The Declaration of the Nobility, Gentry, and Common- 
ality 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, defended 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 reft of the Nation in the most malicious drefs they can put upon us) do here unanimously think it our Duty to declare to the reft 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 Jefuitical Privy-Council, as hath been of late too apparent. 1. By the King's dispension with all the Established 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, deferredly made incapable by the Established 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 confcientious Judges, unless they would, contrary to their Confequences, declare that to be Law which was meerly arbitrary. 6. By branding all men with the name of Rebels that but offered to justify 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 disconveniencing the Established Reformed Religion. 9. By forbidding the Subjects the benefit of petitioning, and contriving them Libellers; so rendring the Laws a Nofe of Wax, to serve their arbitrary Ends. And many more fuch like, too long to here enumerate.

We being thus made fadly sensible of the Arbitrary, and Tyrannical Government that is by the Influence of Jefuitical 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 Oppriffions inevitably threaten; we will to the utmost of our power oppose the fame, by joining with the Prince of Orange (whom we hope God Almighty hath fent to rescue us from the Oppriffions aforesaid) will use our utmost Endeavours for the recovery of our aforesaid ruin'd Laws, Liberties, and Religion; and herein we hope all good Protestant Subjects will with their Lives and Fortunes be a fufficient, and not be bugbear'd with the opprobrious terms of Rebels, by which they would fright us, to become perfect Slaves to their tyrannical Infolencies and Uifurpations; for we affure our felvses, that not a rational and unbafted perfon 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 obferved of late, we defire a Free Parliament may have the Confederation of.

We own it Rebellion to refit a King that governs by Law; but he was always accounted a Tyrant that made his Will the Law; and to refit fuch an one, we juftly exeeem no Rebellion, but a neceffary Defence; and in this Confederation we doubt not of all honest men affiftance, and humbly hope for, and implore the great God's protection, that turneth the hearts of his people as pleafeth him bel; it having been obferved, That people can never be of one mind without his inspiration, which hath in all Ages confirmed that observation, Fox Populi eff Fox Dei.

The present refrifing of Charters, and reverfing the oppreffing and unjust Judgment given on Magdalen College Fellows, is plain, are but to fill the people, like Plums to Children, by deceiving them for a while; but if they flall by this Stratagem be fooled, till this pretent florm that threatens the Papifts be past, with affoon as they fhall be relented, the former Oppriffion will be put on with greater vigour; but we hope in vain the Nit Spread in the flight of the Birds: For (2.) The Papifts old Ruleis, That Faith is not to be kept with Hereditries, as they term Protestants, tho' the Papift Religion is the greateft Herefie. And (3.) Queen Mary's Bill obferving her promises to the Suffolk-men that help her to her Throne. And above all, (4.) the Papes dispensing with the breach of Oaths, Treaties, or Promifes, at his piaure, when it makes for the service of Holy Church, as they term it. Thence, we fay, are fuch convincing Reasons to hinder us from giving Credit to the aforesaid Mock-Shows of Reds, that we think our felves bound in Confequence to reft on no Security that shall not be approved by a freely Elected Parliament, to whom, under God, we refer our Caufe.

'Declaration of the Nobility, Gentry and Commonality at Nottingham.' Grievances against James's "oppressive rule" published on 22 November 1688. Courtesy Somerset Record Office; Simon Heneage deposit of the Walker Heneage bequest reference DD/WIb 3070.