either refuse, or Neglect to Take such an Oath.



This being your present State and Case, 'tis Humbly Offered to you all, to Consider whether you can Legally, with Honesty or Honour, proceed upon the King's present Writ, to Elect your Deputies to meet him in Parliament?

Do you think your selves free in a legal manner, to Consult with the King in Parliament, by your Representatives, whilst you stand Declared *Traitors and Rebels*?

Do you intend, now you have Cast off and Renounced your Obligation of Obedience to the King's Usurped enslaving Powers over you, to acknowledge Him as if He were Innocent, and to Swear a New Obedience to him, before his Renunciation of any of those Powers, or the least Security against them in Futurity?

Do you Intend to Entangle your selves and the Kingdom in needless and endless Disputes with him; And in the Interim, by want of Settlement, Trade and Commerce, to be Destroyed; the Kingdom Endangered, Wasted and Devoured with Vast Numerous Armies; and time given Him to procure *French Armies*, to Involve the Kingdom in Blood and Confussion?

If you have Wisdom to Understand the things of your Peace, and to avoid the present dangerous Snare of Electing for Parliament by his Writ, you shall have suddenly shown you the only Lawful means of providing for your Safety, Peace and Freedom, wherein you may justly hope for the Divine Blessing.

*So G O D Bless the City.*



*An EXTRACT of the Registers of the Resolutions of the High and Mighty Lords, The States General of the United Provinces, of the Netherlands. Thursday the 14th of October. 1688.*

**A**fter having heard the Report of the *Sieurs de Heeckeren*, and the other Deputies of their Lordships for Forreign Affairs, who in order to the performing their Resolution of the 11th of this Month, have seen and examined the Memorial of which the *Marquis d'Albeville*, Envoy Extraordinary of His Majesty of *Great Britain*, had presented unto them the 8th of the last Month, and on the 6th of this Instant, mentioned more at large in the Acts of the said Day, and having thereupon maturely deliberated, their Lordships have thought fit, and resolved to return in Answer to the said *Marquis d'Albeville*, That their Lordships having seen the Declaration, which the *French Ambassador* had made them as well by word of Mouth, as in Writing, in a Publick Audience, the 9th of *September* last, That His Most Christian Majesty had the strictest Engagements of Friendship and Alliance with His Majesty of *Great Britain*, as is express'd in the said Declaration, their Lordships do believe they have reason to demand a more plain and clear Explanation of the matter in Terms more agreeable and civil. And since it has pleas'd His Majesty of *Great Britain*, most seriously to disclaim them, (as prejudicial to this State) they do declare, That they neither have had, nor have any Intention to enter into a War with his Majesty, or with the *English Nation*, for whom they have the most dear Regard; and that



at there is no People with whom they more ardently desire to live in a cordial and sincere friendship with, than with His Majesty and the said Nation. That with the greatest Regret they have seen and observed, how those who envy such their Happiness, have endeavoured to excite in His Majesty great Discontents towards this State, and to give him publick Marks of it, such is their malice; because they see, to their great Grief, the Discontents which the irregular Conduct of some men have given to the Nation, as well in regard to the Reformed Religion, as of the Liberty and security of the Nation. That their Lordships do wish nothing more than to see the said Discontents sincerely and absolutely taken away, the Reformed Religion maintained and establish'd, and the Liberty of the Nation preserv'd; to the end that His Majesty and the Nation, may thus re-enter into a good Understanding and Confidence in each other, and that they do Sincerely and in truth protest, That they have no other End or Design, than the desired Quiet of His Majesty's Kingdoms, and his Powerful Co-operating with them for the preservation of the Peace of *Nimeuen*, and the Treaties which have since followed.



*The DECLARATION of the Nobility,  
Gentry, and Commonalty at the Rendezvous  
at Nottingham, Nov. 22. 1688.*

**WE** the Nobility, Gentry, and Commonalty of these Northern Counties Assembled together at *Nottingham*, for the defence of the Laws, Religion, and Properties, according to those Free-born Liberties and Priviledges, descended to us from our Ancestors, as the undoubted Birth-right of the Subjects of this Kingdom of *England*, (not doubting but the Infringers and Invaders of our Rights will represent us to the rest of the Nation in the most malicious dress they can put upon us) do here unanimously think it our Duty to declare to the rest of our Protestant Fellow-Subjects the Grounds of our present Undertaking.

We are by Innumerable Grievances made sensible, that the very Fundamentals of our Religion, Liberties, and Properties are about to be Rooted out by our late Jesuitical Privy-Council, as hath been of late too apparent, 1. By the King's Dispensing with all the Establisht Laws at his pleasure. 2. By displacing all Officers out of all Offices of Trust and Advantage, and placing others in their Room that are known Papists, deservedly made incapable by the Establisht Laws of our Land. 3. By destroying the Charters of most Corporations in the Land. 4. By discouraging all persons that are not Papists, preferring such as turn to Popery. 5. By displacing all Honest and Conscientious Judges, unless they would, contrary to their Consciences, declare that to be Law which was meerly Arbitrary. 6. By brand-  
ing



ing all men with the Name of Rebels that but offered to justifie the Laws in a legal Course against the arbitrary proceedings of the King, or any of his corrupt Ministers. 7. By burthening the Nation with an Army, to maintain the violation of the Rights of the Subjects. 8. By discountenancing the Establish'd Reform'd Religion. 9. By forbidding the Subjects the benefit of Petitioning, and construing them Levellers; so rendering the Laws a Nose of Wax, to serve their Arbitrary Ends. And many more such like, too long here to enumerate.

We being thus made sadly sensible of the Arbitrary, and Tyranical Government that is by the influence of Jesuitical Councils coming upon us, do unanimously declare, That not being willing to deliver our Posterity over to such a condition of Popery and Slavery, as the aforesaid Oppressions inevitably threaten; we will, to the utmost of our Power, oppose the same, by joyning with the Prince of *Orange*, (whom we hope God Almighty hath sent to rescue us from the Oppressions aforesaid) will use our utmost Endeavours for the recovery of our almost ruin'd Laws, Liberties, and Religion; and herein we hope all good Protestant Subjects will with their Lives and Fortunes be assistant to us, and not be bugbear'd with the opprobrious terms of Rebels, by which they would fright us, to become perfect Slaves to their Tyrannical Insolences and Usurpations; for we assure our selves, that no rational and unbiass'd person will judge it Rebellion to defend our Laws and Religion, which all our Princes have Sworn at their Coronations; which Oath, how well it hath been observed of late, we desire a Free Parliament may have the Consideration of.

We



We own it Rebellion to resist a King that governs by Law ; but he was always accounted a Tyrant that made his Will a Law ; and to resist such a One, we justly esteem no Rebellion, but a necessary Defence ; and in this Consideration we doubt not of all honest mens assistance, and humbly hope for, and implore the great God's protection, that turneth the hearts of his People as pleaseth Him best, it having been observed, That People can never be of one mind without his inspiration, which hath in all Ages confirmed that observation, *Vox populi est Vox Dei.*

The present restoring of Charters, and reversing the oppressing and unjust Judgment given on *Magdalen Colledge* Fellows, is plain, are but to still the People, like Plums to Children, by deceiving them for a while ; but if they shall by this Stratagem be fooled, till this present storm that threatens the Papists be past, as soon as they shall be resettled, the former Oppression will be put on with greater vigour ; but we hope in vain is the Net spread in the sight of the Birds : For ( 1 ) The Papists old Rule is, *That Faith is not to be kept with Hereticks*, as they term Protestants, tho' the Popish Religion is the greatest Heresie. And ( 2 ) Queen *Mary's* so ill observing her promises to the *Suffolk* Men that helpt her to her Throne. And above all, ( 3 ) the Pope's dispensing with the breach of Oaths, Treaties, or Promises, at his pleasure, when it makes for the service of Holy Church, as they term it. These, we say, are such convincing Reasons to hinder us from giving Credit to the aforesaid *Mock-shews* of Redress, that we think our selves bound in Conscience to rest on no Security that shall not be approved by a freely Elected Parliament, to whom, under God, we refer our Cause.



*The Commissioners Proposals to his Royal High-  
ness the Prince of ORANGE.*

S I R,

**T**H E King commanded Us to acquaint You,  
That He observeth all the Differences and  
Causes of Complaint alledged by Your Highness,  
seem to be referred to a Free Parliament.

His Majesty, as He hath already declared, was  
resolved before this to call One; but thought that  
in the present State of Affairs, it was adviseable  
to deferr it, till things were more composed: Yet  
seeing that His People still continue to desire it,  
He hath put forth his Proclamation in order to it,  
and hath issued forth His Writs for the calling of  
it.

And to prevent any Cause of Interruption in it,  
He will consent to every thing that can be reason-  
ably required for the Security of all those that  
come to it.

His Majesty hath therefore sent us to attend  
Your Highness for the adjusting of all Matters that  
shall be agreed to be necessary to the Freedom of  
elections, and the Security of Sitting, and is ready  
to enter immediately into a Treaty in order to it.

His Majesty proposeth, that in the mean time the  
respective Armies may be retained within such Li-  
mits, and at such a distance from *London*, as may  
prevent the Apprehensions, that the Parliament  
may be in any kind disturbed, being desirous that  
the meeting of it may be no longer delayed than it  
must be by the usual and necessary Forms.

*Hungerford the 8th  
of December. 1688.*

*Ha—ax.*

*Not—ham.*

*Go—phin.*

*His*



*His Royal Highness's ANSWER.*

**W**E with the Advice of the Lords and Gentlemen Assembled with Us, have in Answer made these following Proposals :

I. That all Papists, and such Persons as are not qualified by Law, be Disarmed, Disbanded, and Removed from all Employments Civil and Military

II. That all Proclamations that Reflect upon Us or at any that have come to Us, or Declared for Us, be Recalled; and that if any Persons for having Assisted Us, have been Committed, that they be forthwith set at Liberty.

III. That for the Security and Safety of the City of *London*, the Custody and Government of the Tower be immediately put into the Hands of the said City.

IV. That if His Majesty should think fit to be in *London*, during the sitting of the Parliament, that We may be there also, with an equal number of Our Guards; and if His Majesty shall be pleased to be in any place from *London*, what ever distance He thinks fit, that We may be at the same distance and that the Respective Armies be from *London* forty Miles, and that no further Forces be brought into the Kingdom.

And that for the Security of the City of *London* and their Trade, *Tilbury* Fort be put into the hands of the said City.

That a sufficient part of the Publick Revenue be assigned Us, for the Support and Maintainance of Our Troops, until the Sitting of a Free Parliament

That to prevent the Landing of *French* or other Foreign Troops, *Portsmouth* may be put into such Hands, as by His Majesty and Us shall be agreed on.

KING



KING JAMES the Second His last Ex-  
pressions and Dying-Words.

Natus St. James's October 14. 1633.  
Obiit St. Germain's September 5. 1701.

The King finding himself near His End, called for,  
and received all the Rites of the Church, and then  
Expressed himself as follows :

I Am now going to make my Exit out of this  
miserable World; out of a Tempestuous Sea  
to a Port of eternal Rest, as I firmly hope thro'  
the Merits and Passion of my Dear Saviour. My  
Integrity and Innocency has been Oppressed with  
Infinite Lies and Calumnies. I never entertain'd a  
Thought which was not levell'd at the Good of  
my Subjects. O Sweet Jesus, of thy Infinite Mercy  
forgive the Authors and Forgers of them. I Offer  
up all my Sufferings in Union with Thine. Sweet  
Jesus, Sanctify them to me for the Eternal Salva-  
tion of my poor Soul. Forgive, sweet Jesus, my  
..... who have risen up against me. For-  
give the Chief Contrivers of my Dethroning,  
give them Grace to Repent of their Errors. Eter-  
nally Praised be thy Holy Providence, who by per-  
mitting me to be deprived of an Earthly, hast  
given me better means to gain an Eternal Crown.  
I thank Thee, sweet Jesus, for giving me the Spi-  
rit of Resignation among so many Calamities.



*Then sending for the Prince, he told him :*

I am now leaving this World, which has been to me a Sea of Storms and Tempests. It being God Almighty's Will to wean me from it by many Great Afflictions. Serve him with all your Power and Strength, and never put the Crown of *England* in Competition with your eternal Salvation. There's no Slavery like Sin, nor any Liberty like his Service. If his Holy Providence shall think fit to seat you upon the Throne of your Ancestors, Govern your People with Justice and Clemency, and take Pity of your misled Subjects. Remember Kings are not made for themselves, but for the good of the People. Set before their Eyes, in your own Actions, a Pattern of all manner of Virtues. Consider them as your Children, aim at nothing but their good in Correcting them. You are the Child of Vows and Prayers. Behave yourself accordingly. Honour your Mother, that your Days may be long, and be always a kind Brother to your dear Sister, that you may Reap the Blessings of Concord and Unity.

*Then calling for the young Princess, he said to her :*

Adieu, my dear Child ; serve your Creator in the Days of your Youth, and consider Virtue as the greatest Ornament of your Sex. Follow close the steps of that great Pattern of it your Mother : who has been no less than my self over-clouded with Calumnies ; but Time, the Mother of Truth, will at last make her Virtue Shine as bright as the Sun.



*The French KING coming to pay a Visit to him, and asking him how he did: He Answered;*

I am going to pay that Debt which must be pay'd by all Kings as well as their meanest Subjects. I give your Majesty my Dying-Thanks for all your Kindnesses to me and my afflicted Family, and do not doubt of your continuance. I have always found you equally Good and Generous. I thank God, I die with a perfect Resignation, and forgive all the World, particularly the Emperour and the ——— of O ——— Sweet Jesus, out of the infinity of thy Tender Mercy, forgive them; and give our Majesty the Reward of your Heroical Bounty and Goodness.

Here the *French King* began to weep passionately (as did all the standers-by) and deeply sighing, in most pathetical Terms, expressed his Concern for the Loss of so good a Friend and Brother, and promised, that as soon as the Breath was out of his Body, the Prince and his Family should find in him a Father; and that he would never forsake his Interest; then tenderly with Tears in his Eyes embracing him, he took his last leave, saying, Adieu, my dear Brother, the best of Christians, and the most Abus'd of Monarchs.

The little remainder of his Life after was spent in most Devout Ejaculations, and begging Pardon for his Enemies and misled Subjects; and being sensible to the very last, He said: *Into thy Hands I commend my Soul, O Lord; lay not this great Sin to their Charge.* And after some longer



ger time spent in devout Prayers, and out of a profound Sense of Humility, he begg'd that His most Christian Majesty, might be Entreated to Bury Him as a private Gentleman, without any Funeral Pomp, which was unwillingly granted him.

**F I N I S.**