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Collection of Papers

Relating to the

Present Juncture of Affairs in *England*.

V I Z.

1. The Humble Petition of Seven Bishops to his Majesty.
2. Articles recommended by the Arch-Bishop of *Canterbury*, to all the Bishops and Clergy within his Jurisdiction.
3. Proposals of the Arch-Bishop, with some other Bishops, to his Majesty.
4. Petition of the Lords Spiritual and Temporal, for Calling a *Free Parliament* ; With his Majesty's Gracious Answer.
5. Vindication of the aforesaid Petition:
6. Extract of the *States General* their Resolution.
7. Prince of *Orange* his Letter to the English Army.
8. Account of a Design to Poison the *Prince of Orange* before he came out of *Holland*.
9. A Relation of a Strange Meteor, representing a Crown of Light, seen in the Air near the City of *Orange*.
10. Lord *Del---*'s Speech to his Tenants.
11. Prince of *Denmark*'s Letter to the King.
12. The Lord *Churchil*'s Letter to the King.
13. Princess *Ann*'s Letter to the Queen.
14. A Memorial of the *Protestants* of *England*, to the Prince and Princess of *Orange*.
15. Prince of *Orange* his Declaration of *Novemb. 28. 1688.* from *Sherborn-Castle*.

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To the King's most Excellent Majesty.

The Humble Petition of William Arch-Bishop of Canterbury, and divers of the Suffragan Bishops of that Province, (now present with him) in behalf of themselves, and others of their absent Brethren, and of the Clergy of their respective Diocesses.

Humbly sheweth,

THAT the great averſeness they find in themselves to the distributing and publishing in all their Churches your Majesty's late Declaration for *Liberty of Conscience*, proceeds neither from any want of Duty and Obedience to your Majesty, (our Holy Mother the Church of *England*, being both in her Principles and in her constant Practice unquestionably Loyal; and having, to her great Honour, been more than once publicly acknowledg'd to be so by your Gracious Majesty;) Nor yet from any want of due tenderness to Dissenters, in relation to whom they are willing to come to such a Temper as shall be thought fit, when that Matter shall be considered and settled in Parliament and Convocation. But among many other Considerations, from this especially, because that Declaration is founded upon such a Dispensing Power as has been often declared Illegal in Parliament, and particularly in the Years 1662, and 1672, and in the beginning of

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your

your Majesty's Reign ; and is a Matter of so great Moment and Consequence to the whole Nation, both in Church and State, that your Petitioners cannot in Prudence, Honour, or Conscience, so far make themselves Parties to it, as the distribution of it all over the Nation, and the solemn publication of it once and again, even in God's House, and in the Time of his Divine Service, must amount to in common and reasonable Construction.

Your Petitioners therefore most humbly and earnestly beseech your Majesty, that you will be graciously pleased, not to insist upon their distributing and reading your Majesty's said Declaration.

And Your Petitioners, as in Duty bound, shall ever pray.

Will. Cant.
Will. Asaph.
Fr. Ely.
Jo. Cicestr.

Tho. Bathon. & Wellen.
Tho. Peterburgen.
Jonath. Bristol.

His Majesties Answer was to this effect.

I Have heard of this before, but did not believe it. I did not expect this from the Church of England, especially from some of you. If I change my Mind, you shall hear from me ; if not, I expect my Command shall be obeyed.

T H E
A R T I C L E S

Recommended by the

ARCH-BISHOP of *CANTERBURY*

To all the *Bishops* within his *Metropolitan*
Jurisdiction, the 16th of July, 1688.

S I R,

Yesterday the Archbishop of Canterbury delivered the Articles which I send you inclosed, to those Bishops who are at present in this place; and ordered Copies of them to be likewise sent in his Name to the absent Bishops. By the Contents of them you will see that the Storm in which he is, does not frighten him from doing his Duty; but rather awakens him to do it with so much the more vigor: and indeed, the Zeal that he expresses in these Articles, both against the Corruptions of the Church of Rome on the one hand, and the unhappy Differences that are among Protestants on the other, are such Apostolical Things, that all good Men rejoyce to see so great a Prelate at the Head of our Church, who in this Critical Time has had the Courage to do his Duty in so signal a manner. I am,

Sir,

London, July 27, 1688.

Yours.

*Some Heads of Things to be more fully insisted upon
by the Bishops in their Addresses to the Clergy
and People of their respective Diocesses.*

I. **T**hat the *Clergy* often reade over the *Forms* of their *Ordination*; and seriously consider, what Solemn Vows and Professions they made therein to God and his Church, together with the several *Oaths* and *Subscriptions* they have taken and made upon divers Occasions.

II. That in Compliance with those and other *Obligations*, they be Active and Zealous in all the Parts and Instances of their *Duty*, and especially strict and exact in all Holy *Conversation*, that so they may become Examples to the Flock.

III. To this end, that they be constantly *Resident* upon their *Cures* in their Incumbent Houses; and keep sober Hospitality there according to their Ability.

IV. That they diligently *Catechise* the Children and Youth of their *Parishes* (as the *Rubrick* of the *Common-Prayer-Book*, and the 59th *Canon* injoyn) and so prepare them to be brought in due time to *Confirmation*, when there shall be Opportunity; and that they also at the same time expound the Grounds of *Religion* and the Common *Christianity*, in the Method of the *Catechism*, for the Instruction and Benefit of the whole Parish, teaching them what they are to believe, and what to do, and what to pray for; and particularly often and earnestly inculcating upon the Importance and Obligation of their *Baptismal Vows*.

V. That they perform the *Daily Office* publickly (with all Decency, Affection and Gravity) in all *Market* and other *Great Towns*, and even in *Villages*, and less populous *Places*, bring People to *Publick Prayers* as frequently as may be; especially on such *Days* and at such *Times* as the *Rubrick* and *Canons* appointed on *Holy Days*, and their *Eves*, on *Ember* and *Regation Days*, on *Wednesdays* and *Fridays* in each Week, and especially in *Advent* and *Lent*.

VI. That they use their utmost Endeavour, both in their *Sermons* and by *private Applications*, to prevail with such of their Flock as are of competent Age, to receive frequently

the *Holy Communion*: and to this end, that they administer it in the greater Towns once in every Month, and even in the lesser too, if *Communicants* may be procured, or how-ever as often as they may: and that they take all due Care, both by Preaching and otherwise, to prepare all for the worthy receiving of it.

VII. That in their *Sermons* they teach and inform their People (four times a Year at the least, as what the *Canon* require) that all *Usurp'd* and *Foreign* Jurisdiction is for most Just Causes taken away and abolish'd in this *Realm*, and no manner of Obedience or Subjection due to the same, or to any that pretend to act by virtue of it: but that the King's Power being in his Dominions highest under God, they upon all Occasions perswade the People to *Loyalty* and *Obedience* to his *Majesty* in all things *Lawful*, and to patient Submission in the rest; promoting (as far as in them lies) the publick Peace and Quiet of the World.

VIII. That they maintain fair Correspondence (full of the kindest Respects of all sorts) with the *Gentry* and *Persons* of *Quality* in their Neighbourhood, as being deeply sensible what reasonable Assistance and Countenance this poor *Church* hath received from them in her Necessities.

IX. That they often exhort all those of our Communion, to continue stedfast to the end in their most Holy Faith, and constant to their Profession; and to that end, to take heed of all Seducers, and especially of *Papish* *Emissaries*, who are now in great numbers gone forth amongst them, and more busie and active than ever. And that they take all occasions to convince our own Flock, that 'tis not enough for them to be Members of an *Excellent Church*, rightly and duly Reformed, both in Faith and Worship, unless they do also reform and amend their own Lives, and so order their Conversation in all things as becomes the Gospel of Christ.

X. And forasmuch as these *Romish* *Emissaries*, like the Old Serpent, *Insidiantur Calcaneo*, are wont to be most busie and troublesome to our People at the end of their Lives, labouring to unsettle and perplex them in time of Sickness, and at the hour of Death; that therefore all who have the Cure of Souls, be more especially vigilant over them at that dangerous Season; that they stay not till they be sent for, but enquire out the Sick in their respective Parishes, and visit them frequently:

that they examine them particularly concerning the state of their Souls, and instruct them in their Duties, and settle them in their Doubts, and comfort them in their Sorrows and Sufferings, and pray often with them and for them; and by all the Methods which our Church prescribes, prepare them for the due and worthy receiving of the Holy *Eucharist*, the Pledg of their happy Resurrection: thus with their utmost Diligence, watching over every Sheep within their Fold (especially in that critical Moment) lest those *Evening Wolves* devour them.

XI. That they also walk in Wisdom towards those that are *not* of Our Communion: and if there be in their *Parishes* any such, that they neglect not frequently to confer with them in the Spirit of Meekness, seeking by all good Ways and Means to gain and win them over to our Communion: More especially that they have a very tender Regard to our *Brethren the Protestant Dissenters*; that upon occasion offered, they visit them at their Houses, and receive them kindly at their own, and treat them fairly where-ever they meet them, discoursing calmly and civilly with them; perswading them (if it may be) to a full Compliance with our *Church*, or at least, that whereto we have already attained, we may all walk by the same Rule, and mind the same thing. And in order hereunto that they take all Opportunities of assuring and convincing them, that the *Bishops* of this *Church* are really and sincerely irreconcilable Enemies to the Errors, Superstitions, Idolatries and Tyrannies of the *Church of Rome*; and that the very unkind Jealousies which some have had of us to the contrary were altogether groundless.

And in the last place, that they warmly and most affectionately exhort them, to joyn with us in daily fervent Prayer to the God of Peace, for an Universal Blessed *Union* of all *Reformed Churches*, both at *Home* and *Abroad*, against our common Enemies, and that all they who do confess the Holy Name of our dear Lord, and do agree in the Truth of his Holy Word, may also meet in one Holy Communion, and live in perfect Unity and Godly Love.

An Account of the late PROPOSALS of the Arch-Bishop of Canterbury, with some other Bishops, to his Majesty : In a LETTER to M. B. Esq;

S I R,

I Am much surprized at the ill Constructions some People make of the Actions of those Bishops, who have lately waited upon the King ; especially considering that most of them are the very Men, who not many Months ago appeared so publickly and so courageously, even to the hazard of all the Interests they had in this World, in Defence of our Protestant Religion, and the Laws of the Land.

In order to the removing all groundless Jealousies, and unreasonable Surmises, in an Affair of so great Consequence, which our Popish Enemies will, I am sure, be very ready to foment and keep up, I have here sent you the Heads of those Matters which were proposed by them to the King.

They waited upon Him, not as a Party separate either from the Nobility or Gentry, whom they could (I believe) have wished his Majesty would rather have called for at this Juncture ; or from the rest of the Bishops or Clergy of *England* ; but as Persons whom the King was pleased, upon Reasons known only to his Royal Breast, to command to attend upon Him.

The Heads which I send you, are not taken from any Copy of the Paper which my Lords the Bishops presented to the King. I understand that all their Lordships have been extreamly careful to prevent the publishing of any Copies, and that they still refuse to communicate any, tho they now lie under no Obligations to the contrary. However, I do assure you with all faithfulness, that these Heads which I am now sending you, are true Contents, obtain'd by another Method, which in prudence you will imagine not fit for me to disclose.

You have already been told from me, that every one of these Bishops were sent for up out of their Diocesses by *Expresses* from
his

his Majesty, whom they first waited on in a Body, on *Friday* the 28th of *September*. I cannot, upon the strictest inquiry, find that any thing pass'd betwixt the King and them, at that first attendance upon Him, besides general Expressions of Favour and Protection from his Majesty, and general returns of Duty and Loyalty from the Bishops. This was matter of Admiration to us all here, who could not believe but that the King had other Intentions of a nearer and more particular Concern, when he first resolv'd to send so far for some of these Bishops : but these Alterations in Councils are Things not fit for you or I to meddle with.

However, my Lords the Bishops were not satisfied herewith, concluding (as I suppose) that his Majesty would not have sent for them so far, if he had not intended to have advis'd with them in this Juncture, and to give them the liberty of offering Him such Counsels as they thought necessary at this Time : And therefore when his Grace my Lord Archbishop of *Canterbury* waited on the King alone the first time, on *Sunday* morning, *Sept.* 30. being indispos'd when the other Bishops attended on *Friday*, their Lordships did, by my Lord of *Canterbury*, intimate their Thoughts about that Affair, and their readiness to the King; who was pleas'd not only to permit them to give him the best and most particular Advices, but to encourage them to do it with all the freedom that was necessary for the present Occasion.

Upon this Royal Invitation their Lordships assembled together the next day at my Lord of *Canterbury's* Palace, and prepar'd, upon the most mature deliberation, such Matters as they judg'd necessary for his Majesty's Knowledge and Consideration : And on the *Wednesday* after waited on the King in a Body, when his Grace in his own, and in the name of the rest of the Bishops then present, did, in a most excellent Speech, represent to his Majesty such things as were thought by them absolutely necessary to the Settlement of the Nation, amidst the present Distractions, and to the publick Interest of Church and State.

I am assur'd that his Grace deliver'd himself upon this Critical Occasion, as with all dutifulness to his Majesty, so with all the readiness and the courage that did become such an Apostolical Arch-Bishop as God hath blest our *Church of England* with at this Time.

You must not expect here his excellent Words, but an Abridgment of them, according to my Talent, in a meaner Stile.

I. First, the Bishops thought fit to represent in general to his Majesty, That it was necessary for Him to restore all things to the state in which He found them when He came to the Crown, by committing all Offices and Places of Trust in the Government, to such of the Nobility and Gentry as were qualified for them according to the Laws of this Kingdom; and by Redressing and Removing such Grievances as were generally complain'd of.

II. Particularly, That his Majesty would Dissolve the Ecclesiastical Commission, and promise to His People never to Erect any such Court for the future.

III. That He would not only put an effectual stop to the issuing forth of any Dispensations, but would Call in, and Cancel all those which had since his coming to the Crown been obtained from Him.

IV. That he would Restore the Universities to their Legal State, and to their Statutes and Customs, and would particularly Restore the Master of Magdalen Colledge in Cambridge, to the Profits of his Mastership, which he had been so long Deprived of, by an Illegal Suspension; and the Ejected President and Fellows of Magdalen Colledge in Oxford, to their Properties in that Colledge: And, that He would not permit any Persons to enjoy any of the Preferments in either University, but such as are qualified by the Statutes of the Universities; the particular Statutes of their several Foundations, and the Laws of the Land.

V. That He would suppress the Jesuits Schools opened in this City, or elsewhere, and grant no more Licenses for such Schools as are apparently against the Laws of this Nation, and His Majesty's True Interest.

VI. That He would send Inhibitions after those Four Romish Bishops, who under the Title of Apostolick Vicars, did presume to Exercise within this Kingdom such Jurisdictions as are by the Laws of the Land Invested in the Bishops of the Church of England, and ought not to be Violated or Attempted by them.

VII. That He would suffer no more Quo Warranto's to be issued out against any Corporations, but would restore to those Corporations which had been already disturbed, their ancient Charters, Priviledges, Grants, and Immunities, and Condemn all those late Illegal Regulations of Corporations, by putting them into their late Flourishing Condition, and Legal Establishment.

VIII. That He would fill up all the Vacant Bishopricks in England and Ireland, with Persons duly qualified according to the Laws: and would especially take into His Consideration the See of York, whose

nant of an Archbishop is very prejudicial to that whole Province.

IX. That He would Act no more upon a Dispensing Power, nor insist upon it ; but permit that Affair at the first Session of a Parliament to be fairly Stated and Debated, and Settled by Act of Parliament.

X. That upon the Restoration of Corporations to their Ancient Charters, and Burroughs to their Prescriptive Rights, He would Order Writs to be issued out for a fair and free Parliament, and suffer it to Sit to Redress all Grievances, to Settle Matters in Church and State upon just and solid Foundations, and to Establish a due Liberty of Conscience.

XI. Lastly, and above all, That His Majesty would permit some of His Bishops, to lay such Motives and Arguments before him, as might by the Blessing of GOD, bring back His Majesty unto the Communion of Our Holy Church of England, into whose Catholick Faith He had been Baptized, in which He had been Educated, and to which it was their earnest and daily Prayer to Almighty GOD, that His Majesty might be Reunited.

All these Counsels were concluded with a Prayer to GOD, in whose Hands the Hearts of Kings are, for a good Effect upon them ; especially the last, about bringing the King back to the Protestant Religion.

And now, Sir, I cannot but ask you, What grounds there are for any Mens Jealousies of the Bishops Proceedings ? Pray shew this Letter to all your Friends, that some may lay down their Fears, and others may have this Antidote against taking any up. I do assure you, and I am certain I have the best grounds in the World for my assurance, That the Bishops will never stir one Jot from their PETITION ; but that they will, whenever that happy Opportunity shall offer itself, let the Protestant Dissenters find that they will be better than their Word given in their Famous PETITION.

In the mean time let You and I, Commend the Prudence of these Excellent Bishops, Admire their Courage, and Celebrate their just Praises, and never forget to offer up most fervent Thank. to GOD, for his Adorning the Church of England, at this Juncture, with such Eminent Apostolical Bishops. I am with all Respect

Yours, N. N.

The

The PETITION of the Lords Spiritual
and Temporal for the Calling of a *Free Par-*
liament: Together with his Majesty's Graci-
ous Answer to their Lordships.

To the KING's most Excellent Majesty,
The Humble Petition of the Lords Spiritual and Temporal,
Whose Names are Subscribed.

May it please your Majesty,

WE your Majesty's most Loyal Subjects, in a deep Sense of the Miseries of a War now breaking forth in the Bowels of this your Kingdom, and of the Danger to which your Majesty's Sacred Person is thereby like to be Exposed, and also of the Distractions of your People, by reason of their present Grievances, do think our selves bound in Conscience of the Duty we owe to God, and our Holy Religion, to your Majesty, and our Country, most humbly to offer to your Majesty, That in our Opinion, the only visible Way to preserve your Majesty, and this your Kingdom, would be the Calling of a Parliament, Regular and Free in all its Circumstances.

We therefore do most earnestly beseech your Majesty, That you would be graciously pleased, with all speed, to Call such a Parliament, wherein we shall be most ready to promote such Counsels and Resolutions of Peace and Settlement in Church and State, as may conduce to your Majesty's Honour and Safety, and to the quieting the Minds of your People.

We do likewise humbly beseech your Majesty, in the mean time, to use such means for the preventing the Effusion of Christian Blood, as to your Majesty shall seem most meet.

And Your Petitioners shall ever pray, &c.

W. Cant.	Clare.	Rocheſter.	Fran. Ely.	Paget.
Grafton.	Clarendon.	Newport.	Tho. Roſſen.	Chandois.
Ormond.	Burlington.	Nom. Ebor.	Tho. Petriburg.	Oſelſton.
Dorſet.	Angleſey.	W. Aſaph.	Tho. Oxon.	

Presented by the Arch-Bishop of *Canterbury*, the Arch-Bishop of *York* Elect, the Bishop of *Ely*, and the Bishop of *Rocheſter*, the 17th of *November*, 1688.

His Majesty's most Gracious Answer.

My LORDS,

WHAT You ask of Me, I most passionately desire: And I promise You, upon the Faith of a King, That I will have a *Parliament*, and such an One as You ask for, as soon as ever the Prince of *Orange* has quitted this Realm: For, How is it possible a *Parliament* should be *Free in all its Circumstances*, as You Petition for, whilst an Enemy is in the Kingdom, and can make a Return of near an Hundred Voices?

The Lords Petition, with the King's Answer,
may be printed, *Novemb. 20. 1688.*

*A Modest Vindication of the Petition of the Lords
Spiritual and Temporal for the Calling of a Free
Parliament.*

THIS Defence is grounded upon three Fundamental Principles:

- I. *The Right of Petitioning.*
- II. *The Necessity.*
- III. *The Duty.*

I. It is the undoubted Right of the Subjects to Petition, being founded upon an Act of Parliament, and the highest Reason in the World ; for that is a very monstrous Government, where the People must not approach their King, and acquaint him with their Grievances. The People have the greatest Property in the Land, and therefore the most concern'd when a Foreign Enemy is upon it ; their Welfare is the Supream Law, and yet they must not desire to meet in order to consult their own Preservation. The Jesuits (the sworn Enemies to the English Nation) will take care of us, and our Posterity ; therefore why should we trouble our selves at this Juncture ? They can levy Mony with a Proclamation, they can dispense with all Laws, and what should we do with a Parliament, when the whole Statute-Book serves for no other End but to wipe the Tails of these Reverend *Satyrs*, who fly into their Dens and Thickets, at the very sound of a *House of Commons* ?

II. The Necessity, and that an indispensable one : The Government turn'd *Topfey-Turvy*, no Law, no Rule, all in a state of War ; all Treaties broken, all Obligations ceas'd ; and yet the *People* must not come together to know why or wherefore they Fight, or how they may avoid destroying one another ; they must hack and cut one another to pieces blindfold, and to no other End, but to save the *Jesuits*, and the *Knaves*, and to ruin themselves : But the most Reverend *Bishops* are told, that they shall have a *Free Parliament* as soon as ever the *Prince of Orange*

Orange has quitted this Realm : that is, such a *Free Parliament* as they were like to have had before the *Prince* came hither, fluff'd, cut, and pack'd, by Mr. *Brent* and his *Missionaries* ; or perhaps ten times worse, or rather none at all : for the Church of *Rome* is grown such an infamous *Bankrupt*, that no Body will trust her further than they can command her : She may be compar'd to the *Tyger*, which fawns, sneaks, and lurks, as long as the Hunter is arm'd with his Spear and his Gun ; but when once the Weapons are laid down, the *Beast* flies upon the unwary Forester, tears and devours him.

III. The Duty : For what better Office could those pious *Prelats* and *Patriots* of their Country do for the Publick-Good, than to make all People Friends, to save the Lives of many Thousands, and to heal all our Wounds and Sores, which they of the *Roman Faith* have inflict'd upon a *People* too kind and good natur'd for such ravenous *Monsters*, who go about seeking whom they may devour. *France, Ireland, Hungary*, and the *Valleys of Piedmont* are still reeking with the Blood of their poor innocent *Preys*, and ecchoing with the Lamentations of a *People* ruin'd, by trusting these *Crocodiles* too much ; and if God in his infinite Mercy had not watch'd over these Kingdoms, and sent a *Gabriel* to guard them, they had certainly fallen a Victim to the intollerable Pride, the lawless Fury, and untractable Barbariety of a sort of *Animals*, call'd *Catholicks*, subtle and treacherous by Custom and Discipline, not to be chain'd by any Law, either of God or Man ; and therefore every Body knows how far we may rely upon them, when the *Arch-Angel* leaves us.

Exeter, Nov. 21. 1688.

Extract of the States General their Resolution.

Thursday, 28th October, 1688.

UPON mature Deliberation, it is found fit, and resolved, that notice be given to all their Ministers abroad, of all the Reasons which induce their H. and M. to assist the Prince of *Orange*, going over to *England* in Person with Ships and Forces, with Orders to the said Ministers to make use thereof in the several Courts where they reside, as they shall think most convenient; and that it be also writ to the said Ministers, that it is known to all the World that the *English* Nation hath a good while very much murmured and complained, that the King (no doubt with the Evil Counsel, and Inducement of his Ministers) had gained upon their Fundamental Laws, and laboured through the violation thereof; and by the bringing in the *Roman* Catholick Religion, to oppress their Liberty, and to ruine the Protestant Religion, and to bring all under an Arbitrary Government: That as this inverted and unjust Conduct was carried on more and more, and the Apprehensions thereupon were still greater, and that thereby such Diffidence and Aversion was stirred up against the King, that nothing was to be expected in that Kingdom but general Disorder and Confusion. His Highness the Prince of *Orange*, upon the manifold Representations, and the reiterated and earnest Desire which was made to His Highness by several Lords, and other Persons of great Consideration in that Kingdom; as also upon the account that Her Royal Highness, and His Highness Himself, are so highly concerned in the Welfare of that Kingdom, could not well endure that through Strife and Disunion they should run the danger, however it went, of
being

being excluded from the Crown, held himself obliged to watch over the Welfare of that Kingdom, and to take care thereof; and also had the thoughts of assisting the Nation, and giving them a helping-hand, upon so many just and good Grounds, against the Government that oppressed them in all manner of ways that lay in his Highness's Power, for that His Highness was perswaded that the Welfare of this State (the Care whereof is also entrusted to him) was in the highest manner concerned, that the said Kingdom might continue in Tranquillity, and that all misunderstanding between the King and the Nation might be taken away. That His Highness well knowing, that to succeed in so Important and Laudable a Cause, and not to be hindred and prevented by those that were evil inclined towards it, it was necessary to pass over into that Kingdom accompanied with some Military Forces, hath thereupon made known his Intentions to their Highnesses, and desired Assistance from their Highnesses, that their Highnesses having maturely weighed all things, and considered that the King of *France* and *Great Britain* stood in very good Correspondence and Friendship one with the other, which their Highnesses have been frequently very well assured of, and in a strict and particular Alliance; and that their Highnesses were informed and advertised, that their Majesties had laboured upon a Concert, to divide and separate this State from its Alliances; and that the King of *France* hath, upon several occasions, shew'd himself dissatisfied with this State, which gave cause to fear and apprehend that in case the King of *Great Britain* should happen to compass his Aim within his Kingdom, and obtain an absolute Power over his People, that then both Kings, out of Interest of State, and Hatred and Zeal against the Protestant Religion, would endeavour to bring this State to Confusion, and if possible, quite to subject it, have resolved to commend His Highness in his undertaking of the abovesaid Designs, and to grant to him for his Assistance, some Ships and Militia, as Auxiliaries; that in pursuance thereof, His Highness hath declared to their Highnesses, that he is resolved, with God's Grace and Favour, to go over into *England*, not with the least insight or intention to invade or subdue that Kingdom, or to remove the King from his Throne, much less to make himself Master thereof,

thereof, or to invert or prejudice the Lawful Succession, as also not to drive thence, or persecute the *Roman* Catholics, but only and solely to help that Nation in re-establishing the Laws and Priviledges that have been broken, as also in maintaining their Religion and Liberty; and to that end, to further and bring it about, that a free and lawful Parliament may be call'd in such manner, and of such Persons, as are regulated and qualified by the Laws and Form of that Government; and that the said Parliament may deliberate upon, and establish all such Matters as shall be judged necessary to assure and secure the Lords, the Clergy, Gentry, and People, that their Rights, Laws and Priviledges, shall be no more violated or broken, that their High and Mightinesses hope and trust, that with God's Blessing, the Repose and Unity of that Kingdom shall be re-established, and the same be thereby brought into a Condition to be able, powerfully to concur to the common benefit of *Christendom*, and to the restoring and maintaining of Peace and Tranquillity in *Europe*. That Copies hereof be delivered to all their Foreign Ministers residing here, to be used by them as they shall see occasion.

The P. O's Letter to the English Army.

Gentlemen and Friends,

WE have given you so full, and so true an Account of our Intentions, in this Expedition in our Declaration, that as we can add nothing to it, so we are sure you can desire nothing more of us. We are come to preserve your Religion; and to restore and establish your Liberties and Properties; and therefore we cannot suffer our selves to doubt but that all true *English-Men* will come and concur with us, in our desire to secure these Nations from **POPERY** and **SLAVERY**. You must all plainly see, that you are only made use of as Instruments to enslave the Nation, and ruine the Protestant Religion, and when that is done, you may judg
D what

what ye your selves ought to expect, both from the cashiering of all the Protestant and *English* Officers and Souldiers in *Ireland*, and by the *Irish* Souldiers being brought over to be put in your places; and of which you have seen so fresh an Instance, that we need not put you in mind of it. You know how many of your fellow-Officers have been used for their standing firm to the Protestant Religion, and to the Laws of *England*, and you cannot flatter your selves so far as to expect to be better used, if those who have broke their word so often, should by your means be brought out of those Straits to which they are reduced at present. We hope likewise, that you will not suffer your selves to be abused by a false Notion of Honour, but that you will in the first place consider, what you owe to Almighty God and your Religion, to your Country, to your Selves, and to your Posterity, which you, as Men of Honour, ought to prefer to all private Considerations and Engagements whatsoever. We do therefore expect, that you will consider the Honour that is now set before you, of being the Instruments of serving your Country, and securing your Religion, and we will ever remember the Service you shall do Us upon this Occasion, and will promise unto you, that We shall place such particular Marks of our Favour on every one of you, as your Behaviour at this time shall deserve of Us, and the Nation; in which we will make a great Distinction of those that shall come seasonably to joyn their Arms with Ours, and you shall find us to be

Your Well-wishing,

and Assured Friend,

W. H. P. O.

An Account of a wicked Design of
Poysoning the PRINCE of *Orange*
before he came out of *Holland*.

A L S O

A Relation from the City of *Orange* of a strange
METEOR, representing a *Crown of Light*,
that was there seen in the Air, *May* the 6th,
1688.

*In a Letter from a Gentleman in Amsterdam, to his
Friend in London, Octob. 1. 1688.*

S I R,

THE two inclosed Relations are sent me from an
Eminent Divine, now at the *Hague*, you will
do well to make them publick : The poysoning
Busines I doubt not but was contriv'd by a sort of
Men that in all Ages stick at nothing to carry on
their Bloody Religion.

An Account of a Design of Poisoning the PRINCE of ORANGE.

There is a Man of *Lunenbourg Wolfenbittel*, who being fallen in Debt in *Amsterdam*, upon his Father's Death, his Brother taking no Care of him, was put in Prison and brought extream low; yet he was brought out by the means of a Friend: And soon after a Man who pretended to know him, and to have seen him before, (though the *German* believes he never saw him) seem'd to take pitty on him, seeing him in a Coffee-House, and gave him a Ducatoon, and promised he should never want; so he entred into a great familiarity with him, but would never let him know where he lodged, only he gave him Appointments in Coffee-Houses, and Taverns, and fed him from time to time with Money: At last, after some weeks, he drew him into a secret Walk in the Grounds that are not yet built, and ask'd him if he had a Heart to do a bold Thing? The *German* said he had, if it were not such a Thing as might bring him to a Scaffold. The other said, There was no Danger, only it would require a little hardiness. Then he ask'd an Oath of the *German*, That he would either do that which he was to propose to him, or presently go out of the Country. The *German* said, He could not go out of the Country, for he had no Money: And then he gave him eight Ducats in Gold, and then he he swore the Oath: So the other propos'd to him the poysoning the Prince of *Orange*: that startled him, but apprehending he should be killed if he refus'd it, he undertook it. The other told him, That in the last Age Men had tried Stabbing or Shooting, but these were dangerous Things, Poisoning was a safe and sure way: He added, That he should have 3000 Pistols in hand, and a Fortune besides. The *German* ask'd, From whom? The other, who call'd himself *Corne*, and spoke French

French like a Stranger, but the *German* cannot judg what Nation he was of ; the other, I say, said to him, That if he had the Mony, he was not concern'd to know from whence it came. In short, he made a Proposition to the *German*, giving him a Quill with a Water in it, carefully stop'd, and told him, that he (the *German*) lodged in the Houſe of an inconsiderable Man, of whom no regard would be had ; and if he would cut the Quill, so that one drop of the Liquor fell into any thing that his Landlord was to drink, he would be certainly dead before to Morrow ; and if he would begin with him, one should come to him to such a place to Morrow, having a white Feather in his Hat, who should deliver him 1500 Pistols, and instruct him how to manage the Poisoning the Prince, which he should find would be easy and safe ; then upon his going on he should have the rest of the Mony. The *German* went Home, but was struck with Horror, and so resolved to keep that part of his Oath of going out of the Country ; yet he shew'd another his Gold, and told him of his going Home : But from *Osnaburgh* he writ to one about the Prince ; this happned in the beginning of *March* last. So he was desired to come back, which he did, and the Matter being brought into the Court of *Holland*, upon an Oath of Secresy, Mr. *Halewyn* Deputy of *Dort*, and another, were sent with him to *Amsterdam* ; they found many collatorial Confirmations of part of his Story, but no such Man could be seen in all the Places where he had met with him formerly ; the *German* came to the *Hague*, and being in the Fair, seeing one of the Shews, and a *Dane* with him as they came out in a huge Crowd, the *German* complain'd that one struck him on the Breast with a Battoon : But this was not minded till they were quite out, and he found one had struck at him, as it seems, with a *Stiletto* under the left Pap, his Cloak and Coat were cut, and the Wound proved but a slight Scratch : the Quill with the Poison in it sealed, is in the Court. It seems, a *German* was thought a fit Tool, being of a Nation that would not be easily suspected ; and the putting it on a *Lutheran* would have been thought a Master-piece. I give you this Account, which I will Answer for, to satisfy some of your Friends, both Here and in *England*, who will perhaps desire to know the Certainty of this Matter.

*A Relation from the City of Orange, of
a Crown of LIGHT that was there
seen in the Air, the 6th of May,
1688.*

ON the 6th of May, 1665, when his Royal Highness, the Prince of *Orange*, took Possession of that Principality, and whilst his Deputy Mr. *Zinlechem* was taking the Oath of Allegiance of all the People in the Prince's Name; which was done in the Fields, in the Enclosure of the old Roman Cirque that yet remains; over the Chair of State that was set there for the Prince, a Crown of Light appear'd in the Air, and hover'd over the Chair above an hour: And now this Year, 1688, the same day of the Month, in the same place, the like Crown appear'd and continued there three Hours, all the People of *Orange* looking on; all the difference between this Years Crown, and that of 1665, being, that this had an Edg of Red about it.

This is written from *Orange* by an Old Professor of Physick; that is past sixty, and not apt to take Things upon Trust; he writes, that he himself, as well as all the Town, look'd on it for above two Hours with great admiration of that strange Meteor.

An Account of that strange Meteor in 1665, is related by *Aitrema* in his 5th Tome, fol. 595. well attested, and he is a good Author.

Lord Del----r's Speech.

THE occasion of this, is to give you my Thoughts upon the present Conjunction, which concerns not only you, but every Protestant, and Free-born Man of *England*, I am confident, that wishes well to the Protestant Religion and his Country ; and I am perswaded, that every Man of you thinks both in danger, and now to lie at stake. I am also perswaded, that every Man of you will rejoice to see Religion and Property settled ; if so, then I am not mistaken in my Conjectures concerning you. Can you ever hope for a better Occasion to root out POPERY and SLAVERY, than by joining with the P. of O. whose Proposals contain and speak the Desires of every Man that loves his Religion and Liberty ? And in saying this, I will invite you to nothing but what I will do my self ; and I will not desire any of you to go any further than I will move my self ; neither will I put you upon any Danger where I will not take share in it. I propose this to you, not as you are my Tenants, but as my Friends, and as you are *Englishmen*. No Man can love fighting for its own sake, nor find any Pleasure in Danger. And you may imagine, I would be very glad to spend the rest of my Days in Peace, I having had so great a share in Troubles ; but I see all lies at Stake, I am to chuse whether I will be a *Slave* and a *Papist*, or a *Protestant* and a *Freeman* ; and therefore the Case being thus, I shall think my self false to my Country, if I sit still at this time. I am of Opinion, that when the Nation is deliver'd, it must be by Force or by Miracle : It would be too great a presumption to expect the latter, and therefore our Deliverance must be by Force, and I hope this is the Time for it ; a Price is now put into our Hands, and if it miscarry for want of Assistance, our Blood is upon our own Heads ; and he that is passive at this

Time,

Time, may very well expect that God will mock when the Fear of Affliction comes upon him, which he thought to avoid by being indifferent.

If the K. prevails, farewell Liberty of Conscience, which has hitherto been allowed, not for the sake of the Protestants, but in order to settle Popery. You may see what to expect if he get the better; and he hath lately given you, of this Town, a taste of the Method whereby he will maintain his Army. And you may see of what sort of People he intends his Army to consist; and if you have not a mind to serve such Masters, then stand not by and see your Country-men perish, when they are endeavouring to defend you.

I promise this on my Word and Honour, to every Tenant that goes along with me, That if he fall, I will make his Lease as good to his Family, as it was when he went from home. The thing then which I desire, and your Country does expect from you, is this, That every Man that hath a tollerable Horse, or can procure one, will meet me on *Boden-Downs* to morrow where I *Randezvouz*: But if any of you is rendred unable by reason of Age, or any other just Excuse, then that he would mount a fitter Person, and put five Pounds in his Pocket. Those that have not, nor cannot procure Horse, let them stay at home and assist with their Purfes, and send it to me with a particular of every Man's Contribution. I impose on no Man, but let him lay his Hand on his Heart, and consider what he is willing to give to recover his Religion and Liberty; and to such I promise, and to all that go along with me, that if we prevail, I will be as industrious to have him recompenced for his Charge and Hazard, as I will be to seek it for my self. This Advice I give to all that stay behind, That when you hear the Papists have committed any Out-rage, or any Rising, that you will get together; for it is better to meet your Danger than expect it. I have no more to say, but that I am willing to lose my Life in the Cause, if God see it good, for I was never unwilling to die for my Religion and Country.

Prince GEORGE'S
LETTER
TO THE
KING.

S I R,

With a Heart full of Grief am I forced to write, that Prudence will not permit me to say to your Face. And may I e'er find Credit with your Majesty, and Protection from Heaven, as what I now do, is free from Passion, Vanity or Design, with which Actions of this Nature are too often accompanied. I am not ignorant of the frequent Mischiefs wrought in the World by factious Pretences of Religion; but were not Religion the most justifiable Cause, it would not be made the most specious Pretence. And your Majesty has always shewn too uninterested a Sense of Religion, to doubt the just Effects of it in one whose Practices have, I hope, never given the World cause to censure his real Conviction of it, or his backwardness to perform what his Honour and Conscience prompt him to: How then can I longer disguise my just Concern for that Religion in which I have been so happily educated, which my Judgment thoroughly convinces me to be the best; and for the Support of which I am so highly interested in my Native Country? and is not *England* now by the most endearing Tie become so?

Whilst the restless Spirits of the Enemies of the REFORMED RELIGION, back'd by the cruel Zeal and prevailing Power of *France*, justly alarm and unite all the Protestant Princes of *Christendom*, and engage them in so vast an Expence for the support of it, can I act so degenerate and mean a part, as to deny my Concurrence to such worthy Endeavours for disabusing of your Majesty by the Reinforcement of those Laws, and Establishment of that Government, on which alone depends the well-being of your Majesty, and of the PROTESTANT RELIGION in *Europe*. This, Sir, is that irresistible and only Cause that cou'd come in Competition with my Duty and Obligations to your Majesty, and be able to tear me from you, whilst the same Affectionate Desire of serving you continues in me. Could I secure your Person by the Hazard of my Life; I should think it cou'd not be better employed: And wou'd to God these your distracted Kingdoms might yet receive that satisfactory Compliance from your Majesty in all their justifiable Pretensions, as might upon the only sure Foundation, that of the Love and Interest of your Subjects, establish your Government, and as strongly unite the Hearts of all your Subjects to You, as is that of,

S I R,

*Your Majesty's most Humble,**and most Obedient**Son and Servant.*

The Lord CHURCHIL's LETTER *to the KING.*

S I R,

SINCE Men are seldom suspected of Sincerity, when they act contrary to their Interests; and though my dutiful Behaviour to your Majesty in the worst of Times, (for which I acknowledg my poor Services much over-paid) may not be sufficient to incline You to a charitable Interpretation of my Actions, yet I hope, the great Advantage I enjoy under Your Majesty, which I can never expect in any other Change of Government, may reasonably convince Your Majesty and the World, that I am acted by a higher Principle, when I offer that violence to my Inclination and Interest, as to desert Your Majesty at a time when your Affairs seem to challenge the strictest Obedience from all Your Subjects, much more from one who lies under the greatest personal Obligations imaginable to Your Majesty. This Sir, could proceed from nothing but the inviolable Dictates of my CONSCIENCE, and a necessary concern for my RELIGION (which no good Man can oppose) and with which I am instructed nothing ought to come in Competition; Heaven knows with what partiality my dutiful Opinion of Your Majesty hath hitherto represented those unhappy Designs, which inconsiderate and self-interested Men have framed against Your Majesty's true Interest and the Protestant Religion. But as I can no longer joyn with such to give a pretence by Conquest to bring them to effect, so will I always with the hazard of my Life and Fortune (so much Your Majesty's due) endeavour to preserve Your Royal Person and Lawful Rights, with all the tender Concern and dutiful Respect that becomes,

S I R,

Your Majesty's most dutiful and most obliged

Subject and Servant.

The Princess ANNE of Denmark's LETTER to the QUEEN.

MADAM,

I Beg your pardon if I am so deeply affected with the surprising News of the Princes being gone, as not to be able to see You, but to leave this Paper to Express my humble Duty, to the King and your Self; and to let You know that I am gone to absent my self to avoid the King's Displeasure, which I am not able to bear, either against the Prince or my self: and I shall stay at so great a distance, as not to return before I hear the happy News of a Reconcilement: And as I am confident the Prince did not leave the King with any other Design, than to use all possible means for his Preservation; so I hope You will do me the Justice to believe that I am incapable of following him for any other End. Never was any one in such an unhappy Condition, so divided between Duty and Affection, to a Father, and a Husband; and therefore I know not what to do, but to follow one to preserve the other. I see the general falling off of the Nobility and Gentry, who avow to have no other End, than to prevail with the King to secure their Religion, which they saw so much in danger by the *Violent Counsels of the Priests*; who to promote their own Religion, did not care to what Dangers they exposed the King: I am fully perswaded that the Prince of Orange designs the King's Safety and Preservation, and hope all things may be composed without more Bloodshed, by the Calling a *Parliament*. God grant a happy End to these Troubles, that the King's Reign may be prosperous, and that I may shortly meet You in perfect Peace and Safety; till when, let me beg You to continue the same favourable Opinion that you have hitherto had of,

Your most Obedient Daughter and Servant,

A N N E.

A
M E M O R I A L
O F T H E

Protestants of the Church of *England*

Presented to their Royal Highnesses the

Prince and Princess of *ORANGE*.

YOur Royal Highnesses cannot be ignorant that the Protestants of *England*, who continue true to their Religion, and the Government established by Law, have been many ways troubled and vexed by restless Contrivances and Designs of the Papists, under pretence of the Royal Authority, and things required of unaccountable before God and Man; Ecclesiastical Benefices and Preferments taken from them, without any other Reason but the King's Pleasure; that they have been summoned and sentenced by Ecclesiastical Commissioners, contrary to Law, deprived of their Birth-Right in the free Choice of their Magistrates and Representatives; divers Corporations dissolved; the Legal Security of our Religion and Liberty, established and ratified by King and Parliament, annull'd and overthrown by a pretended Dispensing Power; new and unheard-of Maxims have been preached, as if Subjects had no Right but what depends on the King's Will and Pleasure. The *Militia* put into the Hands of Persons not qualified by Law; and a Popish Mercenary Army maintained in the Kingdom in Time of Peace, absolutely
contrary

contrary to Law : The Execution of the Law against several high Crimes and Misdemeanours superceded and prohibited ; the Statutes against Correspondence with the Court of *Rome*, Papal Jurisdiction, and Popish Priests, suspended ; that in Courts of Justice those Judges are displaced who dare acquit them whom the K. would have condemned, as happened to Judge *Powel* and *Holloway* for acquitting the seven Bishops : Liberty of chusing Members of Parliament (notwithstanding all the Care taken, and Provision made by Law on that behalf) wholly taken away by *Quo Warranto's* served against Corporations, and the three known Questions. All things carried on in open view for the Propagation and Growth of Popery ; for which the Courts of *England* and *France* have so long jointly laboured with so much Application and Earnestness. Endeavours used to perswade your Royal Highnesses to consent to Liberty of Conscience, and abrogating the Penal Laws and Tests, wherein they fell short of their Aim.

That they most humbly implore the Protection of your Royal Highnesses, as to the suspending and Incroachments made upon the Law for maintenance of the Protestant Religion, our Civil and Fundamental Rights and Priviledges ; and that your Royal Highnesses would be pleased to insist, that the Free Parliament of *England*, according to Law, may be restored, the Laws against Papists, Priests, Papal Jurisdiction, &c. put in Execution, and the Suspending and Dispensing Power declared null and void ; the Rights and Priviledges of the City of *London*, the free Choice of their Magistrates, and the Liberties as well of that as other Corporations restored, and all things returned to their ancient Channel, &c.

THE

THE
PRINCE of ORANGE

H I S

DECLARATION

of Novemb. 28. 1688.

WE have in the course of our whole Life, and more particularly by the apparent Hazards both by Sea and Land, to which We have so lately exposed our Person, given to the whole World so high and undoubted Proofs of our fervent Zeal for the *Protestant Religion*, that we are fully confident no true English-man, and good Protestant, can entertain the least Suspicion of our firm Resolution, rather to spend our dearest Blood, and perish in the Attempt, than not carry on the blessed and glorious Design, which by the Favour of Heaven we have so successfully begun, to rescue *England, Scotland, and Ireland* from Slavery and Popery, and in a *Free Parliament* to establish the Religion, the Laws and the Liberties of those Kingdoms, upon such a sure and lasting Foundation, that it shall not be in the Power of any Prince, for the future to introduce *Popery and Tyranny*.

Towards the more easy Composing this great Design, We have not been hitherto deceived in the just Expectation we had of the Concurrence of the Nobility, Gentry, and People of *England* with Us, for the Security of their Religion, the Re-stitution of the Laws, and Re-establishment of their Liberties and Properties: Great Numbers of all Ranks and Qualities having joined themselves to us, and others at great Distances from Us, have taken up Arms and declared for Us. And,

which

which we cannot but particular mention, in that Army which was raised to be the Instrument of *Slavery* and *Popery*, many (by the special Providence of God) both Officers and Common Souldiers, have been touched with such a feeling Sense of Religion and Honour, and of true Affection for their Native Country, that they have already deserted the Illegal Service they were engaged in, and have come over to Us; and have given Us full Assurance, from the rest of the Army, that they will certainly follow this Example, as soon as with our Army we shall approach near enough to receive them, without the Hazard of being prevented and betray'd. To which End, and that We may the sooner execute this just and necessary Design We are engaged in for the Publick Safety and Deliverance of these Nations, We are resolved, with all possible Diligence, to advance forward, that a *Free Parliament* may be forthwith called, and such Preliminaries adjusted with the King, and all Things first settled upon such a Foot according to Law, as may give Us and the whole Nation just Reason to believe the King is disposed to make such necessary Condescensions on his part, as will give intire Satisfaction and Security to all, and make both King and People once more Happy.

And that we may effect all this, in the way most agreeable to our Desires, if it be possible, without the Effusion of any Blood, except of those execrable Criminials who have justly forfeited their Lives for betraying the Religion, and Subverting the Laws of their Native Country, We do think fit to declare, that as we will offer no Violence to any but in our own Necessary Defence; so we will not suffer any Injury to be done to the Person even of a Papist, provided he be found in such Place, and in such Condition and Circumstances as the Laws require. So we are resolved and do declare that all Papists, who shall be found in open Arms, or with Arms in their Houses, or about their Persons, or in any Office or Employment Civil or Military, upon any Pretence whatsoever, contrary to the known Laws of the Land, shall be treated by Us and our Forces now, as Souldiers and Gentlemen, but as Robbers, Free-Booters and *Banditti*; they shall be incapable of Quarter, and intirely delivered up to the Discretion of our Souldiers. And We do further declare that all Persons who shall be found any ways aiding and assisting to them, or shall march under their

their Command, or shall joyn with or submit to them in th^e Discharge or Execution of their Illegal Commissions or Authority, shall be looked upon as Partakers of their Crimes, Enemies to the Laws, and to their Country.

And whereas we are certainly informed that great Numbers of Armed Papists have of late resorted to *London* and *Westminster*, and parts adjacent, where they remain, as we have reason to suspect, not so much for their own Security, as out of a wicked and barbarous Design to make some desperate Attempt upon the said Cities, and their Inhabitants, by Fire, or a sudden Massacre, or both; or else to be the more ready to joyn themselves to a Body of French Troops, designed, if it be possible, to land in *England*, procured of the French King, by the Interest and Power of the Jesuits in Pursuance of the Engagements, which at the Instigation of that pestilent Society, his most Christian Majesty, with one of his Neighbouring Princes of the same Communion, has entred into for the utter Extirpation of the Protestant Religion out of Europe. Though we hope we have taken such effectual care to prevent the one, and secure the other, that by God's Assistance, we cannot doubt but we shall defeat all their wicked Enterprises and Designs.

We cannot however forbear, out of the great and tender Concern we have to preserve the People of *England*, and particularly those great and populous Cities, from the cruel Rage and bloody Revenge of the *Papists*, to require and expect from all the Lord-Lieutenants, Deputy-Lieutenants, and Justices of Peace, Lord-Mayors, Mayors, Sheriffs, and all other Magistrates, and Officers Civil and Military, of all Counties, Cities Towns of *England*, especially of the County of *Middlesex*, and Cities of *London* and *Westminster*, and Parts adjacent, that they do immediately Disarm and Secure, as by Law they may and ought, within their respective Counties, Cities, and Jurisdictions, all *Papists* whatsoever, as Persons at all Times, but now especially most dangerous to the Peace and Safety of the Government, that so not only all Power of doing Mischief may be taken from them, but that the Laws, which are the greatest and best Security, may resume their Force, and be strictly Executed.

And We do hereby likewise declare, that We will Protect and Defend all those who shall not be afraid to do their Duty in Obedience to these Laws. And that for those Magistrates and others, of what condition soever they be, who shall refuse to assist Us, and in Obedience to the Laws, to Execute vigorously what We have required of them, and suffer themselves at this Juncture to be cajoled or terrified out of their Duty, We will esteem them the most Criminal and Infamous of all Men, Betrayers of their Religion, the Laws, and their Native Country, and shall not fail to treat them accordingly ; resolving to expect and require at their Hands the Life of every single *Protestant* that shall perish, and every House that shall be burnt or destroyed by their Treachery and Cowardise.

William Henry, Prince of Orange.

By his Highness Special Command,

*Given under our Hand
and Seal, at our Head-
quarters at Sherburn-
Castle, the 28th day
of November, 1688.*

C. HUYGENS.

F I N I S.

SIGN BOOK CARD

**AND LEAVE AT
CHARGING DESK
IF BOOK IS TO BE USED
OUT OF THE
LIBRARY BUILDING**

