Fig. 1 Wenceslaus Hollar, *The World is Ruled and Governed By Opinion*, c.1641. Etching. British Museum.
Fig. 2 Edward VI and the Pope, c.1570. Oil on panel. National Portrait Gallery, London.
WHilst maskinge in their folleis all doe passe

THOUGH ALL SAY NAY YET ALL DOE RIDE THE ASSE.

Printed coloured and sold by John Garrett at the South entrance of the Royall Exchange in Cornhill giving up the stages.

- You are not safe to walk your shuttle in this.
- You will not ride and have the Asse the way.
- You have bought others and your horse run too quick.
- Though you may serve the Asse yet, all will say, your's is one, that leads you, and a bogging horse.
- That I fear, as he knows both of you.
- That I have seen of his sprit he would promote.
- Though you may walk, here, he takes his state.

- That justice will not make.
- Because alone.
- All will not ride and have the Asse the way.
- You have bought others and your horse run too quick.
- Though you may serve the Asse yet, all will say, your's is one, that leads you, and a bogging horse.
- That I fear, as he knows both of you.
- That I have seen of his sprit he would promote.
- Though you may walk, here, he takes his state.

If these are not true, you may as you please.

Write the present, power, and patience All.

'All is not wise who is not all together.'

'Art not, Clemenck, Ranks, Puddin Bob, Bred, & Father.'

'As women, braves, such weight, they shall not crack.'

'And most I know, your London, on your back.'

'The Asse makes stuff most, they have been pleased.'

Fig. 3 Reynold Elstrack (?), The Riding of the Asse, 1607. Engraving. British Museum.
Fig. 5 Jacques de Gheyn II, *The World in a Fool's Cap*, 1569. Engraving. Amsterdam, Rijksprentenkabinet.
Fig. 6 Pieter Bruegel, *The Ass at School*, 1556. Pen and black ink. Kupferstichkabinett, Berlin.
Fig. 7  *Riding the Ass*, early sixteenth century. Woodcut. Location unknown.
Fig. 8 Marke well the effect, purtreyed here in all..., c.1580. Woodcut. British Library.
Fig. 11 Detail from Dr. Panurgus.
A Purge for Pluralities, shewing the unlawfulness of men to have two Livings.

OR

The Downe-fall of Double Benefices.

Being in the Clymasterycall and fatall yeare of the proud Prelates.
But the yeare of Inbless to all poore hunger-pinched Schollers.

LONDON,

Fig. 12 Title page to A Purge for Pluralities, 1642. Woodcut. British Library.
Fig. 13 Detail from Dr. Panurgus.
Fig. 14 Simon de Passe, *The Lively Portraict of the Lady Francis Countesse of Somerset*, 1620s. Engraving. British Museum.
Fig. 15 Mistris Turners Farewell to all Women, 1615. Woodcut. Society of Antiquaries of London.
A prettie newe Ballad, intytuled:

The Crowe sits vpon the wall,
Please one and please all.

To the tune of, Please one and please all.

Be they great be they small,
Be they little be they love,
So pipeth the Crowe,
sitting vpon a wall:
please one and please all,
please one and please all.

Be they white be they black,
Vours they lunch on their back,
With a bircher on her head,
Whether they spin like as they spin,
Whether they be strong or small:
please one and please all,
please one and please all.

Be they (naght be they hay,
Lose they bought as soon they play,
Where there they lay:
Whether they be they there,
Whether they be they shade:
please one and please all,
please one and please all.

Be they flesh be they bone,
Be they flesh be they make,
Where they like to Cloth to God,
Velvet bonnet or French-hood,
Upon their head a Cap or call:
please one and please all,
please one and please all.

The goodwife I do mena,
Be they fat or be they lean,
Whatsoeuer that she be,
This the Crowe telleth me,
sitting vpon a wall:
please one and please all,
please one and please all.

If the goodwife speaketh so,
But that you then speaketh so,
Whether it be good or ill,
Let her do what she will:
and to keep your faith in sall:
please one and please all,
please one and please all.

If the goodwife be displeaseth,
All the toodle does is pleaseth,
And therefore by my will,
To please her learn the sill,
Keset that the toodle sall sall:
please one and please all,
please one and please all.

Be thou thy do thy ought,
If then she do it not,
And though that you her goodman,
You your wife shall do it than,
Be it in kitchen or in hall:
please one and please all,
please one and please all.

Let her have her own will,
That the Crowe pipeth all,
Whatsoever the command,
But that you do it out of hand,
Viders the way to call:
please one and please all,
please one and please all.

Be they tranton be they Wilde,
Be they gentle be they mild:
Be the white be the brown,
With she should as both the fortune,
Let her be what she will:
please one and please all,
please one and please all.

Be the sop be the spawb,
Speak the left as speaketh the loud,
Be they newe as they be:
Both the trip or both the rant,
The Crowe sits vpon the wall:
please one and please all,
please one and please all.

So the black is the one,
Worth the house with a stone,
If you diligently the quap,
If you do in the house,
Let her be what she will:
please one and please all,
please one and please all.

If they rich be they rouse,
If they honest be they hoise,
Where the cloth or Distant house,
Wife the boy or both the crowe,
Where the hat or spoken call:
please one and please all,
please one and please all.

Both the cruel be the court,
Come the last come the first,
Be they young be they old,
Be they smile be they frowne,
Though they on such at all:
please one and please all,
please one and please all.

Though it be some Crowes guile,
Siftentimes to tell lies,
Yet this Crowe wonters not try,
That her tale is no lie,
For thus it is to ever lasting:
please one and please all,
please one and please all.

If the gabtvise be Difpleaseth,
Off the robe of to D feasibility,
On the robe to say not,
Zal ber be that The Wall,
please one and please all.
please one and please all.

If the gabtvise be Difpleaseth,
Off the robote bonfc to D feasibility,
On the robe to say not,
Zal ber be that The Wall,
please one and please all.
please one and please all.

If the gabtvise be Difpleaseth,
Off the robote bonfc to D feasibility,
On the robe to say not,
Zal ber be that The Wall,
please one and please all.
please one and please all.

If the gabtvise be Difpleaseth,
Off the robote bonfc to D feasibility,
On the robe to say not,
Zal ber be that The Wall,
please one and please all.
please one and please all.

If the gabtvise be Difpleaseth,
Off the robote bonfc to D feasibility,
On the robe to say not,
Zal ber be that The Wall,
please one and please all.
please one and please all.

If the gabtvise be Difpleaseth,
Off the robote bonfc to D feasibility,
On the robe to say not,
Zal ber be that The Wall,
please one and please all.
please one and please all.
Fig. 17  Thomas Cecil, *A New yeares gift for shrews*, 1620. Engraving. British Museum.
Fig. 19 Fill Gut & Pinch Belly, 1620. Woodcut. Society of Antiquaries of London
Fig. 21 Theodore de Bry after Thomas Lant, *The Funeral Procession of Sir Philip Sidney*, 1587. Engraving. British Museum.
Fig. 22 Allmodo, unnd seiner Daemen Leich begengnuß mit beygefügtem Traurigem Grabgesange, late 1620s. Engraving. British Museum.
Fig. 23 Thomas Cockson, The Revell of Christendome, c.1609. Engraving. British Museum.
Fig. 24 Peter van der Heyden, *Hola Ghy Roouers Tspuel is...Beghennon*, sixteenth century. Engraving. Atlas van Stolk, Het Schielandshuis, Rotterdam.
Fig. 25 The Royall Gamesters, late 1620s. Engraving. British Museum.
WOE TO
DRUNKARDS.
A Sermon by SAMUEL WARD
Preacher of Ipswich.

Thus of old,

Thus now.

O TIMES OF MANNERS

LONDON
Printed by A. Math for John Marriott, and
John Grind, and are to be sold at their Shops in
St. Dunstan Church-yard, and in Pauls Alley
at the Sign of the Gunner. 1622.

Fig. 26 Title-page to Samuel Ward, Woe to Drunkards, 1622. British Library.
The Doctors' Dispensatory.
The Art of Physick restored to practice.

The Apothecary's Shop opened.

The Expert

DOCTORS' Dispensatory.
The whole Art of Physick Restored to Practice.

The Apothecaries Shop, and Chyrurgions Closet opened, wherein all safe and honest practices are maintained, and dangerous mistakes discovered; and what out of fashion for their own profits they have endeavoured to refer to themselves, now at last impartially divulged and made common.

Together with a brief survey of the Dispensaries of the most renowned Colleges of the World, which being corrected, are here epitomized, and drawn into an exact and useful method for Practitioners.

Containing,
First, the Latin Names of all simples and compounds English.
Secondly, The Vertues, Qualities, Properties, Quantities, and uses of all simples and compounds.
Thirdly, The way of prescribing remedies; together with the Forms and Bases for the making of all manner of medicines daily used by our English Physicians, Chyrurgians, and Apothecaries.
Fourthly, The Nature, Qualities, and Symptoms of all diseases.
Fifthly, Cautions for the applying all both internal and external medicines.

To which is added by Jacob a Braum, publick Professor of Physick in Bafli, a Compendium of the Body of Physick, wherein all the Medicaments Universal and Particular, Simple and Compound are exhibited to the practice of Physick; and these forms of remedies now before prescribed by the famous P. Merianius, Chief Physician to the King of France, and Chancellor of the University of Montpellier.

Dedicated to that excellent Anatomist VESLING IO. S.

Laudam, Printed for N. Brook, at the Angel in Cornhill near the Royal Exchange, 1657.

Fig.27 Title page to The Expert Doctors Dispensatory, 1657. Engraving. British Library.
Fig. 28 *The Apothecary-Physician*, early seventeenth century. Engraving. Wellcome Library, London.
THE BAITING OF THE POPES BULL.

Or

An unmasking of the Mystery of iniquity, folded up in a most pernicious Breve or Bull, sent from the Pope lately into England, to cause a Rent therein, for his Reentry. With an advertisement to the Kings seduced subjects.

By H. B.

Fig. 29 Title page to Henry Burton, The Bayting of the Popes Bull, 1627. Woodcut. British Library.
Fig. 30 Samuel Ward, The Double Deliverance, 1621. Engraving. British Museum.
Fig. 31 Michael Droeshout, *The Powder Treason*, 1620s. Engraving. British Museum.
For the shouts and acclamations of all true hearted English, for the false and single returne of the Prince of Great Britaine, had made the roome of Heaven to refound, and with the noyse had thooke such a terror into the ill affected body of Seme, that a cold, and benumming feare ran through her joints.
Fig. 33 Illustration from *The devils cabinet-councell. Discovered, or The mistery and iniquity of the good old cause*, 1660. British Museum.
Deo Trinuni Britannia sic uteris in memoriam ejus a munificentis subversa submersa |
Proditione nonnunquam |
beata, bota. To God, in memory of his noble subsidence from the submersed, unhonourable Poudre-royal |

Here |

2 winds from heaven blowing upon the |
Armada and the puffe closest |
Fellow by fellow |

In the middle between the Armada |
in the right hand is the preacher's |
man, who in a dark night and dark |
see the Englishmen |

A deed of darkness |

Novemb. 5 |

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Fig. 34 Joseph Mead, ‘A description of Mr Wards table or picture’. Pen and ink on |

vitreous. British Library.
Fig. 35 *The Lamb Speaketh*, c.1555. Engraving. British Museum.
THE POPES PYRAMIDES.

The image contains a detailed engraving of the Popes' Pyramids, accompanied by text that describes the scene. The text is written in a poetic and dramatic style, recounting the history and symbolism of the pyramids.

The engraving is richly detailed, with various figures and symbols that add to the overall narrative. It appears to be a historical or allegorical depiction, common in the works of the time.

The text is printed in a decorative font, typical of the period, and is laid out in a manner that enhances the visual impact of the image.

Fig. 36 The Popes Pyramids, 1620s. Engraving. Society of Antiquaries of London.
Fig. 37 Which of these fowre that here you see, 1623. Engraving. Society of Antiquaries of London.
Of Deberie.

Writhe then a T herelfe I may them call: which lawfull marriege doth dissemble.
And seekes the truth to bring in theirall: all such doth Saterd quit theire point.

The signification.

The Fryer is Fallan: the Nunne Dedees: the deuill in the tree superflitions: and the other deuill Disar, a reproacher of wickednes, and a raylert exynth the verticle.

Fig. 38 Illustration from Stephen Batman, *A Christall Glasse of Christian Reformation*, 1569. Woodcut. British Library.
Fig. 39 A Pass For the Romish Rabble to the Pope of Rome Through the Devils Arse of Peak, c.1624. Engraving. Bibliothèque Nationale, Paris.
Fig. 40  Pfuh Tevfe! Friss Pfaffen Scheiss Landtsknecht, c. 1590. Engraving.
Kupferstichkabinett, Berlin.
Fig. 41 Ben Jonson, A Strange Banquet; or, the Divells Entertainment, 1678. Woodcut. Bodleian Library.
THE TRAVELS OF TIME:
LOADEN WITH POPISH TRUMPERIES:
FROM GREAT BRITAIN TO ROME.

A Dialogue betwixt Time and Truth, Popery and Policy: each of them declaring what service they have done
to their Masters.

The things we should be more to be then the night,
Time and no Daughters is a death brought to light.

POLITICK.
A Lovers and Lovers would be not unwise,
And if we see, then we should be wise,
Which had they intended, had been absurd
Of all Conceit, from our God's own hand.
They were my eyes, my nose, my hands, and my tricks, 8
Supporting Malignant Poles, etc.
Or hold the one to a happy sight,
That I have an equal part in them,
Or yet I know Catholick, but never advanced,
And all are enemies of our nation,
They came a Convent, and destroy our father's
Found and my P. S. and Lady E. in a shock,
That I should sit in peace, and separate,
And as I am friend to this the Catholic
The Catholick and not advancing my nation.
Our last P. and E. as I am a son,
And with the most excellent part that God,
The Catholic and not advancing my nation.
Our last P. and E. as I am a son,
And it is well to be safe, and part that God,
The Catholic and not advancing my nation.
They have the same, as they shall see,
The Catholic and not advancing my nation.
For then a Proclamation shall be made,
To hang all.

TAYLOR.
But on old Father Time, what's that I cry?
Which on your head you see so fast away?

TAYLOR.
But on old Father Time, what's that I cry?
Which on your head you see so fast away?

TAYLOR.
But on old Father Time, what's that I cry?
Which on your head you see so fast away?

TAYLOR.
THREE furies fell, which turne the world to ruth,
Both Enuie, Strife, and Slaunter, heare appeare,
In dungeon darke they longe inclosed truth,
But Time at lengthe, did loose his daughter deare,
And setts alofte, that sacred ladie brighte,
Whoe things longe hidd, reveales, and brings to lighte.

Though strife make fier, though Enuie eate hir harte,
The innocent though Slaunter tente, and spoile:
Yet Time will comma, and take this ladies parte,
And breake her bandes, and bring her foes to foile.
Dispaire not then, though truth be hidden ofte,
Bycause at lengthe, shee shall be sett alofte.

Disidia

Fig.43 Emblem from Geoffrey Whitney, *A Choice of Emblemes and Other Devices*, 1586. Woodcut. British Library.
THE SECOND PART OF Vox Populi,

or

Gondomar appearing in the likenes of Machiavel in a Spanish Parliament,
wherin are disscouered his treacherous & subtile Practises
To the ruine as well of England as the Netherlands.

Faithfully Translated out of the Spanish Copie by a well-willer
to England and Holland.

Fig. 45 Title page to Thomas Scott, The Second Part of Vox Populi, 1624. Engraving. York Minster Library.
Fig.46 Peter van der Heyden, *Queen Elizabeth as Diana, Seated in Judgement Upon the Pope*, late sixteenth century. Engraving. British Museum.
This burden back to Rome, I heare againe:
From thence it came, there let it still remaine.

When Times great Rulers the mayoral Com Rit from thee, to thee their bright Command:
Ye must not meddle with the Churches:
But take good heed to your Prince.

And saw the Earth which began to grow
Then up I rode upon my aged horse:
And therefore as I knowing to not trust
In her, I rode as I had learned before:
The fear of sorrow, the fear of pangs
St Rome severe, for love is no abiding.

Fig. 47 Wenceslaus Hollar, *Time Carrying the Pope to Rome*, c. 1641. Etching. British Museum.
The description of Giles Mompesson, Late Knight Censured by Parliament. 1621 Engraving British Museum
Fig. 49 Title page to John Skelton, Elynour Rummin, the famous ale-wife of England, 1624. Woodcut. British Library.
Fig. 50 David Loggan, *Mother Louse*, 1650s. Engraving. British Museum.
Fig. 51  Illustration from Jacques de Gheyn II, *The Exercise of Armes for Calivres, Muskettes, and Pikes*, 1608. Engraving. Henry E. Huntington Library, San Marino.
Fig. 52 Illustration from Jacques de Gheyn II, *The Exercise of Armes for Calivres, Muskettes, and Pikes*, 1619. Woodcut. Cambridge University Library.
Fig. 53 Title page to Miguel de Cervantes Saavedra, *The History of Don-Quichote. The First Parte*, 1620. Engraving. British Library.
The deserved downfall of a corrupted conscience.

The second Part.

To the same Tune.

1. If from his heart a bright
   and sincere light;
   His judging eyes great,
   in his action.

2. The Crafty by command,
   and the thief that he
   from the earth the earth,
   in open Court.
Fig. 55 Wenceslaus Hollar, *Alderman Abel*, c. 1640. Etching. British Museum.
THE COPIE OF A LETTER SENT FROM
The Roaring Boyes in ELIZIUM:

To the two arnast Knigths of the Grave, in Limbo, Adam
man Abel and M. Kilkurt, the two great Prophets for
wine : And to the rest of the worshipful
Brotherhood of that Patent.

Brought over lately by Quarr-pot, an ancient servant
to Bacchus, whom for a long time they had most
cruely Rackt, but hope shortly to be resto-
red to his ancient liberties.

Whereunto is added, the Oration which Bacchus made to his
subjects, in the lower World: published for the sa-
satisfaction and benefit of his subjects here.

Brought over by the same Messenger 1641.
Fig. 57 An Exact Legendary Compendiously Containing the Whole Life of Alderman Abel, 1641. Woodcut. British Library.
The last
DISCOURSE
Betwixt Master Abel and Master Richard Kilvert, interrupted at the first by an ancient and angry Gentlewoman, who being herselfe unknowne unto the observer of this Conference, it was conceived by him afterwards to be a certaine friend of Mr. Abeli.
Abel. I hope to see thee hang'd.

Kilv. Indeed a Bell cannot be ring
in tune till it be so.

Abel. Sir, do you know to whom you speak.

Kilv. But who the
por would have thought of a Parliament to come?

Abel. I would I
had kept my Tavern still in old Fish-street, so then I was counted an honour
man.

Kilv. Men, to have took a lump the signe of the Ship, and to have
had a Bel hang'd in the room of it.

Abel. Thou hast bin in due undoing.

Kilv. And you mine: for as our faults are like, so I am afraid our fate
will be equal.

Abel. All this was by thy projects and policy.

Kilv. Mr. W. Alderman, but countenanced by your purse's authority.

Abel. Kilvert, thou hast bin cal'd Kill-Vertue, kill-Ben-net, kill-Bishop, and
kill-iar, and now kill Abell, and I hope thou wilt kil-thy selfe.

Kilv. Take heed to your selfe, that you do not goe to the Devil quick.

Abel. If I do, it is of thy advising. I tell thee Kilvert thou art worse than
Cain.

Kilv. Indeed, we read that in old time Caine kill'd Abell, but now
Abell kills Caine; and I am afraid there is a young Gregory born to make an
end of us both.

By this a great Company of people were gathered about them, which made
them part for the present: their next meeting is to be expected either at the
Barre where they are to be arraigned, or the place appointed for their punish-
ment.

The manner and forme how Projectors and Patentees have rode a Tyting
in a Parliament time.

FINIS.

Fig. 59 Illustration to Thomas Heywood, A Dialogue or Accidental Discourse Betwixt
If any make what things they say Monsters be, 
Tis a Projector, and a Patentee: 
Such as, like Termine or this Land did crave, 
And great forsooth, they gains the Devil and all.

Lo, I, that lately was a Man of fashion, 
The Beggar and the Scourge of this Nation, 
Th' admired mighty Mountaineer of Fame, 
The Juvenile Person of a good name, 
The Budgives, who did at first stand staid, 
And raked, and pilloried, all pale, sfine, and false. 
Now Time hath plac'd the Peep from my face, 
I am the only image of degrees.

My only fault I had for stinging 
(Cloke covered with the cloak of honesty) 
That from the Riff to Pippa, from Staff to North, 
I was a man esteemed of few worths, 
And (Dear, Sir Thomas Dodger) for your ease, 
My fulls of time I spent, my hopes I brake, 
My braines I sold, with many a strange vagary, 
And (like a Spaniell) did both fetch and carry, 
To you, such Projects, as I could invent, 
Nor think how they would come a Parliament.

I was the Great Projector, and from me, 
Your worship learn'd to be a Patentee. 
In the Art of choosing the Commons; 
You had tricks and fligbies to pump the Seal.

I took the papers, I travel'd, searched, and sought, 
Which (by some thieves) went into Patriots wright, 
What is but your journey-man, A. J. 
To bring your worke to you, both night and day: 
Around Stow, and you brought it about you 
Like a skilful T'bower, cut in order, 
And Enchord it, but now (to our displeasure) 
You fail'd exceedingly, in eating measure. 
My legs were screws, to scale that high or low, 
According as your power did Enchord up Fire: 
And at your will I was Scour'd up to the high, 
That viocting; I have broke my neck thereby. 
For you, I mark, my fingers, flibbadder fill, 
To catch at all Trimmers, either good or ill, 
I'd not touch a who so, like we might get, 
For I was still that came into the Fire. 
For you (as in my Picture plainly appears) 
Put a Small face on, an after taste, 
And things were all awa'd.

Wherein your worship's profit was prefer'd: 
The object to set all things, good or bad, 
The wise or foolish may be led, 
And you may see more, as you go, 
AND, and all came in my way.
The Monopolist and the Patentee,
Did joyne hand in hand, as here you see;
Yet they shall parted be ere it be long,
And forced then to sing another song.

Let all Projectors their lives amend,
And be warned by him that is their friend;
And desire not another man's fate to have,
But keep faith and good conscience to their grave.

Fig. 61 Illustration to The Projectors Downfall: or, Times Changeling, 1642. Woodcut. British Library.
Fig. 62 Wenceslaus Hollar, *The Picture of a Patenty*, c. 1640. Etching. British Museum.
Fig. 64 William Cave, *The Trusty Servant*, 1809. Wall painting. Winchester College.
Fig. 65 Instruments of Human Sustenance: Cooking, 1569. Etching. Kunstindustrimuseum, Copenhagen.
Fig. 66 *The Female Cook*, sixteenth century. Black stone, pen and sepia on paper. Bibliothèque de l’École Nationale des Beaux Arts, Paris.
Fig. 67  Tobias Stimmer, *Gorgoneum Caput*, 1577. Woodcut. Zentralbibliothek, Zurich.
The Doome, warning

The Lion, and the Dragon both, do Allions enigne heare,
Supporters of a Kingly Judge, most suit for them to wear,
To keep as wheels of valiant mind, two laws they reprent,
For God and man, too rule them by their own by due dint.
If Judas did the Lion heart, and Dan the Dragon fell,
Then judge who worthy ought to have, that rules them both so well.
For he whose heart once pierced was, hath first his feet most fine,
In right of Allions worthy grace, for ever to endure.
The Lion and Sune, the truth foretells, which gies the Lion light,
And tells the Dragon what is past, by these of Starry in right.
Who now must see a worthy Queen, as Saba's erode the Lord
Vntil the time that Jesu come, all nations to accord.

The Holy figure.

The two illumined figures, one on the left labeled "The Doome Warning All Men to the Judgement."

Fig. 68 Illustration from Stephen Batman, The Doome Warning All Men to the Judgement. 1581. Woodcut. British Library.
Fig. 69 Anthony van Dyck, *Archbishop William Laud*, 1636. Oil on canvas. Fitzwilliam Museum, Cambridge.
Fig. 70 Wenceslaus Hollar, Archbishop William Laud, 1640. Etching. British Museum.
AN ANSWER TO
The most envious, Scandalous, and Libellous Pamphlet, Entituled, MERCURIES MESSAGE.

or,

London Printed for T.B. in the Old Bayly, 1641.
An answer to the most envious, scandalous, and libellous Pamphlet, Entituled, MERCYRIE'S MESSAGE.

How now! what lift which I doe vaine ly, Ought which belongs to Popish Romish Creed; I am deceiv'd, it is a Letter call'd,
(At which I bluthe) A hypocrisske feald
Which did afront true Protestant heads,
No what belonging unto Papall Bades,
For such wise tristles, O the Authors scorn,
Although of Riches, yet not of truth forlorne.
The Letter thus begins with Death above,
My Lord, as if the consequence were love,
But read forward, and you shall truly finde,
No love at all, but a most envious minde.

My Lord,
I call you not what long agoe you were,
For now those golden days are past I feare,
I feare, O fycophonick and base fraaine,
Which for it name, a good man may disdain;
He feares but what, Bishops will neere go downe,
Whole nation learning once did England crowne:
Suppose that some be bad, much therefore all?
Let bad men suffer, but the just neere fall.
Each sayer line, I doe not now intend
To answer, left they cry me the Popes friend:
Onely to chiefest points I doe reply,
And that I doe although for it I die.
Are not we all by nature bad? why then
Defended Christ so low for to save men?
But there's a Scothre world which dare to say,
Their merits save them, what have they to pay,
This Canons feald, well forg’d, not made of lead.
Give fire. One. It will breake and strike vs dead.

That 1. do. doe I doo. doe approve the Doctrine and Disciple or Government established in the Church of England, as containing all things necessary to Salvation. And that I will not endeavour by my self or any other directly or indirectly to bring in any Popish Doctrine, contrary to that which is so established. Nor will I ever give my consent to alter the Government of this Church by Archbishops, Bishops, Deanes, and Arch-Deacons, or as it stands now established, and as by right it ought to stand. Nor yet ever to object it to the usurpations and Superstition of the Sea of Rome. And all these things I doe plainly and sincerely acknowledge and swear, according to the plain and common sense, and understanding of the same words, without any equivocation or mental evasion, or secret reservation whatsoever. And this I doe heartily, willingly and truly, upon the faith of a Christian. So help me God in Jesus Christ.

Prime, lay the Trayne, thus you must mount, and level, then shall we get the day, but freind the Dawall.
Turne, wheel about, take time, and stand your ground, this Canon cannot fail, but its not sound.
Fear not, weel cast it, its a desperate case, weel Sweare it, and enjoyne it, but its base.
The Mettalls brittle, and its rind so hard, with an Oath &c. that hath lowly marvd.
All our designes, that now we have no hope, but in the service of our Lord the Pope.
Dissolve the Rout: each man unto his calling.
which had we kept, we had not now beene falling.

Fig. 73 Wenceslaus Hollar, Archbishop Laud Discharging a Cannon, c. 1640. Etching.
Fig. 74 Illustration to Thomas Stirry, *A Rot Amongst the Bishops*, 1641. Woodcut. British Library.
CANTERBURY'S DREAM:
IN WHICH
The Apparition of Cardinal Wolsey did
present himselfe unto him on the fourteenth
of May last past:
It being
The third night after my Lord of Strafford had
taken his fare-well to the World.

Printed in the year 1641!
THE BISHOPS POTION

OR,

A Dialogue betweene the Bishop of ANTE R BURY, and his phisician, wherein e desireth the Doctor to haue care of his Bodie, and to preserve him from being let blood in the neck, when the signe is in Taurus.

Printed in the Year, 1641.
Fig. 77 Archbishop Laud and Henry Burton, c.1641. Engraving. British Museum.
M. Henry Burton, for preaching against Popish innovations and printing his 2 Sermons For God & the King, was much vexed in the high Commission Court, afterward censured in the Starr-Chamber to be deprived of his Ministrice, degraded in the University, lost both his Eares on the pillorie, was fined 5000, banished into the Isle of Gernsey, there Committed to perpetuall close imprisonment, where no freinds, no not so much as his wife or children might once see or come into the Island where hee was on pain of imprisonment to them. Which Corporall punishment was executed on him, and his two other blessed Witnesses or fellow-Sufferers. June 30th 1557.

Fig. 78 Wenceslaus Hollar, Henry Burton, c.1640. Etching. British Museum.
The second act.

Enter the Bishop of Canterbury into a Carpenters yard by the water side, where he is going to take water, and seeing a Grindstone, draws his knife, and seizes thither to sharpen it; and the Carpenter follows him.

Carp. What needs your Grace here, my Lord?

Can. My knife is something dull friend.

Therefore I make bold to sharpen it here,

Because an opportunity is here so ready.

Carp. Excuse me, Sir; you shall not do it.

What reason have you to sharpen your knife on my stone?

you serve me as you did the other three: No, stay,

He makes mine of the Grind-stone, before you go away.

Carp. Why do you make so much noise?

Can. Oh man what doe you mean.

Carp. Hold down your head, it will bleed you bravely.

If the boiling of your nostrils you shall know what the paining of an ace is.

Turk. Boy.

Carp. O hold, hold, hold.

Tune'd. As here is turning indeed, such turning will blot all form my face.

O 't blessed, I bleed, and am extremely sore.

Carp. But who regarded hold before, remember the cruelty you have need to others, whose blood try, or pass a vengeance.

Were not their ease to thee, at present as your blood must be to you.

If such dyes must be your face, let me be your Cooke.

He invent you rare fritters.

Fig. 79 Illustration from A New Play Called Canterburie His Change of Diot, 1641. British Library.
Fig. 80 Illustration from A New Play Called Canterburie His Change of Diot, 1641. British Library.
A DECADE OF GRIEVANCES,
Presented and approved to the Right Honourable and High Court of Parliament, against the Hierarchy or government of the Lord Bishops, and their descendant offices, by a multitude of people, who are sensible of the ruin of Religion, the sinking of the State, and of the plots and insultations of enemies against both.

The tottering Prelates, with their trumpery all,
Shall moulder downe, like Elder from the wall.

Printed in the year, 1641.

Fig. 81 Title page to Alexander Leighton, A decade of grievances... against the hierarchy or government of the Lord Bishops, 1641. Woodcut. British Library.
Fig. 82 Illustration from Alexander Leighton, Sion's Plea Against the Prelacie, 1629. Engraving. British Library.
Fig. 83 On Wings of Feare Finch Flies Away, c. 1640. Woodcut. British Library.
OLD NEVVES
NEWLY REVIVED:

OR,

The discovery of all occurrences happened since the beginning of the Parliament: As, the confusion of Patents, the Deputies death, Canterbury's imprisonment, Secretary Windebank, L. Fiend, Doctor Roane, Sir John Sucklin and his associates flight, the fall of Wines, the desolation of Doctors Commons, the misery of the Papists, Judge Barchley's imprisonment, and the ruin of Alderman Abels Monopoly.

Most exactly compiled in a short discourse between Mr. Inquisitive, a country Gentleman, and Master Intelligence, a News-monger.

Fly Finch, Wren Winds on the Banke, Run Roan.

Printed in the year 1641.
The WRENS Nest, Defild,

OR,

Bishop W. R. E. N. Anatomiz'd, his Life and Actions dissected and laid open.

With a true Relation of his persecuting of godly preaching Ministers, their names particularly set downe, and the causes why they were so persecuted.

The Wrens Nest is defild, for which he weepes, 
Whilst that a Jesuite rudely in it peeps,
That ruin'd house doth Norwich signifye,
Whose Doctrine ruin'd, was by fallacy
Hatched by the Wren; that vil'd polluted Nest,
Doth specifies the Bishops uncleanse brest.

Printed for John Thome. 1640.
The Decoy Duck:

together with the Discovery
of the Knot in the Dragons
Tayle called &c.
Fig. 87 [Wenceslaus Hollar], Archbishop John Williams, c. 1642. Etching. British Museum.
Come Friend, ARRAY your selfe, and never looks,
To propper in your Drees: & your Booke
Meditate with it lest for you myl Armee
If you intend to keepe your selfe from barme
(All new your power do not against the state
That are the kingdames friended yet out face)

Oh S't. I am ready, did you never hear,
How farward I have lyved thus many a yeare,
Hopes the practice, dat is, new on stage
Which plucks my Britten vp path proue and root
My purpose and my Hart such well agree
To tall now owner vp come follow me

He helps to kill, to plauge and destroy
All the Opposion of the Bratery
My Fortune are gome small, my Friends are left
He wenter the soure life to have redres
By picking, stealing or by cutting throates.
Although my pruche crosse the Kingdams vore.

Fig.88 John Williams, Thomas Mallet and Thomas Lunsford, c.1642. Engraving.
British Museum.
A DIALOGUE,
or, Rather a Parley betweene
Prince Ruparts Dogge whose name
is P V D D L E, and Tobies Dog whose
name is P E P P E R, &c.

Whereunto is added the Challenge
which Prince Griffins Dogg called Tower,
hath sent to Prince Ruperts Dogg Puddle, in
the behalfe of honest Pepper Tobies Dog.

Moreover the said Prince Griffins newly gone to Oxford, to lay the
wager, and to make up the MATCH.

Fig. 89 Title page to A Dialogue, or Rather a Parley Between Prince Ruperts Dogge
Whose Name is Puddle, and Tobies Dog Whose Name is Pepper, 1643. Woodcut.
British Library.
Heads of all Fashions.

Being,

A Plaine Description or Definition of diverse, and sundry sorts of heads, butting, jetting, or pointing at vulgar opinion.

And Allegorically shewing the Diversities of Religion in these distempered times.

Now very lately written, since Calves-Heads came in season.

London Printed for John Morgan, to be sold in the Old-baily. 1642.
Fig. 91  The Sound-Head, Round-Head, and Rattle-Head, 1642. Engraving. British Library
An humble Desired Union Between Prerogative and Priviledge.

Shewing, that if one draw too hard one way, and the other another, the whole Common-Wealth must be in danger to be pull'd in sunder.

The Serpent Amphisbena.

Imprinted at London by Richard Olion. 1642.
Fig. 93 Wenceslaus Hollar, *Civilis Seditio*, 1643. Etching. British Museum.
Fig. 94 Illustration from Henry Peacham, *Emblemata Varia*, c. 1621-22. Pen and ink. Folger Shakespeare Library.
The Flock was to be shorn by the Herd. Now pull the Shepherd by sight of his Beard.

W

A

B

C

D

E

The modern reader is struck by the language and imagery used by the author. The text is rich in metaphor and symbolism, characteristic of the period. The author describes the shepherd's role and the fate of the sheep within a philosophical context.

Fig. 95 Heraclitus Dream. 1642. Engraving. British Library.
Here for the prodigall Children, the younger Brothers (Lud. 11. 13.) being 4 parts of the proud Cavaliers and dissolute, hurrying themselves after the frivollities of the world. One is seen here in a Base Company. Nd. Deo, D. G. Because his father humors him not, with the Idolatrous Ceremonies to follow. Papists Innovations, he becomes an errand Prince, tricking, flying in a dashing and deliberate manner. Thus his plate is set before him, and consequently from the Almighty direction and protection. Not having God for his guide, he hath the Devil for his conductor, walking not only after the lusts of the flesh, and of his mind—pleasing the desires of both, but after the Prince of the air, the spirit that now worketh in the children of disobedience. With the debauch Gallants of these fascinating and low-sounding times, he draws his Patrimony through the Stuart; out of which he is transported and procures himself a painted Portrait on the stage of vanity.

What with wine and women, horse-riding, and retires, dancing, playing, drinking, may the prodigal run away? I am brought into a miserable state; I am like the very boyish of Swine. Pride of Spirit makes him to form an Alcove, and therefore with greater eagerness he daily

The Picture of an English Antick, with a List of his ridiculous Habits, and Apish Gestures.

Maids, where are your hearts become? Look you what here is!

1. His hat in fashion like a close-froole pan.
2. Set on the top of his noodle like a coxcomb.
3. Binded with a calves tail, and a bunch of riband.
5. Long hair, with ribands tied in it.
6. His face spotted.
7. His beard on the upper lip compassing his mouth.
8. His shirt thrust out, garbling as he goes.
9. His hand lapping over before.
10. Great banditings with a ring tied.
11. A long-wafted dubblet unbuttoned half way.
12. Little skirts.
13. His sleeves unbuttoned.
14. In one hand a firk, playing with it, in the other his cloak hanging.
15. His breeches unhooked, ready to drop off.
16. His shirt hanging out.
17. His codpiece open, tied at the top with a great bunch of riband.
18. His belt about his hips.
19. His sword swapping between his legs like a Monkeys-tale.
20. Many dozens of points at knees.
21. Above the points of either side, two bunches of riband of severall colours.
22. Boot-hole tops, tied about the middle of the calf, as long as a pair of shirt sleeves, double at the ends like a ruffe band.
23. The tops of his boots very large, turned down as low as his spurs.
25. The feet of his boots 3 inches too long.
26. Two hones at each end of his foot, straddling as he goes.

Fig. 97 The Picture of an English Antick, With a List of his Ridiculous Habits, and Apish Gestures, 1646. Engraving. British Library.
Fig. 98 William Dobson, *Sir William Compton*, c.1643. Oil on canvas. Castle Ashby, Northamptonshire.
Fig. 99 Daniel Mytens, *King Charles I*, 1628. Oil on canvas. The Royal Collection.
THE HUMEROUS TRICKS AND CONCEITS OF Prince Roberts Malignant She-Monkey, discovered to the world before her marriage.

Also the manner of her marriage to a Cavaleer and how within three dayes space, she called him Cuckold to his face.

1643 London, printed for T. Comis. Mar. 6. 15

Fig.100 Title page to The Humerous Tricks and Conceits of Prince Roberts (sic) Malignant She-Monkey, 1643. Woodcut. British Library.
The Popish Conspirators, Malignant Plotters, and cruel Irish, in one Body to destroy Kingdom, Religion and Laws: But under colour to defend them, especially the Irish, who having destroyed the Protestants There, slyly hither to defend the Protestant Religion Here.
Biblia Romana. Monster on his monstrous Beast! 

How He in papal pride doth ride along, 
And how his fountains and streamings thrust and throng 
To be his sacred hollow Holiness. 

His Barrel-Bottomd Beast on his dog-like line, 
And with a hideous hands doth proudly walk. 

The myriad of his bloody Indigination, 
Whence Rome her Rabbles rashly rise and grow, 

Poweful on the Feet, Dec. 4, Debate and Pride, 
Whose greatness, his hepe, or style do guide, 
To rule him vp and downe, in supreme State, 
Like greatc Saints, taking all Princes great, 

His long-sound'd the coming fierce advancing Tyde, 

The very States (God's Saints) doth fore assayle, 
Whereby is a dense, vast bloody Indigination, 

Walking Gods Saints, habiting their owne prelacy, 
Then Babeli Bishops, Jesuites, Friers bace, 

About the Beast Potestious flocke space, 
And from his Barrett-Breech, the Drogs and Leis 

Of Arms all-rotten Reliques, denes Lebanese, 
They fill full-Cups of Robbin's Pottering 

Whitch, by the Prince of Romes dominion, 

So fill'd, are fill'd, and They made drunked thereby, 
And in Delucution Deeping, sloating slie. 

An thus proved Babel, Babel doth prov'dly prance, 
In Blood and Blasphemy Hez-fellc cadence. 

M. Gains God and his deere Saints, Hauing in indignation 
Pours downe the Vials of dice Deolation, 

Vpon Romes Whore, and with his nostrils breath, 

Sand the obsequious Servant, Sergeant Deane, 

Her to storm, with his death-bounded Oriag. 
Who corrects his fault and causes and closes his heart, 

Whose (as she in her hight of Pride did sit.) 
He, with his Grope of youth, puts to the Fic. 

Of Deolation and Destruction dire, 

To humble in Hell, alloure hunting fire. 

Thus is proved Babel fallen, and in her fall, 

Falled are his Yeatles, Saints, Yeatles still. 
Even now the worke begins, for Rome looks field, 

Even (as Lord Jesus came, as Lord come quickly, 
To fight the wrongs of the dispersed Saints. 

To send an end to all their woes and plaints. 

Msb humble, heartly prophet, 

John Vicars.
Fig. 104 Drawing of an emblematic flag device of the 1640s, eighteenth century. Pen and ink. British Library.
See, here, the Popish Powder-plots fair thriving, 
Fauks and his Father-Satan fit contriving 
The fatal Instruments, to puffe and blow 
Hell out of Earth, a State to over-throw, 
At once, for all: But, here, behold likewise, 
Heavens All-seeing-Eye, which deepest pits espies: 
This desperate Work of Darkness sees most clear, and timely, makes the mischief All appeare: 
To Israels blessed Shepherds endlessse glory, 
As is full shown in this succeeding Story.

Fig. 105 Illustration from Francis Herring, *The Quintessence of Cruelty, or Masterpiece of Treachery*, 1641. Woodcut. British Library.
Frontispece Discovered.

The Devil plots, the Pope will own
The Jesuite must act or none.
One God doth See and Smile, and Blast,
What Hell, and Rome, and all foretell.
Tis not the blackness of the Pit
Can cloud this Eye from seeing it.
Tis not the deepness of the Pit,
Can straine this Arm from reaching it.
Tis not the terror of the Pit
Can scare this Smile from daring it.
This eye can chase the thickest mist,
By this Arm can conquer, when it lift,
One look, one touch, one Smile can quell
The Pride and Policy of Hell;
And lo, them, yet more forces call,
God will be too hard for all.

Fig.106 Illustration from Novembris Monstrum, or, Rome Brought to Bed in England, 1641. Woodcut. British Library.
DICTATED THOUGHTS

Upon the Presbyterians' late petitions for complete and univerfall power (in Divine Ordinances) to be conferred upon the
PRESBYTERY by Humane Authority.

The notion of power hath indited what the true Religion, and did view the life of Christ, and particular privileges of"...

...the Church of England, the Lord's object, in the first place, to form a Church, and then to establish it. The
Church of England, in her first session, has been established.

Fig. 107 Dictated Thoughts Upon the Presbyterians' Late Petitions, 1646. Engraving.
The Heart of him, that is upright,
In Heavenly-knowledge, takes delight.

His Emblem, with some other of the rest,
Are scarce, withuely Properties, except, As if they had not those defects.
Yet, since a vulgar, and a mean fashion
May yield some Eauis, and serve a good Intention; or, as we have.
A, if these Figures had not those defects.
The Book, here shadow'd, may be said, to shew
The Wisdom, and Experience, which we know
By Common means, and, by these Creatures, here,
Which to be plac'd below us, may appear.
The Winged-heart, betokens those Desires,
By which, the Reasonable, aspire;
Above the Creature, and, attempts to climb,
To Mysteries, and Knowledge, more sublime:
En'to the Knowledge of the Three-in-one,
Implied by the Tetragrammaton.
The Smokings of this Heart, may well declare
Those Perturbations, which within us are,
Vexill, that Heavenly Wisdom, we have gain'd,
Which is not, here, below, to be stain'd;
And, after which, those Hearts, that are upright,
Enquire with daily studie, and delight.
To me, Oh Lord, condescend, to impart
The gift of such a Restified-hearte.
Grant me the Knowledge of Inferior things;
So far as, alone, as their Experience, brings
The Knowledge, which I sought to have of thee,
And, of thine Own, thou requirest of me:
For, other, Oh God, to know, and, clave to face,
Of truest Wisdom, the Perfections are.

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Fig.108 Illustration from George Wither, *Collection of Emblems, Ancient and Moderne*, 1635. Engraving. British Library.
CORDIS VOLATVS.
Quar sursum sunt quadritae, qua
sursum sunt sapié. Collas... Qui
nabi Chaaivj géminis, habi
tabuis alas.
Per refsum terre quae cor ad astra voleat?
8
Michel van Lochem cæs

Fig. 109 Illustration from Christopher Harvey, Schola Cordis, or, The Heart of It Selfe, Gone Away From God, 1647. Engraving. British Library.
Fig. 110 Illustration from Hendrik Niclaes, *A Figure of the True and Spiritual Tabernacle*, 1655. Engraving. British Library.
A Reply to DICTATED thoughtes By a more Proper Emblem

Dictater heere behould in proper place.
Three joyned as one to blemish and disgrace
Heere wants noe chayne to linke each to other
you see how louingly they gree together
Sweet peace and Truth, how gladly would they meet
Yet for these enimies they cannot gree
But still theye hope, for one his place noe more
Is to be found, the Pope was never le'n
Not Sathanas wrath or power shall erect
His totting state for now that spous elect
Shall not be driven to the wilderness
But songs of prais'e from day to day express.

Fig.111 A Reply to Dictated Thoughts by a More Proper Emblem, 1646. Engraving. British Library.
An Embleme of the Times: OR, A reasonable Exhortation drawn from the consideration of God's gracious dealing with England, above all other her neighbour-Nations.

Revel. 19:1. Salvation glory and power to the Lord our God.
1. War and Righteousness are companions; for both are judged hosts which compass the earth, and he hath a place of the blood of his servants.
2. Alluding to the Lord our God.
3. One of his mouth speak a fiery speech, that setteth on fire the Nations, he shall intimate them with a red of the hot.
4. And gathered your soldiers together was the Supper of the great God.
5. That is to eat the flesh of Kings and the flesh of Captains, and the flesh of mighty men, the flesh of heroes and kings that serve them.
6. As a rod were to my people, and my Christ, and myself, and the children of Israel, and the church of the elect.
7. Therefore as love such, the Lord destaeth Moab shall be no sound, but therefore shall he be a person of destruction, the reserving my people shall be preserved.
8. While on this Emblem thus doth fix on the eye, Warren. And the preserveth these judgments great forsooth, great days shall fall.

England amidst change, who can stand? Civil war the ground, more woe will arise should end. New fortune all human expectation.

Our faiths are of the same as great as those that reign in Germany. Indeed do experiment with the feet and both stilled confusion. With depth of grief, grew as the faith.

6th England! Brites God be with thee, And keep thee from iniquity, abuse.
The great punishment and Egyptian take his seat, and death, and the break. We are as able to express that time.

Nearer, nearer dealing, offers more. Carry us on a wave, and bear us bleeding. This work preserved, for fish enemies fire, Through, what thankful buried, hidden.

Oh now delay nothing, with speed repeat.

War is full of tears that have no sound. Throughout the Kingdom, let not fall the ground.

Yours are greater than the world's, and prayer.

All songs of mourning turn to peace and prayer.

Fig. 112 An Embleme of the Times, 1647. Engraving. British Library.
Fig. 113 The Watchman's Warning Piece, or Parliament Souldiers Prediction, 1646. Engraving. British Library.
Fig. 114 Wenceslaus Hollar, ‘Innocentia Ubique Tuta’ from Emblemata Nova, c. 1640. Etching. British Museum.
Fig. 115 Illustration to Thomas Hobbes, *De Cive, or Philosophicall Rudiments Concerning Government and Society*, 1651. Etching/engraving. Henry E. Huntington Library, San Marino.
A SACRED
DECRETALL,
Or HUE and CRY,
From his superlative Holiness, Sir Symon Synod, for the Apprehension of
Reverend Young MARTIN MAR-PRIEST.
Wherein are displayed many witty Synodical Conceits, both pleasant & Commedic.

From Richard Overton, A Sacred Decretal, or Hue and Cry, 1645. Woodcut. British Library.
Fig. 118 The Achievement of Sir John Presbiter, 1640s. Engraving. British Library.
Fig. 119 The Armes of the Tobachonists, 1630. Woodcut. British Library.
Fig. 120 Title page to [John Phillips], *Montelion, 1661. Or, The prophetical almanack*, 1661. Engraving. British Library.
A Catalogue of the Several Sects and Opinions in England and Other Nations: With a brief Review of their false and dangerous Tenets.

Fig. 121 A Catalogue of the Several Sects and Opinions in England and Other Nations, 1647. Engraving. British Library.
Fig. 122 Title page to Ephraim Pagitt, *Heresiography, or a Description of the Hereticks and Sectaries of These Latter Times*, 1647. Engraving. British Library.
A Disputation with Anabaptists, &c.

Sonne or the Holy Ghoft very God ? hereunto the Anabaptills gave two answers: the first, blaspemous: the second, unfattuent and impertinent, as appears in the beginning of the conference. The true answer is, that Christ, John 17. prayeth to God, and not to any of the three Personers partiicularly: for though he use the word Father in Matt. 6. 9. One Father, vett. 14. ye are heare Father, Gal. 4. 6. God the Father, James 1. 27. Before God and the Father, 1. Petr. 1. 17. If you call him Father, this procedeth without respect of persons: So then, the meaning is, Our God, Father of heaven and earth, This is life eternal, to know thee, to be the only true God, and whom thou hast best in the Christ. According to which interpretation, this text is parallel to that of the Apostle, one God, and one Mediator between God and man, the same Christ Jesus, 1. Cor. 1. 2, 5.

The second objection was out of John 15. 26. The Spirit of truth which procedeth from the Father. If the Spirit proceed from the Father only, how doe we say in the Nicene Creed, and that order of Athanasius, and in the Decret, which proceeded from the Father and the Son? To this none of the Anabaptills gave any answer at all, yet the answer is very easy: for the Spirit is said to proceed from the Father in the plate above alleged, because he procedeth from the Father only, not because he procedeth from the Father only, for he is else where called the Spirit of the Son, as well as of the Father, Gal. 4. 6. And in this very text, John 15. 26. it is said, the Spirit whom I will send you from the Father: which sheweth that the holy Spirit hath a dependence from both. To whom, three Personers and one only true God, be ascribed all glory, honour, power, and dominion, for evermore.

FINIS.
Tub-preachers overthrown

OR

Independency to be abandoned and abhor'd

is destructive to the Majesty and Ministry, of the
Church and Common-wealth of England.

Proved in a satisfactory Answer to a Lybellous
Pamphlet, intituled

A Letter to Mr Thomas Edwards, with an

infamous Dedication.

Shewing the Vanity, folly, madness of the deboyst
Buff-coate, Mechanick Frize-coat, Lay illiterate men and wo-
men, to usurpe the Ministry, and Audaciously vent their

own Hereticall opinions, in their house—(alias
Tub)—Preachings. viz.

Wes a Cobler.
Robert a Sadler.
Sammon a Sho-maker.
Barde a Smith.
Kiffin a Glover.
Patience a Taylor.
Tae a Girdler.
William the Meal-man.
Fletcher a Cooper.
Hobson a Taylor.
Oates a Button-maker.

Reader, I cannot inform thee of their christen names
because 'tis questionable whether they have any.

Jude ver. 13. Raging waves of the Sea, foaming out their own flame, wan-
dring stars, to whom is reserved the blackness of Darkness for ever.

London, Printed for George Lindsey and are to be sold at his shop
over against London-stone. 1647.
Fig. 126 Title page to John Vicars, *Coleman-Street Conclave Visited*, 1648. Engraving.
British Library.
Fig. 127 Title page to John Goodwin, *Imputatio Fidei*, 1642. Engraving. British Library.
Fig. 128 Hendrick Laurentz, Jacobus Arminius, 1641. Engraving. British Library.
The Right Reverend Hugh Peters.

The Name of the RUMPS Twelfth Chaplain, extraordinary.

Doctor John Owen
Mr. Peter Sterry
Mr. Locker
Mr. W. Sedwick
Mr. John Cann
Mr. Ironmonger Walker

Mr. John Goodwin
Mr. Dell
Mr. Philip Nye
Mr. Beck
Mr. John Rogers
Vaccaro Powel.

Hugh Peters.

W

These prefaces to your view, the great Condor or common-place of all Phrenological principles, General Collections, Abuses and Discoveries, Amsterdam Transactions, New-England Prosopography, all bound up in one volume, and delivered in this Epistle.

He has had the luck to own all his companions that shared with him, he's the late Mr. Col. but quick in flight which is as much as he can be defined or discovery. Ryan's Analects he quit in his own, and today the truth was the better. But the two, for the he could not do the full order of published King, the splendid woman, taken all up in time while Mr. Trollock triumphed up and down the large field of rebellion, with Paris and vernacular Divinity, and now the indefatigable of the Parliament, of course could make use and Applications from Voices of the tavern.

It was impossible to match him. Peter Sterry can blaspheme, and ever in his Knowledge. As already was the right hand of, when Poorly by his familiar was silenced he strike at the Sign of the Left hand Grass, and Song a Ditty to Old Nick for his Patriot renown. Sal订th had also an excellent faculty of principle and prevailing the Army, and cool so a very great Credit and Authority among them, even to be taken for a Prophet, but while the time of Oliver's appearance came, he made good, and place costly reverence signify the Apostle St. Peter, this Reverend Gentleman, he's been a great fundamental master, a teacher of the rubbish of the three united Kingdoms, to which his inimitable pen made him very useful, so did his other large gear command him, and quicken for the body Southerners.

He quarrelled with the Presbyteries, fish, because they were madster as a hundred, and know not what they would have, when his been wheed over the Gentlemen, and see every good fellow; besides, because they had no more place, not ones, not ones, to like like in Red and the Dragon, the Good old cock, that his prophesy might be masterful, and the Parliament Gospel and Ministry propagated.

Mrs. Fawzy, his Placehold Parrot, was his old bodock Friend, the two crows flew and fell together by one and the same will, and the one was found to the other in all their guises. One was of a Vitriol a Sunbeam, at 60, miles distant: the other would give you, the particular at a repetition that nature would. But the other was the right hand of, when Poorly by his familiar was silenced he strike at the Sign of the Left hand Grass, and Song a Ditty to Old Nick for his Patriot renown. Sal订th had also an excellent faculty of principle and prevailing the Army, and cool so a very great Credit and Authority among them, even to be taken for a Prophet, but while the time of Oliver's appearance came, he made good, and place costly reverence signify the Apostle St. Peter, this Reverend Gentleman, he's been a great fundamental master, a teacher of the rubbish of the three united Kingdoms, to which his inimitable pen made him very useful, so did his other large gear command him, and quicken for the body Southerners.

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Certainly he was the boxel Ambassador of his time, and his blinded age, but that was among nobil Northern people, and among the most illustrious of his Vicissitudes. Library and Office of the Parliament, for their informations, for their description, this Legendsere (as it is supposed he will hardly be practicably known more in the Parliament). That St. John, his chief million from the Parliament, when he had done his summat here with the Leodones) was set up for all the godly and well affected in the several Countries, to a Liberal contribution for the defense and support of their cause; to compass and effect his end, his was not on better way then by provoking them (by way of emolument) with other places large and sigil files and houses; To which purpose, when he proceed, which was always on the Subiect of interest, money, he wore a ast of Beeches without Pockets, exactly the hands were, in the hands, and his Auditory being taken in, when he had humbled them as the Cavaliers, and frightened them with the terrible characters he gave them, in a length comr a while bunch of flags, which he held hang on his old-time horse, and by this变成, his hands, the King's command of such a Town flight the, and after he had bid them a while in one hand, then preceding it the put them up, shady upright in the Pool, and making the under that, the snow before and, dearly beloved siblings quirk up, she's the godly zealous Women of a Quaker town gave me, to subdue the wicked ungodly Cavaliers and like men, County then after brought in a great deal of guilt to his Mill. Such a corner paced four to five, and then a passenger fell on my dignify bit and with any of the adorning powers, all the time of the Wabash Indian Agency. For that was the underprotection and end of one casual.

What Oliver had a plight as any of the flames of Sodom, when multiplied during his time, and were the right hand of his poverty, for then King was in his difficulty, and his distance as that barbour Corn, was truly might as much of the packed Braggart, to submit him into this Common.

He was the Chorister of his Religion) under the general action of an Independent, A common noire of Feuds and Sides, and Philip Nye and Sterry, while the affected Peck had been study, Oliver, for they then showed himself in high favor with selling with his Indicted Notes, and was made Chaplin-Brevet in Ordinary to him.

He was of the judges and jurors of profane, and gained familiarity, at the same time the usual dilutions at Willysh, and once after the vandal of Hippomenes and Doubtful, was employed to preach Consequences in the holy.

A much defequitable maker of an Augusta to some from the right and other well affected people, which will till withstand him in general 'grace to Positions which he was engaged. So then the licks his fingers twenty, and the is any thing for the Female Sex, which were once his closing, he would be loose to have a feeling.

He was in abstinence Librarians before his late Confession, a fellow of a very passionate intellect, and by his Travels, and the help of a good memory, well versed in any thing but Memory and Confusions.

He Castelli and Whistlers in the Pulpit where he played Prefess with the Bible, were entirely out of degree in Consequence, and made that sacred place of the Oracled to made stage-play, he was the first that ever made a Section out of a Volum Book. He had also an extraordinary Facility of modelling, and was very much for that reason of Government, which the Jews and under the Law (he and Philip Nye) were great Sceptics from the example of them into English, as along excellent Sceptics N. Scaliger.) To which purpose he had been, and had been occasion to be mentioned and regarded.

This service of December 1667, when Petersterly did 40, Members of the House of Commons, and CRYSTALIN'S Hall at Willysh, for which they lay upon the bare heads, Hugh Peterstoke left them handling by the Don, as they fell into the Room, with a friend under his Arm. And the next Lords Day, in a place in WYCLIFFE-STORES (for he saw up and down like a wilder to promote the murder of the King) to dislike the Membister Parliament (he applied that desolate Dublin in one of his Prelates doing into the Pulpit, he told the people he had been in Melick there was a number of Parliament there; that they might behold there, or one of this Gospel, burning a Table Book, bound up like a Testament.

It is impossible to review or remember half of his feats of Activism, but they were humours ones, and not polluted with blood, they had not done Sign and Tribute. Such a Mercenary piece of Milchief our Annals afford nor. There nely the holes were Cucip totem, (end his Auditory. being most wearlen, after he not a place of note in the Three Kingdoms, where this Precious Errant bath t ador and quivered at the Cavalcars, and sighted them with the terrible character of his and his Complices grafting) have prick his feet and otheranddearl. Yet beloved Sillersvyuchhe, the godly zealous Women of the quick. Sodefperate thing it is, to kick against the pricks. So he rake b'.

He is now run up to the end of his rope, he suff trampled in long upon the Croi *f n up, standing upright in the Pulpit, he took them through his Church in the while the thorns of it (of his and his Complices grafting) have prick his feet and other and dearl. Yet beloved Sillersvyuchhe, the godly zealous Women of the quick. Sodefperate thing it is, to kick against the pricks. So he rake b'.

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Fig. 129 Don Pedro de Quixot, or in English the Right Reverend Hugh Peters, 1660. Woodcut. British Library.
WORK FOR A COOPER.
BEING AN ANSWER
To a Libel, Written by
THOMAS WYNNE
The Cooper, The Ale-man, The Quack,
And the Speaking-Quaker.
WITH
A brief Account how that Dissembling
People differ at this day from what at first
they were.

By one who abundantly pities their Ignorance and Folly.

ECCLES 22. 11.
Weep for the Dead, for he hath left the Light: and
Weep for the Fool, for he wants Understanding: a
make little weeping for the Dead, for he's at rest; but
the life of the Fool is worse than death.

LONDON:
Printed by J. C. for S. C. at the Prince of Wales's
Arms, near the Royal Exchange.
MDC LXXIX.

Fig. 130 Title page to William Jones, Work For A Cooper, 1679. Engraving. British Library.
Fig. 131  *Unidentified Man*, late seventeenth century. Engraving. British Museum.
Fig. 132  A Quaker, late seventeenth century. Engraving. British Museum.
Fig 133. Dr. Dorislaw's Ghost, Presented by Time to Unmask the Wizards of the
Hollander; And discover the Lion's Paw in the Face of the Sun, in this
puncture of Time: Or, A Lift of XXVII Barbarous and bloody Cruelties and
Murthers, Maffacles and base Treachries of the Hollander against England
and English men: With the particulars of the Noble Effigies of England to them in
their coffins, which might have taught them better Manners. And would have
engaged some Foreign Natives here a better sense now are Principles of Nature.

TIME

Through the
Walls of
the City

The Death of
the Dutch
Ambassadors
by
the
Britons.

The Dutch
Soldiers,
Men of
War,

The
Duke
of
Orange,

The
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The
De Geest van Dr. Dooreslaer wordt door de Tijd vertoond, en ontmorm't aensicht der Hollanders, en omdeekt den Levens klaeuw, in't geficht van de heldere Zon, op den tegenwoordigen Tijd, door een Lijdt van Seven-en-twintig jijtig wreedde Barbarische en bloedige Moorderyen, en schandelijke Veraderen door de Hollanders aan de Engelschen gecommit.
A TRUE
RELATION
OF THE VNIVST,
CRVELL, AND BARBA-
ROVS PROCEEDINGS
against the ENGLISH at
AMBOYNA

IN the EAST-INDIES, by the Nea-
therlandish GOVERNOR and
COUNCIL there.

Also the copie of a Pamphlet, set forth first
in Dutch and then in English, by some
Netherlander; falsely entided,
A TRUE DECLARATION OF THE
Newest that came out of the EAST-INDIES, with
the Pinace called the HARE, which ar-
riwed at Texel in June, 1614.
Together with an Answer to the same PAMPHLET.

By the English EAST-INDIA Company.

THE SECOND IMPRESSION.

Published by AUTHORITY.

LONDON,
Printed by H.Love for Nathanael Newberry, 1614.

Fig.135 Title page to A True Relation of the Unjust, Cruell, and Barbarous
Newes out of East India:
Of the cruel and bloody slaye of our English Merchants and others at Amboyne, by the Nederlandish Gouverner and Counsell there.

To the tune of Braggenberry.

From India Land such news is I have,
of warre and bloody melt.
As oftentimes a tape reminde,
to each and Christian soule.

Of such a time English men were bred,
Upon a small occasion whyld:
Oh heaven looke downe, upon poor innocent soules.

Between the English and the Dutch had been a long debate,
And all by the English men thought,
against our Merchants late,
Where Merchants men had lost their lives,
Their goods, their children, and their houses:
Oh heaven looke downe, upon poor innocent soules.

To think there stands Amboyne tall
a Castle in the same
Spake rich by their Land-Country States,
and Merchants of great name:
Who upon that place senti
To hate our Englishmen truly.
Oh heaven looke downe, &c.

Every man out worse our Englishmen,
by secret treason brought,
And dresses and Castle so blow up,

and so in question brought,
Our English Merchants oonly there,
With all that held our Country heart.
Oh heaven looke downe, &c.

Their Gouverner a Counsell called,
and yet they read wherewith,
What thought of our Englishmen
how their souls were spred:
And assurance for a thing not true,
No more was there bought upon.
Oh heaven looke downe, &c.

To cruel fortunes day by day,
our English thus were bought:
Three strange tormenting instruments
upon their bodies bought:
To make them all confess and say,
Our Englishmen to betray.
Oh heaven looke downe, &c.

The first they lab our necks,
with armes and leges bound,
The second they, till be old earthes
and most unbestrowed,
Singe that our Englishmen confesse,
To hate the town and castle for.
Oh heaven looke downe, upon poor innocent soules.

Fig. 136 Newes Out of East India, 1624. Woodcut. British Library.
The Times Displayed
in Six
SESTYADS:

The first
A Presbyterian,
and Independent.
The second
An Anabaptist
and a Brownist.
The third
An Antinomian
and a Famlisft.
The fourth
A Libertine
and an Arminian.
The fifth
A Protestant
and eke a Papist.

All these dispute in several Tracts, and be
Divulgers, as of Truth, so Fallacite.

The first The prefixed with Mechanics, in Latine Rhymes.

Scribimus Inde, Docique Poemata Passim.

London, Printed and are to be sold by F. R. at his shop
next the St. John Baptist, in the Old Baily. 1646.

Fig. 137 Title page to The Times Displayed in Six Sestyads, 1646. Engraving. British Library.