

A Declaration, Or Resolution of the Countie of HEREFORD.



Hereas the Kingdome for many yeares past hath groaned under Taxes of Loanes, Ship-money, and the like dismall effects of an Arbitrary Government, and a high stretcht *Prerogative*: for the Cure of which distemper a *Parliament* was held to bee the onely good old way of *Physicke* to cleanse the Body Politique from oppressing Crudities (which was heartily desir'd) but not by over-strong Purgations to weaken it in the principall Part, charging it to receive a disposition to the like distemper, or a Relapse into the same, or a worfe Disease, which in stead of restoring it to its primitive vigour and health, must needs drive it to a fatall Period. Such is our misery, such the iust Iudgement of God upon our Sinnes.

This wholsome *Physicke* hath not wrought in us that blessed effect as was either believed by some, or hoped for by all men: but as if God had answered our importunity for a *PARLIAMENT* as he did the old *Israelites* for a *KING* in his anger; we drive on with much more haste then good speed to the other extreame, which portends no lesse Symptomes of ruine and destruction than the former. So that having maturely considered what hath proved destructive to this or other *Parliaments*, we may the more easily avoid those Rocks upon which others have split themselves, *viz.* 1. The venting of particular ends of Avarice and Ambition in the publique Cause. 2. Private Combinations or Chamber-Conventicles to resolve beforehand what shall be done in the *House*. 3. Hindring the freedom of speech by imprisonment of their Persons. 4. Denying information by the humble way of Petitions from the *County*, as that most excellent Orthodox *Petition* of our Brethren of *Kent* and of rejecting information of Letters to our Knights and Burgeses. 5. The ready swallowing of informations and iealous rumors against his *Majesty*: styling them the malignant partie and enemies to the State which were only truely and consonably his friends. 6. The private if not publique mutinous rabble, which ill Spirit was ready at all times to be raised by a whisper from any of those worthy Members, Emphatically so called, if not exclusively, as if all Iustice, Reformation and Government were onely to be expected from them. 7. The new unheard of State Law and Logick to stile and beleve that a Parliament that is divided in it selfe, is severed from the King the Head thereof: if they may be remedied (as we hope they are not past cure) we shall rather desire to change some of our Physitians then *Physicke*, there being no better way, nor more necessary to preserve the health of a *Common-wealth* than a well temper'd *Parliament*. Wherefore we as faithfull Subjects to his *Majesty*, as free-borne English-men, do ioyne in an unanimous Resolution to maintaine.

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| 1. Protestant Religion. | } | 3. The Lawes of the Subject. |
| 2. The Kings just power. | | 4. The libertie of the Land. |

For the first, *The Protestant Religion*; we cannot but with griefe of heart remember how it hath beene assaulted in the In-workes and skirts of it, the *Liturgie* and decent *Ceremonies* established by Law; yea in the very Body of it the *39. Articles*. In what a danger this Church of *England* hath beene, to be overcome with *Brownisme* and *Anabaptisme* let all the world iudge. For the second, *The just power of the King*; God knowes hee hath beene so farre unable to defend that from violence, as it was Gods great goodnesse rather then his owne Power which secured, or rather preserved his Person from violence, What their ayme was, who to please the vulgar rabble would uphold and not punish them for their insolencies, as we feare and imagine for the present; so we cannot but with horror and amazement doubt the Consequence.

Nor can we conceale our ioy of heart, or thanks to his *Majesties* good Subjects of the Countie of *York*, for endeavoring to secure his Person with a Guard (being of much more value then many thousands of us) and putting him in a posture of defence, which some have ignorantly or maliciously interposed by suggesting it an intension of Warre against his Parliament, wherby it is plaine enough his *Majesties* desires are onely to secure himselfe and servants from prodigious tumults and disorders as have endangered his sacred Person: Nor can we blame him considering Sir *Iohn Hothams* Act at *Hull*, and Sir *Henry Ludlowes* Speech in Parliament.

For the two last, *The Lawes of the Land*, and *The Libertie of the Subject* which must not be separated, how have they beene violated after by some of those who were chosen to be Conservators of them, by imprisonment of mens Persons, contrary to the *Petition of Right*; assessing of the Clergie without a Body of *Magna Charta*; shuffling the Convocation into a *Synod*, or an *Assembly*, or *Conventicle*, without the Choyce, Consent or Election of the Clergie; as if they were neither the Kings Subjects, nor Gods servants.

As we conceive our selves obliged by the Law of God, the Law of the Land, by the Dictates of Natures reason to maintaine all these; so by Gods grace assisting us, we hope we shall not be terrified or compelled to yeeld any active obedience to any disioyned part of *Parliament* without the consent of the whole (which we heartily desire may be united) or to any uncertaine Debates, Votes or Ordinances, that are not digested or settled into Lawes; nay, which seemes to contradict former Lawes, and yet are tender'd to us with so much earnestnes, as some dare hardly deny them with safety, or obey with Conscience.

Nor shall we ever yeeld our selves such Slaves, or so betray the liberty purchased by our Forefathers blood, and bequeathed unto us as to suffer our selves to be swayed by an Arbitrary Government whatsoever, nor stand with too much contention of Spirit to cast off the yoake of one Tyranny to endure many worse.

And seeing his *Majestie* is graciously pleased to maintaine the true Protestant Religion; His owne just Power, the Lawes of the Land, The Liberty of the Subjects, and that these waters of Reformation, having beene long stirred; we want onely the favour of his Princely *Majestie* to let us in and heale us: So we doe reciprocally declare that we conceive our selves bound to maintaine him in all the Premisses with our Lives and Fortunes.

