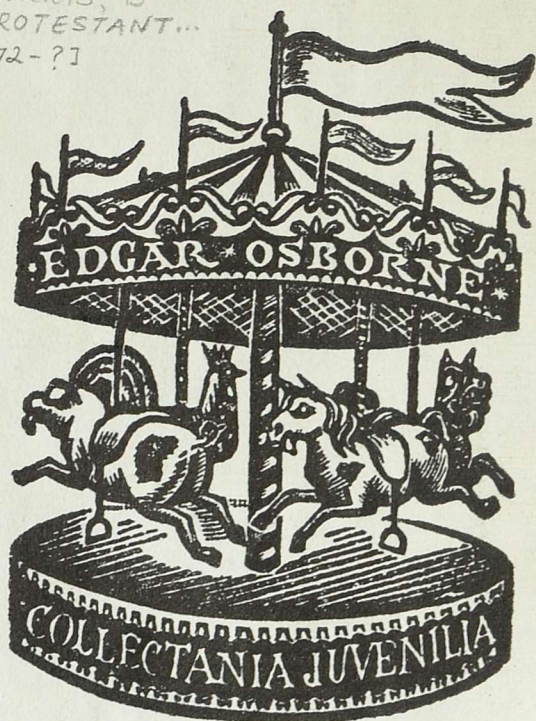


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GEORGE LEWIS. King
OF
Gr^t Britain France & Ireland &c

Defender of the FAITH.

Born May 28th, 1660.

London : Printed by and for Tho. Norris, and sold
at the Looking-glass on London-bridge. And for
A. Bettesworth, at the Red Lion in Pater-
noster-row.

T H E
Protestant Tutor,

Instructing Youth and Others, in the compleat Method of *Spelling, Reading,*
and *Writing,*

True English:

Also discovering to them the Notorious *Errors,*
Damnable Doctrines, and cruel *Massacres* of the
bloody *Papists,* which *England* may expect from a
Popish SUCCESSOR.

To which is prefix'd,

A Timely Memorial to all true *Protestants* :
Demonstrating the certainty of a horrid and damnable
Popish PLOT carried on in *Great Britain,* in
order to destroy his Majesty King *GEORGE,* and
Royal Family, introduce a Popish Successor, and involve
these Kingdoms in blood and Fire.

Likewise the most gracious DECLARATION for *Liberty of Conscience,* Published by
Order of the KING and COUNCIL.

To which is added,

Bishop *Usher's* Prophecies.

LONDON: Printed by and for *Tho. Norris,* and sold
at the *Looking-glass* on *London-bridge.* And for
A. Bettefworth, at the *Red Lion* in *Pater-noster-row.*

1850



His Majesty King GEORGE, being present in Council, Sept. the 22d, 1714, was most graciously pleased to make the following Declaration :



HAVING, in my Answers to the Addresses of both Houses of Parliament, fully express'd My Resolution to Defend the Religious and Civil Rights of all My Subjects, there remains very little for me to say upon this Occasion ; yet being willing to omit no Opportunity of giving all possible Assurance to a People, who have already Deserved so well of Me, I take this Occasion also to Express to

you my firm Purpose to do all that is in my Power for the supporting and maintaining the Churches of *England* and *Scotland*, as they are severally by Law Establish'd ; which I am of Opinion may be effectually done without the least impairing the Tolleration allowed by Law to Protestant Dissenters, so agreeable to Christian Charity, and so Necessary to the Trade and Riches of this Kingdom.

The good Effects of making Property secure, are no where so clearly seen, and to so great a Degree, as in this happy Kingdom ; and I assure you, there is not any among you shall more earnestly endeavour the Preservation of it than my Self.





A

Timely MEMORIAL

TO ALL

True Protestants ;

REMONSTRATING

The Certainty of a horrid and damnable *Popish Plot*, carried on in *Great Britain*, in Order to Destroy His Majesty King George, and Royal Family, introduce a *Popish Successor*, and involve these Kingdoms in Blood and Fire.



It is out of Controversy, that the Pretender is endeavouring to place himself on the Throne of *Great Britain*: Those in the late Reign, who valued themselves much outwardly for the Church, declared then against it; and would fain have brought us to believe they had no Designs to establish their Church by a *Popish Successor*: But the Veil is thrown off; and desperate the Disease, desperate the

Cure ; the Party discover their Sickness, and are even grown Light-headed for their unwarrantable cause, witness the Defection of those mercenary, perjur'd Statesmen, who were miraculously and timely detected by G-O-D's placing his present Majesty King *George* over us : Not to retrospect upon the Conduct of the Duke of *O—d*, the debauch'd *Bolingbroke*, and the juggling *H—ry*, we have a sufficient Prospect of those bloody Scenes the present Rebellion would introduce among us. We all own the Tragedy is begun ; and he must be a Case-harden'd *Roman*, that thinks of the Consequences without Horror and Confusion.

To give my Country-men some Account of this present Rebellion and Plot against King *George*, I shall overlook all the barbarous and scandalous Dirt they throw at his royal Person and Family ; and begin with its first Rise as it appear'd in *Scotland* : And to use the Words of a late Author, there you will find the *Highlanders*, under the ingrateful and perfidious Earl of *Mar*, their Head, have declared for the *Pretender*, and proclaimed him for their King ; having erected his Standard in full Defiance of our true, rightful Sovereign King *George*, whom GOD, and his own Lineal Hereditary Right, and the Estates of this Realm, according to the known Laws and Usages of it, have called to be our King, and to exercise Dominion over us. This first Arch-rebel *Mar*, backed with the *Highlander*, who being Persons of desperate or no Fortunes, Wild, Unciviliz'd, and Fierce, Cruel and Barbarous by Nature ; weary of an uncultivated Soil, of a mountainous and horrid Country ; Papists, or unacquainted with any Religion ; nay, Strangers even to Good-nature and Manners, and impatient of any Restraint or Government, any Decorum or Decency of Living ; rough as their own Rocks, and furious and unpolished as their wildest Beasts ; want nothing but the Pleasures of a *Cival War*, so agreeable to that Rapine by which they daily Live ; and so little abhorrent of that constant Savageness, which from the Womb to the Grave, they are accustomed unto. These are one Sett of People, my Country-men, whose Friendship and Alliance are so monstrously courted, and made use of at present ; who having nothing to lose, must be the Gainers, let who will Triumph and Succeed at last ; and who play this sure Card, that whilst they can neither improve your Intellectuals or Morals, mend your Manners, or advance your Interest, make you better or richer, a sure, through a Commerce and Coalition with you, though founded upon the wickedst Principal in Nature, and cemented by your

own Blood, in a *Civil War*, they are sure, I say, to succeed in all these, and in every other Point whatsoever, except you appear true Sons of the CHURCH, by fearing the LORD, and the King he has set over us, not meddling nor joyning with them which are given to Change, but arming yourselves against the publick Enemies to our Peace, shew a true *Protestant Resentment*; and to bring to Justice all those who dare go about to favour the Designs of the Pretender.

From *Scotland*, step back into *England*, and see too many innocent People spirited up to Rebellion by a *Popish Party*; who have list'd a Body of *Irish Papists* into the meritorious Services of a pretended *Popish King*, and dispersed more than Six Thousand of them in the Towns and Cities of *Great Britain*: Witness those taken by the *Irish Protestant Patriots*, who were executed at *Dublin* for list'ing Men into the Pretender's Service: Witness those three lately executed at *Tyburn*, viz. *Sulevan, Hara*, and —, for the same Treasons: And what are they in Prison, I pray, but for the Church, the CHURCH of ENGLAND! yet when they come to the Gallows, and see no flying from Justice, then they own themselves *Roman Catholicks*, and dye in that Faith: These are they your *Frenchify'd English* joyn with: *Irish Papists*! whose Courage is nothing but Cruelty, and who were born at Home, and bred Abroad to an utter Aversion and Hatred of an *Englishman*, and a *Protestant*: And yet these are to be the Foundation of a *New Revolution* in *England*; these are your Foreign pretended *Popish King's* Ornaments and Defence; on these hang his Hopes and Expectations, and on you (deluded Self-betrayers and Murderers) their Fellow-Labourers and Friend. Let Night hereafter be turned into Day, and the Sun (as is Poetically imagin'd) unextinguished, make his real Habitation in the Ocean; for a stranger Thing than that of the Prophets is come to pass in our Days! Strange, as any one Thing possibly can be, *English Protestants* are in Confederacy with *Irish Papists*; [And who can think of it without Astonishment and Horror!]

And now let me offer a few Motives to remove that Prejudice so many among us have entertained against the present Administration. There never yet was, (saith an eminent Minister of the CHURCH of ENGLAND) a *Rebellion*, but *Redemption from Oppression* was one of the pretended Motives to it; and that *Arch-rebel* beyond the *Tweed*, who has erected a Standard, and called it by the Name of a KING, whom we know not, in his Declaration tells us, He is come to redeem us from Oppression; but

in his great Modesty he is silent as to the Nature of Oppression, wherein it consists, or in what Manner we are afflicted with it. So Corah usher'd in his Rebellion again Moses, a Man of so little Ambition, so little inclin'd to Power, that he is recorded in Holy Writ, as the meekest Man upon Earth, and yet to give some Colour to his Rebellion, he charges him before the People, that he took too much upon him, Numb. 16. 3. So Jeroboam, when he had determin'd to revolt, complain'd to Rehoboam of the grievous Services, and heavy Yoke, which his Father had put upon all the Congregation, 1 Kings 12. 4. There is indeed a keen Appetite in the greatest Part of Mankind, to hear Evil of their Governours, and to believe as well as to report it to be true, though they are in manner convinced of the contrary. This Inclination has been of great Service in Seditions and Rebellions; to redeem Fellow Subjects from Slavery, or Oppression, is extremely popular; it strikes Home upon the giddy Multitude, and every one is proud of being a Patriot of Liberty.

But as in most Rebellions the Pretence is only feigned, and the Noise of Oppression a Lie, a Cheat upon the People; certainly it never was more apparently so in any than in This.

It is not long since GOD blessed this Nation with his Majesty's happy Accession to the Throne; it will therefore be no difficulty to look back, and recollect the several Passages of his Reign, from the Time that we all unanimously put the Scepter into his Hand, to this Time, that the Treacherous and ungrateful would impiously wrest it out. And here I appeal to the most discontented, to the most rebellious Breast: Whose Right has he taken? Whom has he oppress'd? What Promise or what Law has he broken? What Part of our Constitution has he invaded? Has he run in upon the Doctrines or Disciplines of the Church? Or has he dealt unfairly with the Laws, the Customs, and Usages of the State? Have you not his Royal Word, that he will inviolably maintain them all? And have we not had a continued Series of Royal Deeds to confirm his Sincerity, and shew his Truth? Has he deviated at all from the Examples of his Predecessors under the same Extremities, even those to whom we are most endeared, and whose Memories are most precious to us? Are not his Ears open to all Complaints, and his Hands to all our Addresses? How gracious are the Answers that he gives? How affectionate the Expressions of his Love, his Care and Concern for us, even a Time when Indignities are daily offer'd, when Factions run high, and Rebellion flagrant and domineering.

Can this Prince as an Oppressor, cruel, implacable, and revengeful, whose Temper is not ruffled in the height of these repeated Provocations, who can speak Peace to his People, though they have War in their Hearts? Who, like the GOD he represents, is more inclined to Mercy than Judgement, and is more ready to forgive than to punish, though he is provoked every Day?

To conclude, Whoever will be weak as to Countenance, either by Speaking, Writing, or Acting in the present Rebellion, must discover themselves to be of other Principles than those of the CHURCH of ENGLAND: They must be Men either of no Religion in East, or Persons without Morals or common Honesty; Persons who in the Height of their Malice will terribly Swear they are for the Church, when, GOD knows, the attending its Divine Service one Hour is very tedious and uneasy to them. By these Mens Conversation, to be religious, is to be every Thing that's wicked and base; and if the CHURCH of ENGLAND may any Ways be said to be in Danger, it is through her pretended Sons, who wound her most sensibly by their abominable Execrations, Oaths and Blasphemies: And yet these are they who gladly embrace the present Unnatural Rebellion. Good GOD! What Insatiation has possessed them? What secret Charms have the Magick of Hell and Rome bewitched them, that like Lunatics, they are bent to ruin themselves and Posterity. This little Spot once given up to Popery, farewell the Blessings of a free People! Farewell the Liberty of Reading the Word of GOD in our Families, and enjoying the Purity of the GOSPEL. To think that one of St. Paul's Epistles should be worth a Load of Hay again, when now we can purchase the whole BIBLE for Half a Crown, must thrill the Blood of that Protestant, who has any Esteem for the Oracles of GOD. To be imprisoned, fined, suffer corporal Punishment and Death, will be those Protestants Fate, whose Religion is sincere and strong enough to go through it, whenever a Popish Successor takes the British Scepter in his Hand: He will convert it into a Rod of Iron, and become an Instrument to scourge us with those Wholesome Severities, which the Martyrs, our Fore-fathers, experienced in the Reign of Mary the Cruel.

In a Word then, Let all true Protestants unite; let there be no Distinction among us but Protestants and Papists: He that is not for King George, plainly declares himself for the Pretender: He that is for the Pretender, of Consequence much be for Popery. It is a Truth that needs no Demonstration: And therefore let

us, and our Children be taught to fear GOD and the King, and not to meddle with those that are given to Change: So shall we show ourselves true *Protestant CHURCH* of *England Men*; be grateful Subjects to his Majesty; live worthy of enjoying so good a King to Reign over us; and be blessed with the Security of all our Civil and religious Rights; and at last become a happy united People.



Directions for CHILDREN, taken out of the Scripture.

Prov. 22. 6. Train up a Child in the Way he should go, and when he is old, he will not depart from it.

Ephes. 1. 1. Children, obey your Parents in the Lord; for this is right.

1 Chron. 28. 9. My Son. know thou the God of thy Fathers, and serve him with a perfect Heart, and with a willing Mind, for the Lord searcheth all Hearts.



*An Alphabet of several Letters,
both Small and Capital.*

a b c d e f g h i j
k l m n o p q r s
t u v w x y z

A B C D E F G H I J
K L M N O P Q R S T U V
W X Y Z

a b c d e f g h i j
k l m n o p q r s
t u v w x y z

A B C D E F G H I J
K L M N O P Q R S T U V
W X Y Z

a b c d e f g h i j
k l m n o p q r s
t u v w x y z

A B C D E F G H I J
K L M N O P Q R S T U V
W X Y Z

Rain-bow

Spar-row

Trum-per

Vul-ture

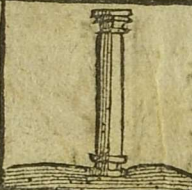


Nut-shell

O-range

Pil-lar

Quart-por

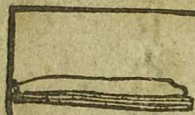


Whet-stone

Xer-xes

Young-man

Zi-on



Al-tar

Bac-chus

Com-pass

Du-el

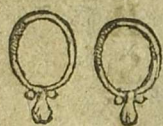


Ear-rings

Fow-ler

Grif-fin

Hei-fer



I-land

Ket-tle

Lib-bard

Mer-maid



The Vowels.

a e i o u y.

The Consonants.

b c d f g h j k l m n p q r s t v w x y z.

Double Consonants.

tt ff ll ss hh.

Other double Letters.

ss & æ œ, &c.

Easy Syllables for young Beginners.

ab	eb	ib	ob	ub	ba	be	bi	bo	bu	by
ac	ec	ic	oc	uc	ca	ce	ci	co	cu	cy
ad	ed	id	od	ud	da	de	di	do	du	dy
af	ef	if	of	uf	fa	fe	fi	fo	fu	fy
ag	eg	ig	og	ug	ga	ge	gi	go	gu	gy
ak	ek	ik	ok	uk	ka	ke	ki	ko	ku	ky
al	el	il	ol	ul	la	le	li	lo	lu	ly
am	em	im	om	um	ma	me	mi	mo	mu	my
an	en	in	on	un	na	ne	ni	no	nu	ny
ap	ep	ip	op	up	pa	pe	pi	po	pu	py
ar	er	ir	or	ur	ra	re	ri	ro	ru	ry
as	es	is	os	us	sa	se	si	so	su	sy
at	et	it	ot	ut	ta	te	ti	to	tu	ty
ax	ex	ix	ox	ux	va	ve	vi	vo	vu	vy
					wa	we	wi	wo	wu	wy

A Definition of Vowels and Consonants.

A Vowel hath a perfect sound in itself, and is often a Syllable, as in a Man, e ver, I will, O Lord, U-ni-ty, and many others.

Without

Without a Vowel you can make no manner of Sound, as in *hng*, *frt*, *brng*, *dmb*, all which spell nothing, but if (*a*) be added to the First, *e* to the Second, *i* to the Third, *o* to the Fourth, and *u* to the Fifth, they will then spell, *hang*, *fret*, *bring*, *long*, *dumb*.

There are sometimes two Vowels in one Syllable, which are called Dipthongs, as having a double Sound, twelve of which are called proper Dipthongs, namely,

ai ei oi ay ey oy au eu ou aw ew ow

As in these Words, *Faith*, *day*, *awl*, *saw*, either *Eye*, *eunuch*, *dew*, *oil*, *oyster*, *our*, *owl*.

There are eight others which are called improper Dipthongs, viz.

ea ie ee eo oa oo ui ou

As in the Words following, *Meat*, *thief*, *feet*, *people*, *good*, *guide*, *aloud*.

Directions for Spelling.

The easiest Way for Learners, is to divide long Words into Syllables, and to remember, that when a Consonant becomes between two Vowels, it must be joyned to the Latter, or the Vowel toward your right Hand, as in *regard*, *remain*, *preserve*, *deceive*, &c.

Yet is not this Rule without Exceptions; for when *x* comes between two Vowels, then you must joyn it to the First, as *exercise*, *ex-ile*, *ex-act*, *ex-amine*, *ex-ample*, *ex-empt*, *oxen*, &c.

Again, when *ing* follows a Words of one Syllable, as in *hear-ing*, *say-ing*, *find-ing*, *com-ing*, *eat-ing*, &c. then the Consonant is joyned to the first Syllable.

Lastly, The same Rule must be observed in double Words, as *with-in*, *with-out*, *hand-maid*, *safe-guard*, *where-of*, &c. where the Word that is added is always spelt by itself.

There are long and short Syllables, and the Letter *e* at the End of an *English* Word, draws the Syllable from a short to a long; and so it doth likewise of Syllables that are parts of Words. In Syllables that are whole Words, the Letter *e* makes them to be pronounced long, as *bat*, *met*, *hid*, *hop*, *lut*, *hate*, *mete*, *hide*, *hope*, *late*: And so it is likewise in Syllables that are

parts

The Protestant Tutor for Youth.

parts of Words, as *timely, finely, rarely, stately, not timely, fin-ly, rar-ly, stat-ly.*

Other Syllables are made long, by making a Vowel a Diphthong, as in *whet, met, net, her, far, fat, wheat, meat, neat, bear, fear, feat.*

Of Letters not written, but pronounced.

But though as you see *e* in some Words makes the Syllable long, yet it hath no Sound in others where a Vowel follows it.

As in *peace-able, charge-able, service-able, change-able,* and divers others Words and proper Names, neither does it seem of any Use in Words that end in *ve*, as *serve, save, starve, crave, slave, perceive, receive, deserve, love, prove, &c.* but yet it must be written, except you add another Syllable to each (or any) of them, as *serving, saving, starving, craving, slaving, perceiving, receiving, deserving, loving, proving, &c.*

Of Letters written, but not sounded.

Where *e* is sounded at the End of a Word, it must never be left out, as in *jubile, phebe, eunice, jesse, epitome, &c.*

When *ti* comes before a Vowel, they generally sound as *fi*, as in *patient, faction, action, fraction, supposition, proposition, composition, declaration, commendation, admiration, congratulation, proportion, preparation, &c.* But when *s* goes before *ti*, as in *question, fustian, combustion, suggestion, and the like*; this Rule does not hold; neither is it without another Exception, when Words ending in *ti* or *ty*, have another Syllable added to them, and that Syllable begins with a Vowel, as in *mighty, mightier; plenty, plentier; courtier, farrier, &c.*

Several Letters must be written, though they are not generally sounded, as *b* is not sounded in *lamb, dumb, tomb, thumb, comb, limb, climb, coxcomb, doubt, debt, debter, doubtful, doubtless, indebted, subtil, subtilty, &c.*

c Is not sounded when it comes between a Vowel and *k*, but yet must be written, as in *back, lock, knock, frock, flock, dock, thick, neck, stick, thick, mock, bricks, &c.* and when *c* follows *s*, it hath no sound, as in *schism, conscience, lasciviousness, transcend, &c.*

Some English Terminations end in *cè, ance, ence, ince, once, unce*; *since, advance, entrance, abundance, assistance, pretence, presence, patience, renounce, denounce, pronounce, convince, &c.*

But the following words are written with *se*, as in *incense, propense, nonsense*, and the like; *ch* sounds like *k* in the following Examples, *monarch, stomach, patriarch, school, malachai, cholerick, cholick, chronology, chronicle, eunuch, anarchy, chirurgeon, arch-angel, chimical, mechanick.*

gh are often sounded much like an *f*, as in *rough, cough, laugh, enough, &c.*

gh by the breathing forth the *q* has a Sound in *sought, nought, wrought, might, night, height, weigh, weight, freight, righteousness, &c.* but *g* is used, yet not sounded, in *design, resign, ensign, reign, feign, phlegm*, and others; when you write an *e* after *g*, it will sound like *i* Consonant, as in *change, strange, agent, generation, general, george, gentil, gentle, &c.* except *vinegar, hunger, eager, finger, together, target, bragged, gelding, &c.*

gi sounded as *ji*, in *ginger, giant, clergy, imagine, magistrates, &c.* but very often otherwise, as in *begin, begging, girt, &c.*

u often follows *g*, and is not sounded in *plague, guard, guide, disguise, league, tongue, guile, guest, dialogue, rogue, catalogue, prologue, epilogue, prorogue, guilt, guardian, guilty.*

h does not sound after *r* or *g*, as in *rhine, rhetorick, rhenish, rheum, dunghil, ghost.* We commonly write *y* when a Sound depends on it at the End of a VVord, as *why, thy, poverty, my, try, reply, misery, &c.* No English VVords ends in *i*, but always like the former Examples.

L is not sounded in *walk, falcon, talk, talking, ralph, molmsey, folk, half, &c.* Yet it ought to be sounded and writ always, else the Pronounciation or writing is false. If *l* be used at the End of a Monasyllable, or a VVord of one Syllable, it must be doubled, as in *fall, full, fill, hill, hell, hall, call, small, all, wall, well, &c.* But in VVords that have a Dipthong, *l* must be writ single, as in *fail, hail, rail, snail, foyl, toyl, neyl, coyl, nail, quail, frail, &c.* As also in Polysyllables, or VVords of more than one Syllable (ending in *l*) as in *april, channel, quarrel, evil, devil, handful, sinful, special, cordial, usual, burial, faneral, tribunal, material, &c.*

There are many VVords in which *ph* do sound as *f*, as in *geograpy, cosmograpy, epitaph, nymph, pamphlet, &c.* *p* is

not founded in psalter, psalm, receipts, temptation, tempt, symptom, exempt, &c.

When *l* happens immediately before *e* at the End of a VVord, *e* rebounds, and seems to turn back upon *l*, as in *able*, *ample*, *bramble*, *little*, *temple*, *people*, *pimble*, *simple*, *needle*, *nettle*, *buckle*, *bubble*, *juggle*, *bustle*, *kindle*, *thimble*, &c. And the like happens when *r* comes before *e*, as in *tygre*, *lustre*, *lucre*, *maugre*, *mitre*, *sepulchre*, &c.

ey sounds like *ay*, as in *convey*, *survey*, *obey*, *grey*, *key*, *eight*, *vein*, *deign*, *weigh*, *reign*, *height*, &c.

VVhere *i* is founded, *y* is writ at the End of some VVords, as in *attorney*, *hackney*, *alley*, *abbey*, *barley*, *burley*, *whimsey*, *anglesey*, *putney*, *cockney*, *eye*, *chimney*, *money*, *honey*, &c.

ei sounds like *e* long, in *heifer*, *ei her*, *receive*, *deceive*, *conceive*, *receipt*, *forfeit*, &c.

VVhere *a* sound depends upon *u* at the End of a VVord, *e* is always joyned with it, as in *sue*, *due*, *value*, *construe*, *issuē*, *virtue*, *revenue*, *retinue*, &c.

ew is always writ and keep the sound in *ew*, *drew*, *chew*, *new*, *knew*, *brew*, *hebrew*, *andrew*, *sewer*, *steward*, *lewd*, &c.

y is founded like *i* in *hypocrite*, *type*, *martyr*, *synod*, *satyr*, *myrrh*, *sympathy*, *apocalips*, *mystical*, *synagogue*, *etymology*, &c.

VVhen *ea* meet in one Syllable, they sound like *e* long, as in *seal*, *eat*, *bread*, or *beat*, *beast*, *bean*, *cheat*, *meat*, *neat*, *cafter*, *read*, *head*, *teach*, *stream*, *deal*, *fealty*, *knead*, *mead*, *congeal*, *lead*, *leading*, *seat*, *great*, *wheat*, &c. And when *ie* is come together in one Syllable, they sound like *ee*, as in *chief*, *grief*, *thief*, *belief*, *relief*, *priest*, *besiege*, *yield*, *friend*, *cashire*, *frontier*, *lieutenant*, &c. But in the following VVords, *ie* is parted, as *cli-ent*, *buri-ed*, *bu-sier*, *espi-ed*, *di-et*, *bri-ers*, *qui-et*, *dri-ed*, *reli-ed*, *marri-ed*, &c. And now they are not a Diphthong.

n is not founded in *hymn*, *damn*, *solemn*, &c. nor *s* in *isle*, *island*, &c.

VVhen *oa* meet in a Syllable, they cause *o* to be founded long, as in *oats*, *boats*, *coats*, *cloak*, *stroke*, *goat*, *choak*, *coach*, *broach*, *hoarse*, &c.

But *oa* are parted in *Gilbo-ah*, *abino-am*, *bo-anerges*, *co-actiō*, *co-agulate*.

ou sounds broad in *slouch*, *couch*, *flout*, *pouch*, &c. *ou* sounds like *u* in *double*, *cousin*, *doublet*, *journey*, *adjourn*, *courage*, *encouragement*, *courtesie*, &c.

But like o in *bought, sought, fought, gourd, rigour, odour, armour, colour, humour, saviour, &c.*

ow sounds hard in *cow, now, how, vom, allow, sow, coward, &c.* but like o in *low, slow, know, throw, crow, willow, widow, arrow, narrow, follow, bestow, &c.*

oo sounds like u short, in *blood, brood, good, foot, &c.*

ui sound like u in *fruit, fruitful, juice, pursuit, suit, recruit, suitable, &c.*

But like i in *disguise, guide, build, beguile, &c.* ui are parted in *puissant, genu-ine, fru-ition, perpetu-ity, &c.* and are not a Diphthong.

oy or oi, are sounded in *boy, coy, joy, ointment, oyl, boyl, recoil, foyl, claister, employment, point, joynt, jointure, poison, &c.*

VWhen j Consonant comes before any Vowel, it generally sounds like g, as in *june, july, judge, jarring, just, journey, prejudice, joy, joynt, judgement, jewel, &c.*

t is always written, though little sounded before *ch*, as *watch, stretch, catch, snatch, dispatch, ditch, bitch, scotch, botch, fetch, itch, witch, hatch, dutch, &c.*

In Words (or proper Names) of the singular Number, that begins with a Vowel, and have the Letter *a* before them, you must put *an*, as *an ass, an eagle, an ox, an oak, an ingenious man, an enemy, an owl, an elephant, an evil man, an eye, an ear, an honest man, an horse, an house, &c.* *an heir, an hare, &c.* Observe in this, and many more Examples, that *an* is also put before VWords that begin with *h*, which is reckoned no Letter by Grammarians, likewise (instead of *my*) put *mine* before such VWords, as *mine ass, mine ox, mine enemy, mine house, &c.*

Sentences to be learned by Heart : or, The dutiful Child's Promises.

I VWill fear God, and honour my Sovereign Lord King George.
I will pray heartily for the Prince and Princess of Wales, and their Royal Issue, sprung from the most Illustrious Protestant House of *Hannover*.

I will Honour my Father and Mother.

I will Obey my Superiors.

I will submit to my Elders.

I will love my Friends.

I will hate no Man.

I will forgive my Enemies, and pray to God for them.

I will, as much as in me lies, keep all God's holy Commandments.

I will learn my Catechism.

I will keep the Lord's Day holy.

I will reverence God's Sanctuary : For our God is a consuming Fire.

*Awake, arise, behold thou hast,
Thy Life a Leaf, thy Breath a Blast :
At Night lye down, prepar'd to have
Thy Sleep thy Death, thy Bed thy Grave.
Have Communion with few, be intimate with one,
Deal justly with all, speak Evil of none.*



*Les-sons for Chil-dren, di-vi-ded into di-stinct
Syl-lables.*

The First Les-son.

IF thy Bro-ther, the Son of thy Mo-ther, or thy Son, or thy Daugh-ter, or the VVife of thy Bo-som, or thy Friend which is as thine own Soul, en-vice thee se-cret-ly, say-ing, Let us go and serve o-ther Gods which thou hast not known, thou nor thy Fa-thers.

Name-ly, of the Gods of the Peo-ple which are round a-bout you, nigh un-to thee, or far from thee ; from the one End of the Earth, e-ven to the o-ther End of the Earth.

Thou shalt not con-sent un-to him, nor heark-en un-to him, nei-ther shall thine Eye pi-ry him, nei-ther shalt thou spare him, nei-ther shalt thou conceal him.

But thou shalt sure-ly kill him, thine Hand shall be first up-on him, to put him to Death, and af-ter-wards the Hand of all the Peo-ple.

And thou shalt stone him with Stones that he die, because he hath sought to thrust thee a-way from the Lord thy God, which brought thee out of the Land of E-gypt, from the House of Bon-dage.

And all Is--ra-el shall hear and fear, and shall do no more a-ny such VVick-ed-neis as this is a-mong you.

The Second Lesson.

NOW we be-seech you Bre-thren, by the com-ing of our Lord Je-sus Christ, and by our ga-ther-ing to-gether un-to him.

That ye be not soon sha-ken in Mind, or be trou-bled, nei-ther by Spi-rit, nor by VVord, nor by Let-ter, as from us, as that the Day of Christ is at hand.

Let no Man de ceive you by any Means ; for that Day shall not come ex-cept there come a fal-ling a-way first, and that Man of Sin be re-veal-ed, the Son of Per-di-tion who op-po-seth, and ex-al-teth himself a-bove all that is cal-led God, or that is wor-ship-ped, so that he, as God sitteth in the Tem-ple of God, shew-ing him-self that he is God.

Re-mem-ber ye not that when I was yet with you, I told you these Things.

And now ye know, what with-hold-eth, that he might be re-veal-ed in his Time.

For the My-ste-ry of Iniquity doth al-rea-dy work ; on-ly he who now let-teth, will let it till he be ta-ken out of the Way.

And then shall that Wick-ed be re-veal-ed, whom the Lord shall con-sume with the Spi-rit of his Mouth, and shall de-stroy with the Brightness of his Com-ing.

E-ven him whose Com-ing is after the Work-ing of Sa-tan, with all Powers, and Signs, and ly-ing Wonders.

And with De-ceive-a-ble-ness of Un-righ-te-ous-ness in them that perish, be-cause they re-ceiv-ed not the Love of the Truth, that they might be sa-ved.

The Third Lesson.

CHILDREN, obey your Parents in all Things, for that is well-pleasing unto the Lord.

Whoso loveth Instruction, loveth Knowledge, but he that hateth Reproof, is Brutish.

Remember thy Creator in the Days of thy Youth, while the evil Days come not, wherein thou shalt say, I have no Pleasure in them.

The fear of the Lord, is the Beginning of Wisdom ; a good Understanding have all they that keep his Commandments.

My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother; for they shall be an Ornament of Grace unto thy Head, and Chains about thy Neck.

Hear ye, Children, the Instruction of a Father, and attend to know Understanding.

Corrections is grievous unto him that forsaketh the Way, and he that hath Reproof, shall die.

The Fourth Les-son.

THEN *Pi-late* took Je-sus, and scourged him, and the Sol-di-ers plat-red a Crown of Thorns, and put it on his Head, Hail King of the *Jews*, and they smote him with their Hands.

Pi-late there-fore went forth a-gain, and saith un-to them, Behold I bring him forth to you, that you may know that I find no Fault in him.

Then came Je-sus forth wear-ing the Crown of Thorns, and the Purple Robe, and *Pi-late* saith unto them, Behold the Man.

When the chief Priests there-fore and Officers, saw him, they cri-ed out, saying, Cru-ci-fy him: *Pi-late* saith un-to them, Take ye him, and Cru-ci-fy him, for I find no Fault in him.

The *Jews* an-swer-ed him, We have a Law, and by our Law he ought to die, because he made himself the Son of God.

The Fifth Les-son.

WHEN *Pi-late* there-fore heard that Say-ing, he was the more a-fraid:

And went a-gain in-to the Judge-ment Hall, and saith un-to Je-sus, Whence art thou? But Je-sus gave him no An-swer.

Then saith *Pi-late* un-to him, Speak-est thou not un-to me, know-est thou not, that I have Pow-er to cru-ci-fy thee, and have Pow-er to re-lease thee.

Je-sus an-swer'd, Thou could-est have no Pow-er at all a-gainst me, ex-cept it were given thee from a-bove; there-fore he that de-li-ve-red me un to thee, hath the great-er Sin.

And from thence-forth *Pi-late* sought to re-lease him, but the *Jews* cri-ed out, say-ing, if thou let this Man go, thou art not *Cæ-sar's* Friend, who-so-e-ver mak-eth him-self a King, speak-eth a-gainst *Cæ-sar*.

The Sixth Lesson.

WHEN *Pi-late* there-fore heard that Saying, he brought Je-sus forth, and sat down in the Judge-ment Seat, in a Place that is called the Pave-ment, but in the *Hebrew*, *Ga-ba-tha*.

And it was the Pre-pa-ra-ti-on of the Pass-over, and a-bout the sixth Hour; and he saith un-to the *Jews*, behold your King.

But they cri-ed out, a-way with him, a-way with him, cru-ci-fy him: *Pi-late* saith un-to them, shall I cru-ci-fy your King? The Chief Priests an-swer-ed, we have no King but *Cæ-sar*.

Then de-li-ve-red he him there-fore un-to them to be cru-ci-fied, and they took Je-sus and led him a-way.

And he bear-ing his Cross, went forth in-to a Place, cal-led the Place of a Scull, which is cal-led in the *He-brew* *Gol-go-tha*.

The Seventh Lesson.

AND there followed Jesus a great Company of People, and of Women which also bewailed and lamented him.

And Jesus turning unto them, said, Daughters of *Jerusalem*, weep not for me, but weep for your selves, and for your Chil-dren.

For behold, the Days are coming, in the which they shall say, Blessed are the Barren, and the Wombs that never bare, and the Paps which never gave Suck:

Then shall they begin to say to the Mountains, fall on us, and to the Hills, cover us.

For if they do these Things to the green Tree, what shall be done to the dry?

And there were also two Malefactors led with him to be put to Death.

And when they were come to the Place that is called *Calvary*, there they crucify'd him, and the Malefactors, one on the right Hand, and the other on the Left.

The Eighth Lesson.

THEN said Je-sus, Fa-ther, for-give them, for they know not what they do. And they part-ed his Rai-ment and cast Lots.

And the Peo-ple stood be-hold-ing, and the Ru-lers al-so with them, and de-ri-ded him, say-ing, He sa-ved o-thers, let him save him-self, if he be Christ, the Chosen of God.

And the Sol-diers al-so mock-ed him, com-ing to him, and of-fer-ing him Vi-ne-gar, and say-ing, If thou be the King of the *Jews*, save thy self.

And a Su-per-scrip-ti-on was al-so writ-ten o-ver him in Let-ters of Greek, and *La-tin*, and *He-brew*, *This is the King of the Jews*.

The Ninth Lesson.

AND one of the Malefactors which was hanged, railed on him, saying, If thou be Christ, save thy self and us.

But the other answering, rebuked him, saying, Dost thou not fear God, since thou art in the same Condemnation?

And we indeed justly, for we receive the due Reward of our Deeds, but this Man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom; and Jesus said unto him, verily I say unto thee, to Day shalt thou be with me in Paradise.

And it was about the sixth Hour, and there was a Darknes over all the Earth, until the ninth Hour; and the Sun was darkned, and the Vail of the Temple was rent in the midst.

And when Jesus had cried with a loud Voice, he said, Fa-ther, into thy Hands I commend my Spirit; and having said thus, he gave up the Ghost.

Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous Man, and all the People that came together to see that Sight, beholding the Things which were done, smote their Breasts and returned, and all his Acquaintance, and the Women that followed him from *Galilee*, stood afar off beholding these Things.

The Tenth Lesson.

AND behold there was a Man named *Joseph*, a Counsellor, and he was a good Man, and a just (the same had not consented to the Counsel and Deed of them) he was of *Arimathea*, a City of the *Jews*, (who also himself waited for the Kingdom of God.

This Man went unto *Pilate*, and begged the Body of *Jesus*, and he took it down and wrapped it in Linnen, and laid it in the Sepulchre that was hewed in Stone, wherein never Man before was laid.

And that Day was the Preparation, and the Sabbath drew on; and the Women also which came with him from *Gabilee* followed after, and beheld the Sepulchre, and how his Body was laid.

And they returned and prepared Spices and Ointments, and rested the Sabbath-day according to the Commandment.

Proverbial Sentences to be learned by Heart.

A Woman conceals what she knows not.
A proud Wife and a Back-door, oft makes a rich Man poor.

Better be envied, than pitied.

Better say here it is, than here it was.

Death keeps no Kalender.

Drawn Wells have the sweetest Water, and are seldom dry.



Words of one Syllable Alphabetically Digested.

A	A	best	brought	check	coal
	B	bind	bruise	cheek	coast
	ace	birth	bruit	cheer	coat
	act	black	buds	cheese	cock
	add	blade	built	chew	colt
	age	blame	bunch	chide	come
	an	blaze	burnt	child	cook
	aim	blefs	bush	chief	cool
	air	blind	buy	chime	cord
	ale	blood	by	chine	cost
all	blow			chin	corps
alms	blue	C		chinks	couch
and	blush	Cage		chip	count
apt	boar	cake		chirp	course
ark	board	calf		choak	court
ask	book	call		choice	cow
asp	bought	calm		chose	craft
aunt	botch	calve		chop	crag
awl	bow	came		Christ	crave
ax	bowl	camp		church	craul
ay	box	canst		churl	cream
	boy	care		chuse	creek
	branch	cart		cite	creep
B	brake	catch		claim	crew
Babe	brand	case		clad	crime
back	brass	cause		clap	crib
bad	bray	caught		clark	cry
bag	bread	caul		clasp	crock
bake	breast	cease		claw	crook
bald	breath	chain		clay	cross
ball	bred	chance		cleanse	crouch
bar	bride	chalk		clean	crow
bath	brink	change		clear	crown
bay	brick	charge		cleft	croud
beam	brim	cause		clip	cruse
bees	bright	chafe		cloak	crumbs
belch	broad	chast		close	crush
beast	broach	chaw		cloths	cure
belt	brook	chaunt		clods	curse
bear	broth	cheat		cloud	
bell					

D

drab

drag

drank

drain

draught

drawn

dream

dread

dregs

drew

dry

drink

drive

dross

drove

drowth

drown

drunk

due

duke

dull

dumb

dung

durst

dust

dive

E

Each

ear

earl

earth

ease

eat

edge

egg

eight

else

end

err

ewe

eye

F

Face

fade

fail

faint

fain

faith

fall

false

fame

farm

far

fast

fault

fear

feast

feed

feel

fence

fetch

few

field

fierce

fifth

file

filth

fine

fire

firm

first

fish

five

flags

flakes

flames

flanks

flash

flat

flax

flea

fledst

flee

flew

flesh

flitch

flies

flight

flint

float

flock

floor

flow

flower

flute

foal

foam

foil

fold

folk

food

fool

ford

foot

force

fork

form

force

fought

foul

found

four

fox

frail

frame

fray

fraud

free

fresh

fret

friend

fringe

frogs

front

fruit

G

Gain

gall

gape

gate

gave

gay

gaze

gitt

give

ghost

glad

glass

globe

glean

gnar

gnaw

goar

God

gold

gone

gourd

grace

graft

grain

grape

grass

grave

gray

grease

greek

green

greel

grew

grief

grim

grind

gripe

groan

grope

grove

ground

grudge

Dase
 dame
 damn
 dance
 date
 dart
 dash
 dawb
 dawn
 dead
 deaf
 deal
 dealt
 dean
 dear
 dearth
 death
 debt
 deck
 deed
 den
 deep
 deer
 depth
 dew
 didst
 die
 dike
 dirt
 dine
 dish
 ditch
 dole
 done
 do
 door
 dose
 dost
 doubt
 dove
 dough
 down

grudge	heel	ice	lad	loon
guard	height	jew	lade	loath
guess	hell	if	laid	lock
guide	heir	ill	lake	lodge
guile	helm	in	lamb	loft
gulf	help	ink	lame	long
gum	hence	join	lance	look
gull	herb	is	lamp	loops
gush	herd	itch	lanch	lose
	hew	juice	land	lost
	hide	judge	lane	loud
H	high	just	large	love
Ha	hill	justle	late	loins
hadst	him		laud	low
hail	hip	K	laugh	lull
hair	hire	Keel	law	lump
hare	hiss	keen	lay	luck
hale	hit	keep	lead	lust
half	ho	kick	leaf	lye
hall	hold	key	league	
halt	hoar	kid	lean	M
ham	hole	kill	learn	Mad
band	home	king	least	made
hard	hood	kind	leave	man
harm	hoof	kindle	leeks	maid
harr	hook	kiss	lees	make
hatch	hope	kite	left	male
hast	horse	knead	leg	march
hate	host	knee	lend	mark
haunt	hour	kneel	length	mast
hath	house	knew	less	mate
haws	howl	knife	lust	maw
hay	hot	knight	lend	maul
head	how	knit	lice	may
healt	huge	knub	lick	meal
heap	humble	knock	lid	mean
heard	hunt	knor	lieu	meat
hearth	hurl	know	lift	meek
heart	husk	known	light	meet
heath	hymn		like	melt
hat			lime	mice
hear		L	line	midst
hedge	I	Lace	loaf	milch
heed	Jaw	lack		

might	need	path	prime	realm
milk	net	paw	prince	reep
mill	new	pay	print	rear
mind	neigh	peace	proof	red
mine	nigh	pearl	proud	reed
mite	night	peep	prune	reel
mint	nine	pence	psalm	reign
mire	noise	pen	puff	reins
mirth	none	pick	pull	rend
miss	noon	piece	pulse	rent
might	north	pierce	pure	rest
mixt	nose	pill	purse	rib
moan	now	pinch	push	rich
mock	nurse	pine	put	rid
more		pipe		right
moist	O	pitch	Q	rine
mole	Oak	pit	Quails	rise
month	oar	place	quake	rites
moon	oath	plague	queen	roar
more	odd	plain	quean	rob
most	oft	planks	quench	robes
moth	once	plant	quick	rock
more	one	plate	quite	rod
mount	ought	play	quit	roe
mourn	our	plea		roll
mouse	out	plead	R	roof
more	on	please	Race	root
mouth	oul	pledge	rage	room
much	own	plough	rags	roft
mulst	oz	pluck	rail	rope
mule	oyl	plung	ram	rough
muse		point	rain	round
must	P	poll	ran	row
myrrh	Paid	pond	range	rude
	pail	pool	rank	rule
N	pain	poor	rare	rump
Nag	pair	porch	rash	run
nail	pale	post	rate	rush
name	palm	pound	rat	rye
naught	pang	praise	raw	
nay	pafs	pray	reach	S
neat	past	preach	read	Sack
neck	pace	press		safe

said	shaft	sithe	space	slakes
saint	shake	six	spade	stall
sake	shall	skill	spake	stalk
sale	shame	skip	spare	stamp
salt	shape	skirt	spark	stanch
same	share	skull	speak	stand
sand	sharp	sky	spear	stank
sang	shave	slain	speck	stare
sate	sheaf	slack	speed	start
save	sheath	slave	spell	state
saw	sheep	slay	spend	staves
say	sheet	slay	spew	stay
scab	shew	sight	spice	steal
scald	shield	slide	spies	stead
scales	shine	slime	spin	steel
scant	ship	sling	spilt	stern
scape	shock	slow	spoil	stick
schism	shod	small	spokes	stiff
school	shone	smart	spoon	still
soft	shoe	smell	sport	sting
scorch	shook	smite	spouse	stink
scorn	shoot	smoak	spout	stock
scourge	shore	smooth	spiang	stole
scrape	shorn	smote	spread	stone
scribe	short	snail	spring	stood
scrobe	shout	snare	spring	stool
scum	shout	snatch	sprout	stoop
sea	shrod	snout	spruce	stop
seal	shrew	snow	sprung	store
seam	shrine	soal	spunge	stork
search	shroad	soap	spy	storm
seat	shrubs	soft	square	stout
sect	shrunk	soil	squib	straight
seed	sick	fold	squill	strain
see	side	some	squint	street
seek	siege	soon	squirt	straw
sell	sift	soe	squob	stream
sense	sigh	sought	stab	strength
serve	fight	soul	stack	stretch
few	silk	sound	staff	stress
shade	since	sour	stage	strew
shaft	sing	south	stain	strife
shade	sink	sown	stairs	strike

string	taunt	thus	twigs	weeds
stripe	teach	rie	twine	week
strip	tears	tile	twin	weep
strive	teeth	time	two	weight
stroke	tempt	tithes		well
strong	ten	toe	V	wench
strove	tend	toil	Vail	wen
struck	tenth	role	vain	went
stuff	term	told	vail	whale
stump	thanks	tomb	vaunt	wheat
stunk	that	toings	vein	wheel
such	these	took	vent	whelp
suck	their	tool	vex	whence
sue	thence	tooth	view	where
suit	there	torch	vile	whet
sum	theft	torn	vine	which
sung	they	tofs	vice	while
sun	chief	touch	void	whip
sunk	thieves	town	vow	white
swan	thigh	tow	urge	whole
sware	thine	trade	use	whom
swarm	thing	train		whore
sweat	think	trance	W	whose
sweep	third	trounce	Wade	wide
sweet	thirst	trap	wail	wife
swell	throng	tread	wall	will
swim	thorn	tree	walk	winds
swine	those	trench	want	wine
swoln	though	tripe	war	wink
swoon	thought	try	ward	wipe
sword	thread	troop	ware	wife
sworn	three	trough	warm	wish
	thresh	trou	warn	witch
	threw	truce	warp	with
Tail	thrice	true	waste	wives
take	throat	trump	watch	wolf
tale	throne	trust	wave	womb
talk	throng	truth	weak	wont
tame	through	turn	wealth	wood
tare	throw	twain	wean	wool
task	thrum	twelfth	wear	word
taste	thrust	twelve	weave	work
taught	thumb	twice	webs	world

worms	wrap	wrought	yell	young
worse	wrath		yern	youth
worth	wreath	Y	yes	
wore	wrest		yew	Z
would	wring	Yearn	yoke	Zeal
wound	wrong	year	yolk	

Words of two Syllables, divided and whole.

A-bafe	Abafe	af-firm	affirm
ab-hor	abhor	af-ford	afford
a-ble	able	a-fore	afore
a-bode	abode	a-foot	afoot
a-broad	abroad	a-fraid	afraid
a-bove	above	af-fright	affright
a-bound	abound	a-fresh	afresh
a-bout	about	af-ter	after
a-broad	abroad	a-gain	again
ab-fent	absent	a-gate	agate
ab-ftain	abstain	a-ged	aged
ab-furd	absurd	a-gree	agree
a-bufe	abuse	a-gue	ague
ac-cept	accept	aid-ed	aided
ac-cefs	access	ail-eth	aieth
ac-cord	accord	aim-ing	aiming
ac-count	account	a-larm	alarm
ac-cufe	accuse	a-las	alas
ac-quaint	acquaint	a-like	alike
ac-quire	acquire	al-lie	allie
ac-quit	acquit	a-live	alive
a-cre	acre	a-light	alight
ad-ded	added	al-low	allow
ad-der	adder	al-lure	allure
ad-here	adhere	al-mond	almond
ad-jure	adjure	al-moft	almost
ad-juft	adjust	a-loft	aloft
a-dorn	adorn	a-lone	alone
ad-vance	advance	a-long	along
ad-vice	advice	a-loof	aloof
a-far	afar	a-loud	aloud
af-fairs	affairs	al-pha	alpha
af-feft	affect	al-tar	altar
af-lict	afflict	al-ter	alter

C.

al-though

al-though
al-ways
a-maze
am-ber
am-bush
a-mend
a-miss
a-mong
an-chor
an-gel

B

Ba-ker
bad-ness
back-ward
bab-ler
be-lieve
be-stow
bro-ther
bo-dy
bet-ter
bel-ly

C

Cap-tain
cam-phire
ca-mel
cal-led
con-stant
cor-ner
coun-sel
co-py
cail-ling
can-not

D

De-vour
de-stroy
dark-ned
dan-ger
dwel-ling
de-vout
du-ty

although
always
amaze
amber
ambush
amend
amiss
among
anchor
angel

B

Baker
badness
backward
babler
believe
bestow
brother
body
better
belly

C

Cap-tain
camphire
camel
called
constant
corner
counsel
copy
calling
cannot

D

Devour
destroy
darkned
danger
dwelling
devout
duty

de-ny
daugh-ter
dai-ly

E

Eigh-ty
eat-ing
ear-nest
ear-ly
el-der
ef-fect
e-steem
en-ter
e-lect
en-vy

F

Flow-er
fa-thom
fast-eth
fa-deth
fur-ther
fur-nish
fol-ly
fa-vour
fa-mine
fa-ther

G

Gi-ant
gen-tle
ga-zing
gar-den
grie-vous
glo-ry
go-ing
gar-ment
ga-ther
gap-ing

H

Har-per
har-ness

deny
daughter
daily

E

Eighty
eating
earnest
early
elder
effect
esteem
enter
elect
envy

F

Flower
fathom
fasteth
fadeth
further
furnish
folly
favour
famine
father

G

Giant
gentle
gazing
garden
grievous
glory
going
garment
gather
gaping

H

Harper
harness



On D E A T H.

WH A T Man is he that liveth, and shall not see Death ?
 Shall he deliver his Soul from the Hand of the Grave ?
Psal. 89. 48.

And as it is appointed unto Man once to Die (*Heb. 9. 27.*)
 (For the Wages of Sin is Death, *Rim. 6. 23.*) So we must needs
 Die, and be as Water spilt upon the Ground, which cannot be
 gathered up again, *2 Sam. 14. 14.*

Why then, are the Hearts of the Sons of Men full of Evil
 and Madness in their Hearts, whilst they live, since after that,
 they must go to the Dead ?

Where the Dead know not any thing, neither have they any
 more a Reward ; for the Memory of them is forgotten, *Eccles.*
5. 3, 9.

*View, my dear Child, what is before thine Eye,
 And know for certain thou art born to die :
 How soon thou know'st not, it may come before
 Thou shalt enjoy one Minute's Pleasure more ;
 When thou wilt leave this World, and all behind,
 To be with Worms in some Church yard confin'd.
 And as from all thy Friends grim Death shall take thee.
 So God will find thee, when the Trump shall wake thee.*

har-lot	harlot	mer-chant	merchant
har-den	harden	mai-den	maiden
hun-gry	hungry	mur-der	murder
ho-nest	honest	mo-ther	mother
ho-ly	holy	mo-dest	modest
hea-vy	heavy	mar-tyr	martyr
ha-tred	hatred	mar-vel	marvel
ha-bit	habit	ma-ny	many

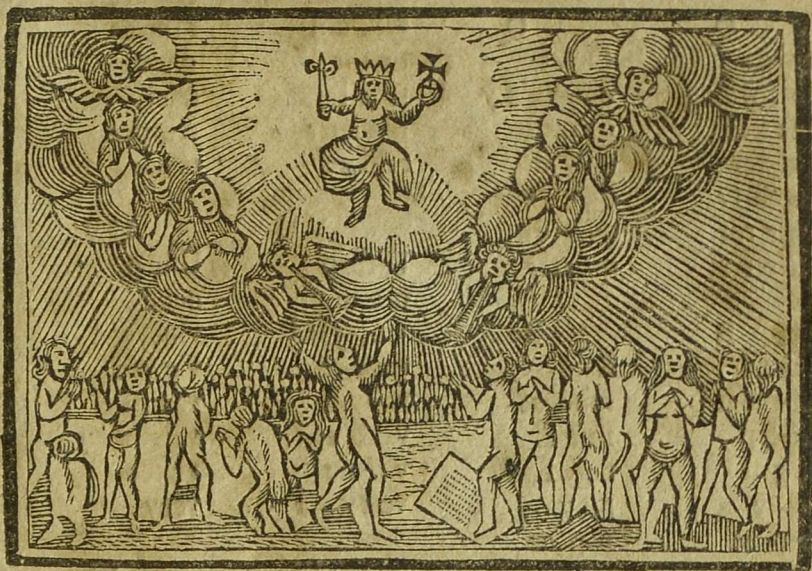
I	I	N	N
In-stant	Instant	Nee-dy	Needy
in-form	inform	new-ly	newly
i-dol	idol	na-tive	native
in-vade	invade	name-ly	namely
in-vite	invite	num-ber	number
just-ly	justly	noi-some	noisome
joy-ful	joyful	ne-ver	never
jea-lous	jealous	na-vy	navy
Je-sus	Jesus	naugh-ty	naughty

K	K	O	O
Know-eth	Knoweth	Of-fer	Offer
kind-leth	kindleth	O-dour	odour
kid-ney	kidney	ob-scure	obscure
know-ledge	knowledge	ob-ject	object
kind-ness	kindness	oynt-ment	oyntment
kin-dred	kindred	ox-en	oxen

L	L		
La-den	Laden	o-mit	omit
lad-der	ladder	of-fice	office
lack-est	lackest	ob-tain	obtain
la-bour	labour	o-bey	obey

		P	P
love-ly	lovely	Pa-rent	Parent
lof-ty	lofty	pa-per	paper
let-ter	letter	pal-sie	palsie
learn-ing	learning	pa-ces	paces
la-ment	lament	pur-chase	purchase
la-dy	lady	pro-cure	procure

M	M		
Moun-tain	Mountain	pol-lute	pollute
moul-dy	mouldy	per-mit	permit
		pen-n-y	penny
		par-don	pardon



On JUDGEMENT.

VERILY, verily, I say unto you, the Hour is coming, and now is when the Dead shall hear the Voice of the Son of God, — And all that are in the Grave shall hear his Voice; and shall come forth; they that have done Good, unto the Resurrection of Life, and they that have done Evil, unto the Resurrection of Damnation, *Job* 5. 25, 28, 29. And,

The Son of Man shall come in his Glory, and all his holy Angels with him: And before him shall be gather'd all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, — The Sheep on his right Hand, but the Goats on the Left, — Watch therefore, for ye know not what Hour your Lord doth come, *Matth.* 25. 31, 32, 33.

*When at the Throne of God thy great Creator,
Thou shalt be judg'd for every Misbehaviour;
And, as thou art found, so Sentence past shall be,
By the great Kings of Kings, t' Eternity;
Then sinful Creatures, for their wretched Pride,
Shall strive with vain Despair in Rocks to hide,
Whilst Sheep and Goats do take their last Farewel,
Some fly to Heav'n, and others drop to Hell.*

Q
Qui-et
quick-ning
qua-ked
qui-ver
quick-ly
quar-rel
quar-ter

R
Rai-ny
rai-ment
rai-ler
ra-ged
ral-ly
re-pent
rap-ture
ra-vish
ra-ther

S
Saf-fron
safe-guard
sad-dled
sack-cloth
scrip-ture
so-ber
sin-cere
ser-mon
sa-lute

T
Tim-brel
thou-sand

Q
Quiet
quickning
quaked
quiver
quickly
quarrel
quarter

R
Rainy
raiment
railer
raged
rally
repent
rapture
ravish
rather

S
Saffron
safeguard
faddled
sackcloth
scripture
sober
sincere
sermon
salute

T
Timbrel
thousand

thic-ket
talk-eth
tu-tor
tri-al
tem-per
ta-lent

V U
U-surp
u-nite
vine-yard
view-ed
va-nish
va-lour
vir-tue
ve-ry

W
Warn-ed
want-ing
walk-eth
wa-keth
wea-pon
watch-ful
wa-ter
wa-ges

Y
Yo-ked
yield-ing
youth-ful
year-ly
yel-low

thicket
talketh
tutor
trial
temper
talent

U V
Usurp
unite
vineyard
viewed
vanish
valour
virtue
very

W
Warned
wanting
walketh
waketh
weapon
watchful
water
wages

Y
Yoked
yielding
youthful
yearly
yellow

Words of three Syllables, divided and whole.

A	A
A-ba-fed	Abased
a-mi-ty	amity
ad mo-nish	admonish
a-bun-dance	abundance
ac-cor-ding	according
ac-cep-tance	acceptance
ac-com-plish	accomplish

B	B
Be-gin-ning	Beginning
bap-ti-zing	baptizing
back-sli-der	backslider
back-bi-ter	backbiter
bro-ther-ly	brotherly
bit-ter-ness	bitterness
be-thro-thing	betrothing
be-tray-ed	betrayed
be-ne-fit	benefit

C	C
Com-mand-ed	Commanded
ce-le-brate	celebrate
care-ful-ly	carefully
ca-bi-net	cabinet
co-ve-tous	covetous
chur-lish-ly	churlishly
cheer-ful-ness	cheerfulness
cha-ri-ty	charity
care-ful-ness	carefulness

D	D
De-di-cate	Dedicate
de-cli-ning	declining
de-cei-ved	deceived
dan-ge-rous	dangerous
du-ti-ful	dutiful
de-stroy-ed	destroyed
de-ceit-ful	deceitful
di-mi-nish	diminish

dar-ken-ed darkened

E	E
En-ga-ged	Engaged
en-du-reth	endureth
em-bra-ced	embraced
ea-si-er	easier
en-vi-ous	envious
en-ter-tain	entertain
e-ne-my	enemy
e-lo-quent	eloquent
ear-nest-ly	earnestly

F	F
Fu-gi-tive	Fugitive
for-ti-fy	fortify
fel-low-ship	fellowship
fa-ther-less	fatherless
fu-ri-ous	furious
fru-iti-fy	fructify
for-give-ness	forgiveness
faith-ful-ly	faithfully

G	G
Go-ver-nour	Governour
god-li-ness	godliness
glut-ton-ness	gluttonness
gal-lan-try	gallantry
gree-di-ness	greediness
gra-ti-fy	gratify
gar-nish-ed	garnished
ga-ther-ed	gathered
gar-di-ner	gardiner

H	H
Hea-ven-ly	Heavenly
hap-pi-ness	happiness
hand-mai-den	handmaiden
hand-ker-chief	handkerchief
hus-ban-dry	husbandry

hor-ri-bly
hear-ti-ly
he-ri-tage
hal-low-ed

horribly
heartily
heritage
hallowed

ma-ni-fold
ma-je-s-ty
ma-gi-strate

manifold
majesty
magistrate

I

In-chan-ter
im-po-tent
im-po-sed
i-ma-gine
im mor-tal
ig-no-rant
in-fa-my
in-no-cent
in-flu-ence

I

Inchanter
impotent
imposed
imagine
immortal
ignorant
infamy
innocent
influence

K

Knot-ti-ness
kna-ve-ry
kinf-women
kil-der-kin
ka-the-rine
kind-ness
know-ing-ly

K

Knottiness
knavery
kinwomen
kilderkin
katherine
kindnesses
knowingly

L

Lea-ven-ed
la-ri-tude
lan-guish-ed
la-bour-ed
lust-ful-ly
love-li-ness
li-be-ral
li-ber-ry
le-che-ry

L

Leavened
latitude
languished
laboured
lustfully
loveliness
liberal
liberty
lechery

M

Mo-nu-ment
mi-se-ry
mi-ni-ster
mag-ni-ty
mul-ti-rude
me-di-cine

M

Monument
misery
minister
magnify
multitude
medicine

N

No-ta-ry
no-mi-nate
naugh-ti-ness
nar-row-er
no-vel-ty
na-ked-ness
na-tu-ral

N

Notary
nominate
naughtiness
narrower
novelty
nakedness
natural

O

Of-fend-ed
ob-tain-ed
ob-ser-ver
o-bey-ed
or-di-nance
or-na-ment
of-fen-sive
ob-sti-nate

O

Offended
obtained
observer
obeyed
ordinance
ornament
offensive
obstinate

P

Pa-tri-arch
par-don-ed
pa-la-ces
pain-ful-ness
per-ma-nent
pur-cha-sed
pu-ri-ty
pa-ra-dice

P

Patriarch
pardoned
palaces
painsfulness
permanent
purchased
purity
paradise

Q

Qui-ver-ed
qui-et-ly
qui-e-red
quan-ti-ty
quick-en-ed
qua-li-ty

Q

Quivered
quietly
quieted
quantity
quicken
quality

R

Ri-o-tous

R

Riotous



On HEAVEN.

LET not your Hearts be troubled, — For, in my Father's House are many Mansions: If it were not so, I would have told you: I go to prepare a Place for you; I will come again, and receive you unto myself, that where I am, ye may be also, *John 1, 2, 3.*

For, when the earthly House of this Tabernacle is dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens; where, in the Presence of the Almighty is fulness of Joy, and at his right Hand Pleasures for evermore, *Psal. 16. 11.*

Fear not, therefore, little Flock: since 'tis your Father's good Pleasure to give you the Kingdom.

*In Heav'n above, where righteous Souls do sing
Eternal Praises to their heav'nly King.
There is no Fear, no Care, nor Cause of Strife,
Nor Want, nor Sickneſs to deprive of Life:
No anxious Thoughts about a future State,
But there they find it with a Joy compleat,
Tracing thoſe Paths of Bleſs, whoſe Ways are even,
This, and ten Thouſand Times more bleſſ'd is Heaven,*

re-port ed	reported	un-der-stand	understand
ra-ve-nous	ravenous	u-ni-ty	unity
ran-som-ed	ransomed	ve-ni-son	venison
re-ceiv-ed	received	va-nish-ed	vanished
re-pro-bate	reprobate	va-lu-ed	valued
re-pen-tance	repentance	ve-he-ment	vehement
re-mem-ber	remember	ve-ri-ty	verity
		ve-ri-ly	verily

S

S

Sen-su-al	Sensual
se-na-tor	senator
se-du ced	seduced
sa-lu-ted	saluted
sa-cri-ledge	sacrilege
sa-tis-fy	satisfy
sa-vi-our	saviour
san-cti-fy	sanctify

T

T

Tur-bu-lent	Turbulent
tor-tur-ed	tortured
tre-a-su-ry	treasury
ter-ri-bly	terribly
te-sti-fy	testify
tem-pe-rance	temperance
ten-der-ness	tenderness
re-di-ous	tedious
tem-po-ral	temporal

V U

V U

U-ni-corn	Unicorn
-----------	---------

va-ri-ance	variance
vir-tu-ous	virtuous
va-ni-ty	vanity
va-ga-bond	vagabond

W

W

Wit-nes-sed	Witnessed
wick-ed-ly	wickedly
wa-ken-ed	wakened
won-der-ful	wonderful
wan-der-ing	wandering
wa-ter-ed	watered
wan-ton-ness	wantonness

Y

Y

Youth-ful ly	Youthfully
yoke-fel-low	yokefellow
ye-ster-day	yesterday

Z

Z

Za-cha-ry	Zachary
ze-be-dee	zebedee
zea-lous-ly	zealously

Words of four Syllables.

A

A

A-gi-li-ty	Agility
a-bi-li-ty	ability
a-na-the-ma	anathema
a-li-e-nate	alienate
ad-ver-sa-ry	adversary
ac-com-pa-ny	accompany
a-bo-lish-ed	abolished
au-tho-ri-ty	authority

ad-ver-si-ty	adversity
a-dul-te-ry	adultery

B

B

Be-ne-di-ct-ion	Benediction
be-nig-ni-ty	benignity
be-ne-fac-tor	benefactor
boun-ti-ful-ly	bountifully
be-ha-vi-our	behaviour

be-ne-vo-lence benevolence
be-a-ti-tude beatitude

C **C**
Cha-ri-ra-bly Charitably
cer-ti-fi-ed certified
ce-re-mo-ny ceremony
ce-le-sti-al celestial
ca-ter-pil-lar caterpillar
cap-ti-vi-ty captivity
ca-la-mi-ty calamity
cen-tu-ri-on centurion
co-pu-la-ti-on copulation

D **D**
De-li-ca-cy Delicacy
de-di-ca-ted dedicated
de-li-ve-rance deliverance
de-cep-ti-ful-ly deceitfully
de-li-be-rate deliberate
de-ge-ne-rate degenerate

E **E**
E-qua-li-ty Equality
en-ter-tain-ed entertained
e-di-fi-ed edified
e-nor-mi-ty enormity
ex-tra-va-gant extravagant
e-van-ge-list evangelist
ex-em-pli-fy exemplify
e-mi-nent-ly eminently
ex-cel-len-cy excellency

F **F**
For-ni-ca-tor Fornicator
fal-si-fy-ing falsifying
fi-de-li-ty fidelity
for-tu-i-tous fortuitous
fra-ter-ni-ty fraternity
fa-ci-li-ty facility
fe-li-ci-ty felicity
fa-mi-li-ar familiar

G **IG**
Glo-ri-ous-ly Gloriously
glo-ri-fi-ed glorified
gen-ti-li-ty gentility
ge-ne-ra-ti-on generation
ge-o-mi-ty geomity
ga-ru-li-ty garulity
gor-ge-ous-ly gorgeously

H **H**
Hy-po-cri-fy Hypocrisy
he-ro-i-cal heroical
ig-no-mi-ny ignominy
he-re-ti-cal heretical
ha-ber-gi-on habergion
ha-bi-ta-ti-on habitation
he-si-ta-ting hesitating
hal-lu-ci-nate hallucinate
hal-le-lu-jah hallelujah
hu-mi-li-ty humility

I **I**
I-ma-gi-ned Imagined
ig-no-rant-ly ignorantly
i-do-la-tar idolator
im-me-di-ate immediate
in-sti-tu-ti-on institution
in-for-ma-ti-on information
in-sen-si-bly insensibly
in-ve-te-rate inveterate
il-lu-mi-nate illuminate
i-ni-qui-ty iniquity
in-vi-ta-tion invitation
i-mi-ta-tion imitation
in-gra-ti-tude ingratitude
in-ge-ni-ous ingenious
in-fi-nite-ly infinitely
i-do-la-try idolatry

L **L**
Li-be-ral-ly Liberally
levitical levitical

re-vi-a-then	leviathan	pe-cu-li-ar	peculiar
le-gi-ti-mate	legitimate	po-ste-ri-ty	posterity
lu-mi-na-ries	luminaries	pro-pri-e-ty	propriety
la-men-ta-tion	lamentation	Q	Q
M	M	Qua-li-fi-ed	Qualified
Mol-li-fi-ed	Mollified	qua-ter-ni-ous	quaternious
mor-ta-li-ty	mortality	R	R
ma-lig-ni-ty	malignity	Re-con-ci-led	Reconciled
mag-ni-fi-ed	magnified	re-bel-li-on	rebellion
ma-ni-fest-ing	manifesting	re-so-lu-tion	resolution
mul-ti-pli-ed	multiplied	re-sti-tu-tion	restitution
ma-gi-s-tra-cy	magistracy	re-fra-cto-ry	refactory
N	N	re-ci-pro-cal	reciprocal
Ne-ces-si-ty	Necessity	re-ge-ne-rate	regenerate
ne-ces-sa-ry	necessary	S	S
na-ti-vi-ty	nativity	Se-ve-ral-ly	Severally
nu-me-ra-tion	numeration	se-pa-ra-ted	separated
no-mi-na-ti-on	nomination	sup-po-si-tion	supposition
nu-me-ri-cal	numerical	spi-ri-tu-al	spiritual
na-tu-ral-ly	naturally	so-bri-e-ty	sobriety
O	O	su-bor-di-nate	subordinate
O-ver-ra-ken	Overtaken	sim-plici-ty	simplicity
o-ver-se-er	overseer	se-re-ni-ty	serenity
o-ver-flow-ed	overflowed	T	T
o-pi-ni-on	opinion	Tri-bu-ta-ry	Tributary
oc-cu-pi-ed	occupied	ter-ri-to-ry	territory
ob-scu-ri-ty	obscurity	ter-re-sti-al	terrestrial
o-bli-ga-tion	obligation	to-le-ra-tion	toleration
o-be-dient	obedient	te-me-ri-ty	temerity
or-di-nances	ordinances	te-sti-fy-ing	testifying
or-di-na-ry	ordinary	te-sti-mo-ny	testimony
o-pe-ra-tion	operation	V U	V U
P	P	Vi-ci-ni-ty	Vicinity
Pres-by-te-ry	Presbytery	vir-gi-ni-ty	virginity
pro-phe-si-ed	prophefied	vir-tu-ous-ly	virtuously
per-p'lex-i-ty	perplexity	u-ni-ver-sal	universal
pa-vi-li-on	pavilion	un-de-fi-led	undefiled
pa-tri-mo-ny	patrimony	W	W
pa-ci-fi-ed	pacified	Who-so-e-ver	Whosoever
pu-ri-fy-ing	purifying	what-so-e-ver	whatsoever



On HELL.

CONSIDER this, all you that forget God, lest he tear you in Pieces ; and pronounce that dreadful Sentence upon you, Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels ; and then cast you as unprofitable Servants, in outer Darkness, where there shall be weeping and gnashing of Teeth ; where the Worm dieth not, and the Fire is not quenched, *Matth. 25. 41, 30, 46.* But the Smoke of the Torment ascendeth up for ever and ever ; and they have no rest Day nor Night, *Rev. 14. 10.* Where the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beasts and the false Prophets are, and shall be tormented Day and Night, for ever and ever, *Rev. 20. 10.*

*Far from th' Almighty's Throne is fix'd this Place,
 Prepar'd of Old for all the damned Race ;
 Where Toads and Snakes shall be their lasting Meat,
 Whilst gnawing Conscience through their Vitals eat.
 But ah ! What's worse than all, these Souls shall be
 Excluded from all Hopes of Liberty ;
 When in Despair, 'mongst Devils they will dwell,
 This and ten Thousand Times more worse is Hell.*

Words of five Syllables.

E-ty-mo-lo-gy	Etyymology
hy-per-bo-li-cal	hyperbolical
he-mis-phe-ri-cal	hemispherical
ge-ne-o-logy	geneology
af-se-ve-ra-ti-on	asseveration
the-o-lo-gi-cal	theological
u-na-ni-mi-ty	unanimity
mag-na-ni-mi-ty	magnanimity
a-rich-me-ti-cal	arithmetical
e-qui-vo-ca-tion	equivocation
di-u-tur-ni-ty	diuturnity
ig-no-mi-nious	ignominious
phi-lo-so-phi-cal	philosophical
in-con-fi-de-rate	inconsiderate
di-a-bo-li-cal	diabolical
di-a-me-tri-cal	diametrical
dis-fi-ci-li-tate	difficultate
dis-fi-mi-li-tude	diffimilitude
em-pha-ti-cal-ly	emphatically
e-ner-ge-ti-cal	energetical
al-pha-be-ti-cal	alphabetical

Words of six Syllables.

Phi-lo-so-phi-cal-ly	Philosophically
me-di-ter-ra-ne-an	mediterranean
con-tem-po-ri-a-nism	contemporianism
cos-mo-gra-phi-cal-ly	cosmographically
con-sig-ni-fi-ca-tive	consignificative
im-mu-ta-bi-li-ty	immutability
ex-com-mu-ni-ca-ti-on	excommunication
e-van-geli-sta-ry	evangelistary
e-ty-mo-lo-gi-cal	etymological
me-ta-pho-ri-cal-ly	metaphorically
im-pec-ca-bi-li-ty	impeccability
sa-tis-fac-to-ri-ly	satisfactorily
na-tu-ra-li-za-ti-on	naturalization
or-tho-gra-phi-cal-ly	orthographically
im-pos-si-bi-li-ty	impossibility
in-con-fi-de-rate-ly	inconsiderately

hy po-cri-ti-cal-ly
e-ja-cu-la-to-ry
a po-ca-lyp ti-cal
a-ro-ma-ti-za-ti-on

hypocritically
ejaculatory
apocalyptic
aromatization

Words of seven Syllables.

Ple-ni-po-ten ti-a-ries
cha rac-te-ri-sti-cal-ly
an-thro-po-mor-phi ti-cal
an-ti-sab-ba-ra-ri-ans
an-ti tri-ni-ta-ri-ans
im-pe-te-ge-no-si-ty
in-ter-co-lum-ni-a-tion
con-sig-ni-fi-ca-tive-ly
im-pro-cre-a-bi-li-ty
un-sa-tis-fac-to-ri-ly
ex-tra-or-di-na-ri-ly
in-cor-ri-gi-bi-li-ty

Plenipotentiaries
characteristically
anthropomorphitcal
antisabbatarians
antitrinitarians
impetegenosity
intercolumniation
consignificatively
improcreability
unsatisfactorily
extraordinarily
in corrigibility

Words of eight Syllables.

Im-pa-ri-syl-la-bi-cal-ly
cir-cum-bi-li-va-gi-na-ti-on
an-thro-po-mor phi-ti-cal-ly

Imparisyllabically
circumbilivagination
anthropomorphitically

Words of nine Syllables.

Syn-ca-te-go-re-ma-ti-cal-ly
the-o-lo-gi-co-po-li-ri-cus

Syncategorematically
theologicopoliticus

An Alphabet of Lessons for Youth.

A Wise Son makes a glad Father, but a foolish Son is the Heaviness of his Mother.

Better is a little with the Fear of the Lord, than great Treasure, and Trouble therewith.

Come unto Christ, all ye that labour and are heavy laden, and he will give you Rest.

Do not the abominable Thing which I hate, saith the Lord.

Except a Man be born again, he cannot see the Kingdom of God.

Foolish-

Foolishness is bound in the Heart of the Child, but the Rod of Correction shall drive it far from him.

Give not the holy Spirit.

Holiness becomes God's House for ever.

It is Good for me to draw near to God.

Keep thy Heart with all Diligence, for out of it are the Issues of Life.

Liars shall have their Part in the Lake which burns with Fire and Brimstone.

Many are the Afflictions of the Righteous, but the Lord delivers them out of them all.

Now is the accepted Time, now is the Day of Salvation.

Out of the Abundance of the Heart, the Mouth speaketh.

Pray to the Father which is in Secret, and thy Father which sees in Secret, shall reward thee openly.

Quit you like Men, be strong, stand fast in the Faith.

Remember thy Creator in the Days of thy Youth.

Salvation belongeth to the Lord.

Trust in God at all Times, ye People, pour out your Hearts before him.

Upon the Wicked God shall rain an horrible Tempest.

Woe to the Wicked, it shall be Ill with him; for the Reward of his Hands shall be given him.

'Xhort one another daily while it is called to Day, lest any of you be hardened through the deceitfulness of Sin.

Young Men, ye have overcome the wicked one.

Zeal hath consumed me, because thy Enemies have forgotten the Words of God.

Having brought my Learner thus far in true Spelling, and Pronunciation of Words, it is next highly necessary he should be instructed in that which is the greatest Ornament, even the Observation of Notes, Stops, Points, &c. viz.

A Comma	,	A Parenthesis)
Semicolon	;	Hyphen	-
Colon	:	Asterism	*
A Full Point	.	Obelisk	†
A Note of Admiration	!	An Index	☞
A Note of Interrogation	?		

1. Comma is a Note of convenient Silence, or rather a Breathing-time, to that which succeeds, being marked thus —,

As for Example. *As I was coming home from Market with my Money, Goods, Plate, China Ware, &c.*

2. A Semicolon is a Pause something longer than a Comma, and noted thus — ;

Example. *A Man, who run after me, at last caught me by the Arm ; and I stood trembling, through Fear of his Violence.*

3. A Colon is a middle Distinction between a Comma and a Full Point, in the middle of a Sentence, thus marked — :

Example. *At last he let me go again ; because I gave him good Words : Which done, away I went to my Business.*

4. A Period or Full Point, is to be put at the End of a compleat Sentence, and thus mark'd — .

Example. *Yet, after this another Mischance befel me, which happen'd thus : Going down some Steps, I stumbled and broke my Knee.*

5. A Note of Exclamation, or Admiration, is thus noted — !

Example. *Immediately I exclaimed against the Steps, and and cry'd, O these ugly Steps ! O my Knee is broke !*

6. A Note of Interrogation thus — ?

Example. *Whereupon my Sister came, and said in a Passion, you may thank your self ; for, Why did you not take more Care of the Steps, since you knew they were bad ? Whom can you blame ?*


7. A Parenthesis is shutting a Sentence between two half Moons ; which notwithstanding, the Discourse remain intire, being noted thus ()

Example. *This made me consider and say ; Ever since I was born (to the best of my Remembrance) I have been subject to one Misfortune or other : But, for the future, I will (with God's Assistance, who alone can protect us from all Perils and Dangers of this Life) take more care of my going out, and coming in.*

8. Hyphen marked thus - , is a Note of Connexion, as China-ware, Pear-tree, &c.

9. Asterism thus mark'd *, when any Part of a Sentence is wanting or lost.

10. Obelisk noted thus †, always refers to the Matter in the Margin.

11. Index thus , is to Note from the Margin what is remarkable.

The Lord's Prayer.

OU R Father which art in Heaven, Hal-low-ed be thy Name ; Thy King-dom come ; Thy Will be done on Earth as it is in Heaven ; Give us this Day our Dai-ly Bread ; and for-give us our Tres-passes, as we for-give them that Tres-pass a-against us ; and lead us not in-to Temp-ta-tion ; but de-li-ber us from E-vil ; for Thine is the King-dom, Pow-er and Glo-ry, for e-ver and e-ver. Amen.

The C R E E D, or Christian Belief.

I Believe in God the Father Almighty, Maker of Heaven and Earth ; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third Day he rose again from the Dead, he ascended into Heaven, and sitteth on the right Hand of God the Father Almighty, from thence he shall come to judge both the Quick and the Dead : I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. Amen.

The Ten Commandments.

AN D God spake these Words, saying, I am the Lord thy God which brought thee out of the Land of Egypt, out of the House of Bondage.

I. Thou shalt have no other Gods but me.

II. Thou shalt not make unto thyself any graven Image, or the likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth ; thou shalt not bow down thy self to them, nor serve them, for I the Lord thy God am a jealous God, visiting the Iniquity of thy Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Re-

IV. Remember the Sabbath-Day to keep it holy, six Days shalt thou Labour, and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor the Stranger that is within thy Gates, for in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not cover thy Neighbours House, thou shalt not cover thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

*A Prayer for King George, and for his Success over
his Enemies, &c.*

O God the Fountain of all Goodness, in whose Hands are all the Ends of the Earth, who disposeth of all Affairs as seemeth best to thy boundless Wisdom; Lord, stretch forth thy right Hand, and make bear thine Arm to defend and protect George thy Servant, and our dread Sovereign, from the Power and Malice of those that rise up against him: Let their Devices be confounded and brought to nought, that seek his Hurt: Let his Enemies be scattered before him, and establish his Throne in the Hearts of thy People, that he may be a Nursing Father to thy Church; that Truth, Religion and Piety may flourish and abound amongst us, shower on him the Blessings of the right Hand, and of the Left, and glad his Heart with the Melody of Joy and Triumph, let his Reign be long and happy over us, and make us a willing and obedient People, that so thy Favours may descend like the Dew of Heaven upon our Heads and Hearts; and this we most humbly beg in thy Name, and for the sake of Jesus Christ our Lord. *Amen.*

Words fitly Spoken.

IT is no Shame to be poor, Nature brought us so into the World, and so we do return.

Dost thou want Things necessary, grumble not, perhaps it was necessary thou should'st want; however, seek a lawful Remedy, if God blefs not thy Endeavours, blefs him that knoweth what is sufficient for thee; thou art God's Patient, prescribe not to thy Physician.

Art thou falsely slander'd, examine thy Conscience; if guilty thou hast a just Correction, if not a fair Instruction; use both, so shalt thou distil Honey out of Gall, and make to thyself a secret Friend of an open Enemy.

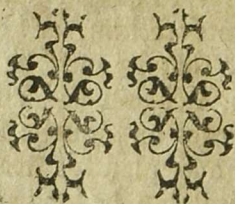
Pride goeth before Destruction, and an haughty Spirit before a Fall.

It is a difficult Thing in this World to be rich and honourable, and not wounded with the Darts of Pride and Vain-glory.

That Man is a Conqueror indeed, that can subdue his own Passions.

Faithful are the Wounds of a Friend, but the Kisses of an Enemy are deceitful.

A wicked Man is a Blacksmith of Hell, that forgeth Work for the Devil.





A little
 BOOK of MARTYRS:
 OR, THE
 HISTORY
 OF THE
 Kings of *England* :

With an Account of the Cruelties exercised by the Papists, for several Hundred Years.

I Sing their Deaths, who dying made Death yield,
 By Scripture's Sword, and Faith's unbattered
 Shield.
 Whom Satan, Men, nor Monsters could not tame,
 Nor force them to deny their Saviour's Name.
 Evangelists that did the Gospel write,
 Apostles and brave Martyrs that did fight
 'Gainst Death and Hell, and all the Powers of Sin,
 And boldly dy'd eternal Life to Win.

John Baptist by an *Herod* lost his Head,
 Who to the World Repentance published;
 Our blest'd Redeemer in his Love did follow,
 And conquer'd Death, Man's sinful Soul to hallow:
 He was the Death of Death, and he did quell
 The Sting and Power of Satan, Sin and Hell;
 And under his great Standard, valiantly,
 A Number numberless have dar'd to die.
 Through Bondage, Famine, Slavery, Sword and Fire;
 Through all devised Torments, they conspire
 Victoriously to gain th' immortal Crown,
 Of never ending Honour and Renown,
St. Stephen was the first that lost his Breath,
 And for his Master's Sake was ston'd to Death.

And after him, in History we may read,
 Th' Apostle *James* was brain'd and butchered.
St. Mark th' Evangelist, in Fire did burn;
St. Bartholomew was flead, yet would not turn.
St. Andrew like a valiant Champion dy'd,
 And on a Cross was sadly crucify'd.
Matthias, *Philip*, and *St. Paul*,
 Ston'd, crucify'd, beheaded, Martyrs all.
 Th' Apostles of their Lives no Reckoning make,
 And think them well lost for their Saviour's sake.
 The Tyrant Emperors, in Number Ten,
 (Most cruel, barb'rous, and inhumane Men)
 More Christians by their bloody Laws did slay,
 Than for a Year, Five Thousand to each Day,
 And many Roman Bishops in those Days,
 Were martyr'd to their high Creator's Praise:
 And though each Day so many Thousands bled,
 Yet doubly more and more they daily bred.
 As Cammomile grows better being trod,
 So Death and Tortures draw more unto God.
 Grace, like the Vine that's cut and prun'd, heats more
 In one Year, than it did in three before.
 This bloody Prosecution did out-wear,
 After Christ's Death, the first Three Hundred Year.
 And now of *Briton's* Glory I sing my Muse,
 And how the Papacy Christ's Faith abuse,
William the Conqueror, with a Multitude,
 Unto the Norman Yoke this Land subdu'd.
 The Pope then caus'd all Priests to leave their Wives,
 To live foul Sodomitick single Lives.

King Henry, and King Richard's dead and gone,
Their Brother John did next ascend the Throne :
At last, because he did the Pope withstand,
He dy'd impoyson'd by a Fryar's Hand.

When thus by Treason they had kill'd King John,
Then the Three Henry's England's Crown put on.

King Henry dead, then Edward bore the Sway,
His Son and Grand-son England did obey :
The First of them (call'd Long Shanks) Conquest won,
Lost by Carnarvan, his unhappy Son.

Who, by his Queen, was in a Dungeon cast.
And there was kill'd, and sadly breath'd his last.

Edward the Third, a brave victorious King,
Did French-mens Pride into Subjection bring.

Richard the Second, than to Reign began,
And lost more than his Royal Grandfire won.

And now John Wickliff boldly did begin
To preach 'gainst Antichrist, that Man of Sin :

Who many Troubles stoutly did abide :
And spight of Rome a natural Death he dy'd.

Henry the Fourth was in the Throne invested,
In whose Reign many were too much molested.

And William Sawtry first his Life did give,
Thro' Flames of Fire, who now in Heaven doth live.

The next John Badly, in a furious Flame,
And William Thorp, both won immortal Fame.

Then the Fifth Henry, a victorious Prince,
The Realm of France did conquer so long since.

The good Lord Cobham, then Old Castle nam'd,
(By Popist Priests an Heretick proclaim'd)

Was hanged, and burned by the cruel Doom
Of Satan's Servants, Slaves to Hell and Rome,

And after him, one nam'd John Brown Esquire,
And Beverly a Preacher, dy'd by Fire.

Besides a Number from the Lollards Tower,
Racks, Tortures, Hakers, and the Flames devour.

John Hus, a glorious Martyr of the Lord,
Was in Bohemia burnt for God's Word.

And reverend Jerom did to Constance come
From Prague, and stoutly suffer'd Martyrdom.

In Smithfield one John Claydon suffer'd Death,
And with him Richard Turning lost his Breast.

At this Time sixteen godly Men in *Kent*,
The Antichristian Vassals did torment.

Then Death cut off the fifth King *Henry's* Reign,
The Crown the sixth King *Henry* did obtain ;
Then *William Taylor* a true zealous Priest,
Did pass through Fire unto our Saviour Christ.

Good *Rich. Hovedon*, with him *Will. White*,
Went through the Fire into eternal Light.

Duke Humphrey (though no Martyr) dy'd in's Bed,
And *Richard Wyck*, a Priest, was burned dead.

The Saint-like good King *Henry* was depos'd
By the fourth *Edward*, and i'th' Tower inclos'd.

Then *Edward* fled, and *Henry* once again,
By warlike Power the Kingdom did attain.

Thus did the various State of human Things
Make Kings of Captives, and of Captives Kings.

Until at last King *Edward* coming back,
Brought *Henry's* Royalty to fatal Rack.

In whose Reign, one *John Goose* as Story saith,
Was the first Martyr burn'd for Christ's Faith.

King *Henry* in the Tow'r was stab'd to Death,
And *Edward* yielded up his Life and Breath.

His Son, young *Edward*, of that Name the Fifth;
Whom the Third *Richard* from this Life did lift

Who, by foul Murthers, Blood, and Tyranny,
Usurps the Throne of *England's* Monarchy ;

Till Valiant *Henry*, of that Name the Seven,
Kill'd him, and made uneven *England* even.

First then Dame *Broughton*, and a Man call *Babram*,
By Faith, through Fire went to old Father *Abra'm*.

Some carry'd Faggots through a World of Mocks ;
Some rack'd, some starv'd, some fetter'd in the Stocks ;

Some naked stripp'd, and scourged with the Lash,
For their abhorring of the *Romish* Thrash.

Some branded in the Cheek, did always bear
The Badge and Mark of their Redemption dear.

Thus the insulting, Tyrannizing Pope,
With Cursings, Torture, Fire, Sword and Rope,
Did force the Souls and Consciences of Men
To run despairing to Damnation's Den.

And those who valiantly his Pow'r withstood,
Did seal their Resolution with their Blood.

Henry the Fourth, his Emp'ress, and young Son,
All three to *Rome* bare-foot were forc'd run.

And three Days Space these Three did all attend
His Holiness, a goodly Ear to lend.
Which afterwards was granted on Condition,
That he should give his Crown up in Submission.
Pandulphus, the Pope's Legat, with a Frown,
Did make King *John of England* yield his Crown.
King *Henry* of that Name the Second, he
Kneel'd down, and kiss'd the *Romish* Legat's Knee.
And when the Pope did ride in Cope of Gold,
King's, like to Footmen, must his Bridle hold :
In Pomp he must be born upon Mens Shoulders,
With glorious Show, amazing the Beholders.
This being true as no Man can deny
Those that will not be blind may plainly spie
This proud insulting domineering Priest,
Is absolute, and only Antichrist.

When the Seventh *Henry* in the Grave was laid
And the Eighth *Henry* England's Scepter sway'd,
Rome's bloody Persecution raged more
In *England*, than in Ten Kings Reigns before ;
And first, the Popish Tyranny began
In murdering *Richard Hun*, a zealous Man ;
For being kept in Prison by their Power,
They closely hang'd him in the *Lollard's* Tower ;
And afterwards among themselves agreed
To give it out, himself had done the Deed :
And sixteen Days after this Fast was done,
They burnt the murder'd Corps of *Richard Hun*.

Then, to the Number of full Thirty five,
The furious Flames did all of Life deprive,
In several Places of this woful Land,
Because they did the Pope of *Rome* withstand.

After which *Thomas Bilney*, did begin
To teach and preach against the Man of Sin ;
And in *St George's Church*, in *Ipswich Town*,
The Papists from the Pulpit pluck'd him down.
And as in doleful Prison he did lye
He put his Finger in the Flame, to try :
He try'd, and God did give him Strength to bear
His Death, to live with his Redeemer dear.

The next in Time was one *John Wroth* a Man
Of Learning great, a Martyr's Fame he won.
Then lived *Luther* and grave *Zuinglius*,
With *Calvin*, *Beza*, *Oecolampadius*.

All Glorious, Gracious, Reverend Lamps of Light,
Were Instruments to clear blear'd *England's* Sight.

In *Flanders*, *William Dinaal*, for God's Word,
Was sacrific'd, to glorifie the Lord :

John Lambert valiantly his Death did take,
And dy'd in *Smithfield* for his Saviour's Sake.]

About this Time, that honourable Man,
Lord *Cromwell's* Rise, and timeless Fall began :
He like an Earthquake, made the Abbies fall,
The Friars, and the Nunneries and all :

The next of worthy Note, by Fire that dy'd,
Was good *Anne Askew*, who did strong abide
Racks, Tortures, and the cruel raging Flame,
To magnify her great Creator's Name.
Then 'gan the King's Eyes to be open'd quite,
Enlighten'd by the everlasting Light :
He banish'd superstitious, idle Fables,
And pack'd the Papists hence with all their Baubles.

Then *Bonner*, *Gardiner*, Brethren both in Evil;
Factots, and Actors, Blood-hounds for the Devil.
Their burning Fame to Infamy soon faded,
They graceless, godless, were disgrac'd, degraded.

The King thus having this good Work begun,
He dy'd, and left the Kingdom to his Son.
Then reign'd young *Edward*, that sweet princely Child
By whom all Pop'ry was clean exil'd :

But he too good to live 'mongst wicked Men,
Th' Almighty took him hence to Heav'n again.
No sooner *Edward* was laid in his Tomb,
But *England* was the Slaughter-house of *Rome*.
Gardiner and *Bonner* now from Prison turn'd,
And whom they pleas'd they either sav'd or burn'd.

Queen *Mary* imitating *Jezabel*,
Advanced did the Ministers of Hell :
Then Tyranny began to tyrannize,
Tortures and Torments they did then devise :
And Master *Rogers*, with a Faith most fervent,
A Martyr'd dy'd in *Smithfield*, God's true Servant.
Next unto him did *Lawrence Saunders* die
By Fire, for Jesus's Sake in *Coventry* ;
He did embrace, and kindly kiss the Stake
To gain Heav'n's Glory did the World forsake.
Good Bishop *Hooper* was in *Glo'ster* burn'd,
Cause he against the *Romish* Doctrine spurn'd.

And Doctor *Taylor*, a true zealous Man,
 At *Hadleyburnt*, eternal Glory wan.
 Then Bishop *Farrar* next his Life did spend
 In Fire, to gain the Life shall never end.
 Master *John Bradford*, for his Saviour's sake,
 In *Smithfield Burnt*, a blessed End did make.
 Two rev'rend Bishops, Father *Latimer*,
 And *Ridley*, each of them an heav'nly Star.
 Liv'd in God's Fear, and in his Favour dy'd,
 At *Oxford burn'd*, and now are glorify'd.
 Then that grave Father, and religious Man,
 Arch-bishop *Cranmer's* Troubles first began.
 His Pomp, his State, his Glory, and his Pride
 Was to know Jesus, and him crucify'd.
 He liv'd a godly Preacher of God's Word,
 And dy'd a glorious Martyr of the Lord.
John Careless in close Prison chearfully
 Did change his Cares for Joy eternally.
 But this small Volumn cannot well contain
 One Quarter of the Saints in *England* slain.
 In *Henry's* Reign, and *Mary's* cruel Queen,
 Eight Hundred Persons there have slaughter'd been.
 Some by the Sword, some Hang'd, some put in Fire,
 Some starv'd to Death, in Prison did expire :
 Twelve Thousand and Seven Hundred more beside,
 Much persecuting Troubles d d abide.
 Some rackt, some whipt, some tortur'd, some in Stocks,
 Some doing Pennance with a World of Mocks.
 The Pope's outrageous and courageous Hector,
 Was Bishop *Bonner*, Hells most trusty Factor :
 With him was joyn'd a Man almost as ill,
 Who took delight God's Servants Blood to spill ;
 Call'd *Stephen Gardiner*, *England's* Chancellor,
 The Bishop of the See of *Winchester* :
 These two did strive each other to excel
 Who should do greatest Service unto Hell ;
 Until at last God heard his Servants cry
 And wicked *Gardiner* dy'd immediately.
 Thus when *Jehovah* heard the just complaints
 Of his beloved, poor afflicted Saints ;
 Then this too cruel Pope-defending Queen,
 (The bloodiest Princess that this Land hath seen)
 Gave up the Ghost, and Persecution ceas'd,
 And weary'd woful *England* purchas'd Rest.

Queen *Mary* being dead, her welcome Death
Renew'd our Joys in blest *Elizabeth* :

She who courageously did begin

To conquer and o'erthrow that Man of Sin.

She purg'd the Land of Popery again,

And liv'd belov'd of God, and admir'd of Men :

She made the Antichristian quake,

And made the mighty Power of *Spain* to shake :

She was at Home, Abroad, in ev'ry Part,

Load-star and Load-stone to each Eye and Heart,

Supported only by God's powerful Hand,

She Four and forty Years did rule this Land ;

And then she left the Royal Princely Seat,

And chang'd Earth's Glory to be Heavenly great.

Her Death fill'd woful *England* full of Fears,

And Papists long'd for Change with itching Ears.

Next, by Succession, came unto the Crown

King *James* the First, a Prince of great Renown.

Next unto *James* succeeded *Charles* the First,

Whose sad unhappy *Exit* was the worst

Of all our Princes ; for before his Gate

By the *Fatal Ax*, he did submit to Fate :

Yet was he in himself a virtuous Prince,

As all Historians hath acknowledg'd since ;

But Evil Counsellors his Ruin were,

And by their bad Advice did him insnare.

After twelve Years of Exile up and down,

The Second *Charles* came to enjoy the Crown.

Who at his Restauration, was lov'd more

Than any Prince that ever reign'd before ;

But by Degrees so gave himself to Ease

And Love of Women, that it did displease

His Subjects ; for his Mistresses t' advance,

He minded not the growing Power of *France*,

But sent that King both Wood and Workmen too,

That he our *English* Shipping might out-do ;

And to his Brother's Counsel gave such Heed,

That he made several *English* Worthies bleed :

For in his Reign the great Lord *Russel* fell

A Sacrifice to *York*, to *Rome* and Hell ;

And the brave *Sidney* to the Block was brought,

For doing that which every good Man ought ;

I mean for Writing in Defence o'th' Laws,
Which at his Death he styl'd, *The good old Cause* ;
Nor could the noble *Essex* stem their pow'r,
By barb'rous Hands being murder'd in the Tower.
Nor yet must worthy *Colledge* be forgot,
Who, 'cause he saw too far into the Plot
Against our Laws, our Lives and Liberty,
In those degenerate Times was doom'd to dye :
Bold *Armstrong* too a Martyr for the Laws,
Seal'd with his precious Blood *the good old Cause* ;
And after all, if Fame don't greatly lye,
The King himself by some foul play did dye :
For 'twas convenient to make him away,
That so his Brother might come into play.

Then *James* the Second next ascends the Throne,
Who rul'd before, but then he reign'd alone ;
And at his Entrance to cajole the Church,
(Which after he design'd to leave i'th' Lurch)
He tells them he would all their Rights maintain,
Tho' they soon found his Promises but vain :
For near the Court no one could walk the Street,
But they whole Shoals of *Jesuits* might meet ;
And all might see (clear as the Noon-day Sun)
We soon should be with Pop'ry o'er-run.
And now brave *Monmouth* in the *West* appears,
To save his Country from her Foes and Fears :
(Well he intended, but Heaven's high Decree
Reserv'd that Work t' a greater Prince than he)
For *Monmouth* at *Seagmore* being o'erthrown,
King *James* and's *Jesuits*, thought the World their own ;
And being taken Pris'ners three Days after,
Was like a Lamb, soon brought unto the Slaughter :
Unhappy Prince ! worthy a nobler Fate,
Than fall a Victim to his Uncle's Hate.
But though unhappy *Monmouth* was the First,
'Twas not his Blood could satisfy the Thirst
Of Popish Cruelty : for many more
They now resolve shall welter in their Gore :
And therefore in the *west* they do devise
Forthwith to keep a *Bloody Black Assize* ;
And so it prov'd indeed, where Hundreds fell
A wretched Sacrifice to *Rome* and Hell.

A fitting Tool they had to be their Drudge,
 Even Barb'rous *Jefferies*, that accursed Judge;
 (The Shame of Nature, and the Spawn of Hell,
 So villainous a Brute, so fierce and fell
 Against poor Innocents, that none but he
 Could e'er have acted so inhumanly.

Though here his just Rewards Fate did not give,
 Yet Vengeance did not suffer him to live;
 And therefore let his Name and Mem'ry rot,
 But his curs'd Acts will never be forgot.)

Though in the *West* the Names of all the slain
 Are more than this small Volume will contain,
 Yet some there are who must not be forgot.

Brave Col'nel *Holmes*, who suffer'd on the Spot,
 Where *Monmouth* landed first, I mean at *Lime*,
 With worthy *Lark* and *Hewling* the same time;
 Young *Holmes*, with *Anslly Bettescomb*, and more
 All lost their Lives on that lamented Shore.

At *Taunton* too, many brave Men did bleed,
 Whose Number does my Memory exceed;
 There *Jenkins*, *Lisle*, and th' elder *Hewling* fell,
 Who of their Country all deserved well.

At *Winchester* the Lady *Lisle* must die,
 'Cause in her House two Men one Night did lye;
 And though she was near fourscore Years of Age,
 Yet could she not escape their bloody Rage:
 And Rev'rend *Kid* who at her House did lye;
 Did for his Country too a Martyr die:

In brief, no Town of Note in all the *West*,
 But it of *Jeffries* cruelty did taste;
 And throughout all the Country far and near,
 The Roads and Lanes like Shambles did appear,
 Quarters of Men b'ing set up ev'ry where.

And now the *Black Assizes* being done,
 At *London* next theit Butcheries begun:
 At *Temple-bar* th' undaunted *Aylloff* dies,
 And pious *Nelthorp's* Blood for Vengeance cries:
 Poor *Bateman* long immur'd in *Newgate* Walls,
 At last to their curst Rage a Victim falls:
 And Mrs. *Gaunt* (whose Life in doing Good
 Was always spent) now lost her dearest Blood:

And worthy *Cornish* too, that very Day
 In which she dy'd, to Death was led away;
 And fell a Sacrifice to th' Rage of those
 Who were both his and *England's* mortal Foes:
 But Heav'n, their spotless Innocence to clear,
 Sent such a dreadful Tempest, as with Fear
 Fill'd every Heart, and made ev'n Foes to say
 'Tis guiltless Blood that has been shed this Day.

Besides those Worthies thus to Death pursu'd,
 Whose guiltless Blood was by vile Hands imbru'd,
 They upon others did their Malice wreak;
 And here of Dr. *Oats* I first must speak,
 Whose cruel Sufferings I must say (in brief)
 Have been so great, that they exceed Belief:
 And hence their Malice did 'gainst him commence,
 He was the Popish Plot's first Evidence,
 And never would his Evidence deny,
 For all their barb'rous rage and cruelty;
 'Bove thirteen thousand Stripes they did him give,
 What mortal can endure the like and live?
 Yet did he all their cruelty survive,
 And after that some Years remain'd alive.
 Poor *Dangerfield* too, with a poyson'd Cane,
 After such Usage by a Rogue was slain;
 And Rev'rend *Johnson* for his Country's sake,
 Of the like barb'rous Whipping did partake;
 And they that Fines and Pill'ries underwent
 In that sad Time, had easy Punishment.

But now poor *England's* Sufferings grew so high,
 So loud the Noise was of her piercing cry,
 That gracious Heaven did at length appear,
 And sent th' Illustrious Prince of *Orange* here:
 His coming did *Rome's* Locusts soon destroy,
 And fill'd the Hearts of Protestants with Joy;
 The Priests and Jesuits, who before did tamper
 With Protestants, were now upon the scamper:
 I'th' *English* Air they could no longer stay,
 And glad were those that soonest got away:
 And then the King (such was his wretched Fate)
 Did both his Crown and Kingdom abdicate,
 Which when the Peers and Prelates of the Land,
 Being in Council met did understand,

They

They quickly to their brave Deliverer sent,
 Inviting him to take the Government ;
 Who in a little Time to *London* came,
 Which did with Joy all good Mens Hearts inflame,
 Soon after which the States assembled were,
 Who did with one united Voice declare
William and *Mary* *England's* King and Queen :
 The happiest Day in *England* ever seen ;
 Whose Virtues should I go about to tell,
 This little Book would to a Volumn swell :
 Or if King *William's* wond'rous Acts I sum,
 When will my Verse unto a period come ?
 What mighty Things in *Ireland* did he do ?
 Where he no sooner came but conquer'd too.
 The Wonders of his Arms full well are known,
 Both at the *Boyn*, at *Aghrim*, and *Athlone* ;
 And *Lim'rick's* famous Siege all *Ireland* knows,
 Will be remember'd whilst the *Sbannon* flows.
 What Wonders too in *Flanders* has he wrought ?
 From thence how many Laurels has he brought ?
 Let *Steenkirk* speak, and famous *Landen* tell,
 Where by his Arms so many *French-men* fell ;
 How great his Conduct and his Prowess were,
Namur's strong Walls sufficiently declare,
 Who to his conquering Arms was forc'd to yield,
 Though the *French* King's whole Army was i'th' Field ?
 And thus of him the World did truly find,
 He's fierce to his Foes, but to his Subjects kind.

But now my Muse, a sadder Story tell,
 Some Villains instigated first by Hell,
 And then by haughty Hopes, did form a Plot
 Against that King ; which ne'er will be forgot,
 Which was discover'd by one *Pendegrass*,
 Who from the King receiv'd forgiving Grace ;
 But Sir *John Fenwick*, though in *England* bred,
 At *Tower-hill* for th' Fact did lose his Head.
 Sir *William Perkins*, and proud Sir *John Friend*,
 At *Fyburn* Gallows made a shameful End ;
 And Sir *John's* Head which Loyalty rejected,
 Was with his Limbs on *Aldgate-Tower* erected :
 Nor did these three receive their just Deserts
 As Rebels with vile Treason in their Hearts ;

But as base Villains who would kill the King,
Keys, King and *Charnock* did in Halter's swing;
 Hang'd, drawn and quarter'd, was to be their Doom,
 Whilst for their parboyl'd Limbs the Gates made room :
 This made true *English* Hearts admire much more
 Their King and *Hero*, than they'd done before,
 And enter'd heartily throughout the Nation
 Into a very strict Association ;

To stand and fall by such a glorious King,
 And all his Foes unto Confusion bring.
 But God who holds within his mighty Fist
 The Life of Kings and Peasants as he list ;
 After he'd settled with his Parliament,
 To keep out *Rome*, the Act of Settlement ;
 In the Year seventeen hundred and Two,
 On the great Sabbath of our Lord most true,
 Being the Eighth of *March*, by natural Death,
 He calmly up to Heaven resign'd his Breath.

Upwards of thirteen Years our King he reign'd,
 And all our Rights and Liberties maintain'd :
 Which Loss the Nation did in Tears lament,
 Whilst every one in deepest Mourning went ;

But God to try us once more, had decreed
 That *Anna* to the Throne should next succeed ;
 Her Reign'd commenc'd with all we could desire,
 Till *George* her Royal Consort did expire :
 Then stole into her Council a vile Race,
 Who would the *Act of Settlement* deface,
 They first pretend to be her only Guide,
 And throw her Faithful Ministry aside :
 This Point once gain'd, their Country they betray,
 And for a *Popish Brat*, prepare the Way :
 First, *Marlbro'* the Great they do displace,
 And send a Peaceful General in his place ;
 The Hero who had fetter'd all our Foes,
 Is now despis'd ; and all his Honours lose.

But by his Sov'reign Mistress warn'd to shun
 Those dangerous Shelves her Statesmen push'd her on,
 He flies the poy'snous Race with anxious Thought,
 Leaves them to sell what he'd so dearly bought :

Go mighty Prince, and those great Nations see,
 Which thy Victorious Arms before made free :

View that fam'd Column, where thy Name engrav'd
Shall tell their Children who their Empire fav'd :
Point out that Marble, where thy Worth is shown
To ev'ry grateful Country but thy own.

O Censure undeserv'd, unequal Fate,
Which strove to lessen him, who made her great ;
Which pamper'd with Success, and rich in Fame,
Extoll'd his Conquest, but condemn'd his Name :
But Virtue is a Crime, when plac'd on High,
Though all the Fault's in the Beholder's Eye ;
Yet he untouch'd, as to the Heat in Wars,
Flies from no Dangers, but Domestick Jarres.
He grieves, that we condemn for what he fought,
Blushing, to see our Blood no better bought :
Disdains in Factious Parties to contend,

And proves in Absence most, *Britannia's* Friend.
So the Great *Scipio* of Old, to shun

That glorious Envy which his Arms had won,
Far from his Dear, ungrateful *Rome* retir'd,
Prepar'd, when e'er his Country's Cause requir'd,
To shine in Peace, or War, and be again'd admir'd.

Come worthy Patriots, view the shining Cause,
Your brave Efforts snatch'd from the Tyrant's Jaws ;
See a long num'rous Race, a God-like Train
Sent down to raise your drooping Land again :
And bless with warlike Boys the teeming Womb,
That may like *Marlbro'* blend the Sword o'er *Rome* :
That may like *Stanhope*, push abroad his Foes,
And plead in Senate-house his Country's Laws,
Like penetrating *Walpole*, see the Snake,
And venture boldly for his Country's sake :
Like the Illustrious Steel, whose pointed Wit
Never as yet was forc'd to fly the Pit :
But stem'd the Tyde of a perfidious Clan,
And still remains the perfect *English-man*.

Next *Right Divine*, a motly Brood explode,
And cry, *The Church in Danger*, to the giddy Croud.
Glibly the blinded Biggots take the Pill,
And like their Priests, worship the Idol still :
Oh ! Priestcraft-guile ! how much does *Perkin* owe
To thy bewitching Charms, none but yourselves do know.

For

For the blind Populace of *High Church* Strain,
Would follow him to *Rome*, whilst in the Vein,
And damn themselves through stubborn Ignorance,
To fall a Sacrifice to *Rome* and *France*.

Things thus concerted, view th' approaching Scene,
All Mischiefs ripe, then dies the misled Queen;
Th' abused Sovereign flies the Treacherous Race,
And leaves the Throne, where mighty *George* (takes place.)
Oh! happy Day! let Infants yet unborn
Feel their Tongues voluble at the approaching Morn,
That they to After-ages may declare
How great the many Blessings we did share,
How the observing Eye of Providence
Broke down our weak, to build a stronger Fence.

No sooner *George* is settled on the Throne,
But he declares his Mind to ev'ry one,
And Christian Hero like, resolves to be
Defender of the Church's Liberty:
As they are both established by Law,
To keep the *roman* Catholics in Awe.
This Declaration soon the Hearts did reach
Of many *Romish* Priests who High Church preach;
Who divers Years before, had labour'd much,
To damn King *William's* Memory with the *Dutch*,
Who had persuaded many to believe
The Church some mighty Danger must receive,
If the Dissenters held their Toleration,
Or any Office held throughout the Nation:
Nay, such their Malice was, that they should be
Incapable of learning *A, B, C*.

They gull their New-bought Members to their Will,
And make them pass a spiteful Schism Bill.
Of which, my Muse may say, without Offence,
The Day Queen *Anne* expir'd, it did commence.

But let's return, my *British* Muse again,
And tell th' ingrateful Tribe in *George's* Reign;
George, whom th' Almighty for the Crown design'd
Justly to bless with Liberty Mankind.

The Race of Traytors, whom false gilded Charms
Of glittering Pistoles, of their Faith disarms,
Swoll'n big with Greatness, and with Pistoles drunk,
Transfer their Country's Cause for Pence and Punk.

Prove perjur'd, fly the Throne, and sneak away,
 Conscious of Guilt, their Flights themselves destroy
 But their old Patron's gone, they dread to see
 How desperate their Lives and Fortunes be :
 The crook'd-back'd Animal, who like a Snake,
 In *Anna's* Cabinet his Bed did make :
 And the Soft, Easy, Fair, misled so long,
 With Syrens Magick hov'ring round his Tongue,
 His Maker first, and then his King denies ;
 And to his barren, native Soil for Succour flies :
 There with a Crew of Robbers, us'd to Spoil,
 Feed hard like Oxen, on the verdent Soil :
 False *Mar*, to pull Destruction 'bout his Ears,
 For the *Pretender* openly declares :
 Whilst the expecting Croud of in-bred Foes,
 Make themselves merry with the *Bug-bear News* !
Britons, are these the Men you would maintain,
 What nearest lay the Heart in *Anna's* Reign :
 Say, are these they, that can with Conscience pure,
 Maintain those Blessings *William* did procure ;
 Are they without a *Roman* Tincture free,
 Firm to the Church, and Christian Liberty ?
 Are they not byals'd by a formal Race,
 Who hug the Ceremony, and fly from Grace ?
 Who in a Frenzy, so much Sense retain,
 To cry the Church, yet *Rome* bring in again :
 'Tis these are they : These are the misled Men,
 Who are for bringing *Pop'ry* in again :
 These are the Men, whom *Romish Priests* inspire,
 To introduce in *Britain* Blood and Fire.
 Be wise in 'Time, see your approaching Fate,
 The Tyrant *Hannibal* is at your Gate.
 Arm quickly, *Britains*, to the Rebels fly ;
 For *George* your Sovereign, resolve to Dye.
 One *Protestant Push* may happily secure
 Blessings for you and yours for evermore.

A Prospect of P O P E R Y :

Or, A short View of the Cruelties, Treasons, and Massacres, committed by the Papists, since the Beginning of Queen Mary Ist.

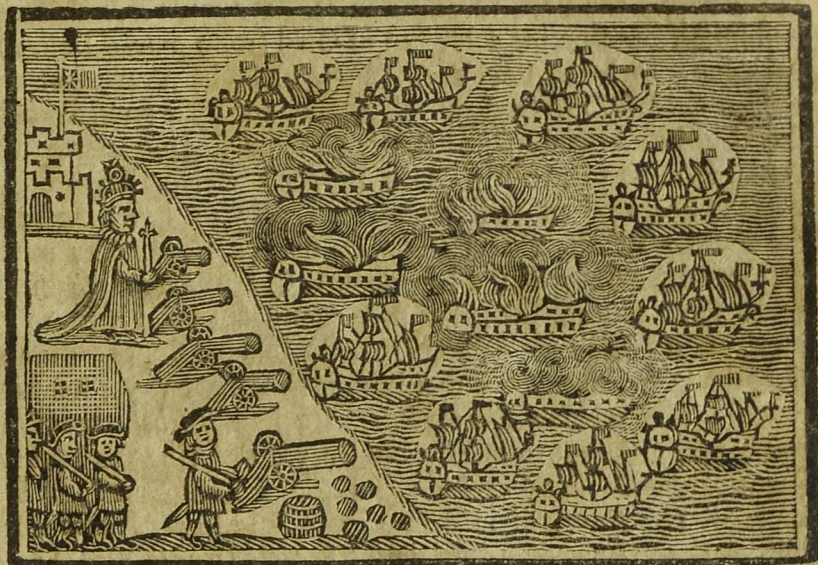


THAT blessed Prince King *Edward IVth*, (of whom good Mr. *Bradford* saith) That he was one of the holiest and most godly Men in *England*, of whom we may sooner speak too little than too much, seeming past Recovery, some of his Lords informed him, that the True Reformed Religion would be in great Danger, if he did not choose a Successor ; and that it was the Part of a good and religious King to lay aside all other Respects, where the Glory of God, and welfare of the Subjects are concern'd. These Reasons so prevail'd, that, by his last Will he excluded his Sister *Mary*, the next Heir, from the Crown, because she was a Papist ; and left the Succession to the Lady *Jane Grey*, the Daughter of the Duke of *Suffolk*, whose Mother was Daughter to *Mary*, second

Sister to King *Henry VIIIth.* To this Will all the King's Council, Lord-Mayor, Aldermen of *London*, and most of the Judges and Lawyers of the Realm consented; and after his Death, proclaimed the Lady *Jane* Queen in the Cities of *London* and *Westminster*.

Which, when the Lady *Mary* heard, being in *Hertfordshire*, she sent a Letter to the Privy-Council, claiming the Crown as due to her by Birth; but the Lords answered, *That by the last Will of King Edward, the Lady Jane was proclaimed Queen, and they would acknowledge no other.* The Lady *Mary* perplexed at this Letter, retired to *Framingham Castle* in *Suffolk*, where resorted to her many Zealous Protestants of that County, and *Norfolk*, who being forward in promoting the Gospel, assured her of their utmost Assistance to gain the Crown, if she would engage not to attempt any Alteration of the Protestant Religion, settled by her Brother King *Edward*. To this she easily agreed, assuring them, That she would never bring in Popery, with so many Vows and Protestations, that none could doubt her. Being thus guarded with the Power of the Protestants, she vanquished the Forces of Queen *Jane*, and was settled in the Kingdom; after which she soon made good that cursed Maxim, That no Faith is to be kept with *Hereticks*; for being petition'd by the said Protestants in *Suffolk*, to make good her Promise, she was very much offended, telling them, *Since that you are but Members, would you rule your Head? You shall one Day know, that Members ought to obey their Head, and not to rule over it.* So that by the inticement of her wicked Bishops, she soon brought in Popish Idolatry, and suppress'd the Protestant Religion, and burnt and destroy'd the Professors thereof; so that though her Reign was the shortest of any, except that of *Richard IIIrd*; yet more Christian Blood spilt in her Time for the sake of Religion, than in any King's Reign since King *Lucius*, the first Establisher of Christianity in *England*: For in her five Years Reign, the Martyrs in all Parts of the Kingdom amounted to 277 Persons of all Sorts and Ages; for there perished in the Flames 3 Bishops, 21 Divines, 8 Gentlemen, 84 Tradesmen, 100 Husbandmen, Servants and Labourers, 26 Wives, 20 Widows, 9 Virgins, 2 Boys, and 2 Infants, the one springing out of his Mother's Womb at the Stake, and most unmercifully flung into the Fire at the Birth; 64 more persecuted, whereof 7 were whipp'd, 16 perish'd in Prison, 12 bury'd in Dunghills, and many lay condemned in Irons, who were delivered by the glorious Entrance of Queen *Elizabeth*.

The Spanish Invasion, 1588.



Philip IId, King of Spain, seemed to have a great Respect to Queen Elizabeth, during the Reign of her Sister; yet when she came to be Queen, and would not comply with his Interests, he became her most inveterate Enemy; which he sufficiently demonstrated in the 31st Year of her most happy Reign, 1588, when he designed no less than the utter Ruin of England, occasioned by the Ambition of Spain, the Instigation of the Pope, and some traiterous English Fugitives. The Arguments that induced them to it, were, That the Church of God could not be more meritoriously propagated than by conquering of England, and thereby extirpating and destroying (*Heresie*) and setting up the Roman Catholick Religion. That the Queen of England was an *Heretick*, and excommunicated by the Pope, as contumacious to the Church of Rome, and therefore by all Means to be destroyed.

To execute this Enterprize, the Spaniards prepared a mighty Navy of 30 rall Ships, containing 57808 Tun, wherein were 8600 Mariners, 19095 Soldiers, and 2098 Gally-slaves. The Duke of Parma designed to bring 50000 Soldiers more out of Flanders to joyn them. They had also aboard 2630 great Ordnance, with Boats and Tenders, and all Sorts of Provisions;

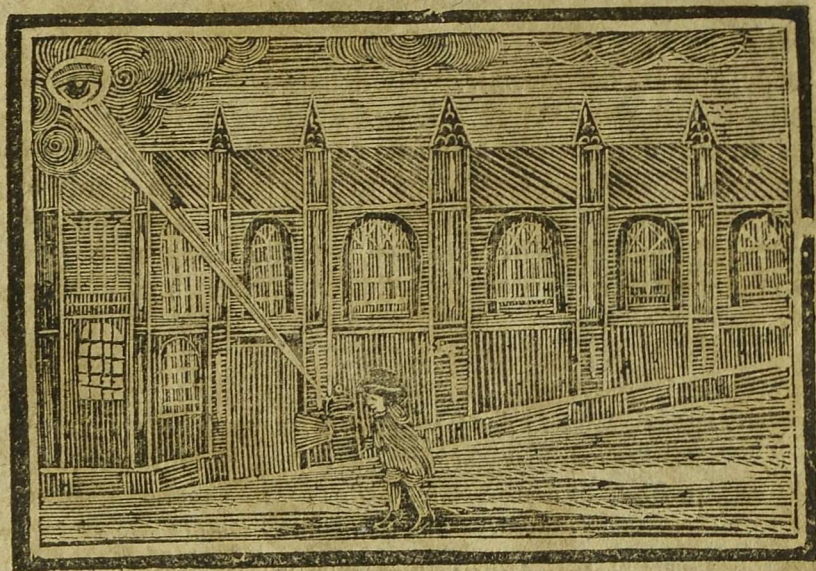
not forgetting to bring Chains, Whips and butcherly Knives, to enslave, torment, and murder the poor *English Protestants*. This mighty Fleet was five Years in preparing, and was so powerful, that the *Spaniards* themselves were amazed at it, and procured the Pope to Christian it, *The invincible Armado*; he himself contributing a Million of Gold (to so pious a Design): And thus, with the Pope's Blessing, and the Prayers of the *Roman Catholicks* to God and the Saints, for their good Success, this dreadful Armado sailed slowly near the *English Shore* (the Ocean seeming to groan with its Burden) which they brought into the Form of an Half Moon, intending to have landed at the *Thames Mouth*, that by seizing on the Head, they might command the Body of the Kingdom. Queen *Elizabeth* in the mean Time was not idle, but first commanded a FAST to be kept, requiring all her Subjects to make humble Supplications to God for Deliverance from that imminent Danger; yet knowing that Prayers without Endeavours, are like *Rachel*, beautiful, but barren; she provides a double Guard, ordering the Train'd-bands of the Counties to be rais'd for a Land-Guard, and a Fleet of 140 Ships, divided into three Squadrons, commanded by the Lord *Howard*, Admiral, Sir *Francis Drake*, Vice Admiral, and the Lord *Seymour*, Rear Admiral. When this mighty moving Wood of *Spain* enter'd the *British Seas*, and found the Queen so well prepar'd, contrary to their Expectation, they resolved to make a chase Fight. The Queen commanded the Lord Admiral to make ready Eight of her worse Ships, and to fill them with Wild-Fire, Pitch, Rosin, Brimstone, and other combustible Matters, which were sent before the Wind and Tide in the Dead of the Night, into the midst of the *Spanish Fleet*, and the Trains taking Fire, made such a dreadful Thundering, that the affrighted *Spaniards*, thinking them to be deadly Invencions, raised a sad Out-cry, and hastily cut their Cables, and in great Confusion fell foul upon one another; whereupon the Queens Fleet, under Sir *Francis Drake*, and other Commanders, sunk and took many of them, and drove others upon the Sands; so that out of 134 Ships that set Sail out of *Lisbon*, only 33 returned. In short, the *Spaniards* lost in this Voyage 81 Ships, 13500 Soldiers, and above 2000 Prisoners taken in *England*, *Ireland*, and the Low-countries.

And thus this mighty Design came to Nought, and the Almighty was pleased to deliver these Protestant Kingdoms from Popery and Slavery: And let us beseech Almighty God to continue this mighty Blessing to us, and our Posterity for ever.

Amen.

The

The Gun Powder-Treason contriv'd and carry'd on by the Papists, to be executed on the Fifth Day of November, 1605.



THE Papists having received many Disappointments of their several cursed Conspiracies against the Life of the glorious Queen *Elizabeth*; and their great Hopes of a Popish Successor being abated, by the coming in of King *James* the 1st, they resolved, if possible, to retrieve their Cause: To effect which, there was a damnable Design contrived by some *Romish* Priests, Jesuits, and other Papists, to undermine the Parliament-House, and with Gun-Powder to blow up the King, Prince, Clergy, Nobles, Knights and Burgesses, the very confluence of all the Flower, Glory, Piety, Learning, Prudence, and Authority in the Land, Fathers, Sons, Brothers, Allies, Friends, Foes, Papists, and Protestants, all at one Blast.

To which End, the Conspirators took Lodgings near the Parliament-House, and then took an Oath of Secrecy in these Words:

YOU shall swear by the blessed Trinity, and by the Sacrament you now propose to receive, never to disclose, directly, or indirectly, by Word or Circumstance, the Matter that shall be proposed to you to keep Secret ; nor desist from the Execution, till the rest shall give you Leave.

And now the Business went on a pace, and all Things being ready, the 5th of November was designed for the Execution ; but about ten Days before a Letter directed to the Lord Montague, was delivered by an unknown Person to his Foot-man in the Street, with a strict Charge to give it into his Lords own Hand, which he accordingly did ; and his Lordship being troubled at the Contents, presented it to the Secretary of State, who presented it to King James ; which was in these Words, viz.

My Lord,

OUT of Love to some of your Friends, I have a care of your Preservation ; therefore I would advise you, as you tender your Life, to devise some excuse to shift off your attendance at this Parliament, for God and Man have commanded to punish the Wickedness of this Time ; and think not slightly of this Advertisement, but retire yourselves into the Country, where you may expect the Event with Safety ; for though there be no appearance of any stir, yet I say, they shall have a terrible blow this Parliament, and yet not see who hurts them. This Counsel is not to be condemned, because it may do you good, and can do you no harm, for the Danger is past so soon as you have burnt this Letter ; and I hope God will give you the Grace to make Use of it ; to whose holy Protection I commend you.

The King reading this Letter, concluded it contained some extraordinary Design ; and that by the Blow, was meant some Blast of Gun-powder. And thereupon ordered strict search to be made under the Parliament-House about Midnight, the Parliament being to sit next Day ; and at the Door of the Cellar they found one Guy Faux, prepared and booted for a Journey ; who being apprehended, and a farther search was made ; and upon removing some Billers, that were placed to prevent Discovery, they found the Serpent's Nest filled with 36 Barrels of Gun-powder, and searching Faux, there was found about him a Dark Lanthorn, three Matches, and other Instruments for firing the

the Powder. Thus was the horrid Designs of the Papists frustrated, and the Conspirators received their deserved Punishment.



The Massacre of Ireland, in 1642.



One hundred drown'd in a River.

THE Jesuits, Priests, and Fryars in Ireland, pretended, that the *English* did unjustly detain the Papists Lands from them, which yet were justly forfeited by their Rebellions, did endeavour by all Ways possible, to stir up all Sorts both Gentry and Commonalty, to shew the utmost of their Zeal, for the Destruction of the *English* Protestants; which was so laid, that there was little probability it should miscarry; they in their publick Prayers recommended the Success of a great Design, tending much to advance the Catholick Cause; and that they might stir up the People to the greater Cruelty and Animosity, they very publicly discoursed: That the *English* Protestants were Hereticks, and not to be suffered to live any longer amongst them; that it was no more Sin to kill one of them, than to kill a Dog;

Dog; and that it was a mortal Sin to relieve or protect any of them: And with great Malice represented to the People, the several Courses taken by the Parliament of England, to suppress the *Romish* Religion.

When the Plot was ready, they proceeded against the *English* in divers Methods; some only stripped the Protestants, and turned them out of Doors naked; others murdered Man, Woman and Child without Mercy; yet all agreed utterly to destroy all the Protestants out of that Kingdom; yea, so extream violent were they, that they would not endure the *English* Language, but punished all that spake it;—and changed all the Names of *English* Places, killing the Cows and Sheep, only because they belonged to the *English*; and sometimes cut off their Legs, or a Piece out of their Buttocks, leaving them to live in pain.

The Popish Priests gave their Sacrament to several *Irish*, upon Condition, that they should spare neither Man, Woman nor Child, saying, *That it did them a great deal of Good, to wash their Hands in their Blood.* They excommunicated all that should relieve, harbour, or give Alms; so that many perish'd for Want of Relief; and their Monks and Fryars exhorted them, with Tears in their Eyes, not to spare any of the *English*. They boasted, When they had destroyed them in Ireland, they would go into England, and not leave the Memory of an *English* Man under Heaven. They said, *They thought it as lawful to kill an English Man, as a Dog or a Sheep; and that it was no more Pity or Conscience, than to take a Bone out of a Dog's Mouth.* The Day before this bloody Massacre, the Priests gave the People a Dismission after they had said Mass, telling them they had now Liberty to go and take Possession of their Lands, and strip, rob, and despoil the *English* of all their Goods and Cattel; the Protestants (as they told them) being worse than Dogs, for they served the Devil. They proceeded to commit all manner of Villainies, stripping starknaked Man, Woman, and Child; driving Hundreds together into a River, and so were drowned; putting One Hundred and Fifty into a Castle, and burning them together. A Protestant Woman being delivered in the Fields, they gave the New-born Infant to the Dogs. The *Irish* Women stirred up the Men to Cruelty, crying; *Kill them all, spare neither Man, Woman, nor Child.* Such was their Malice, that they taught their Children to kill *English* Children. One of the *Irish* Women was angry with a Soldier, for not bringing the Greese of a fat *English* Gentlewoman, who was murdered, to make Candles with, which they barbarously did

did in many Places. In brief, the *Irish* and *English* Papists, in a short Time, murdered near Three Hundred Thousand innocent Protestants, without the least Provocation.



The Massacres in Paris, France, Piedmont, Lithuania, and Poland, in 1645.



BY a pretended Agreement, in the Time of that bloody King *Charles IXth*, the Papists used divers Means to draw the chief of the Protestants to *Paris*, under a Pretence of a Marriage between the King of *Navarre*, a Protestant, and the Lady *Margaret*, Sister to the *French* King: But in the mean Time the Papists in *Roan* murdered divers Protestants, as they came from a Sermon, and grievously beat others; which the King seemed to be displeased at, and Three or Four were executed. After this, the Articles of Marriage were agreed on, Admiral *Coligni*, a gallant Gentleman, and one of the Protestant Generals in the last War, was invited by the King to be at the Wedding, to whom the King and Queen-Mother falsely pretended a great deal of Kindness. The King of *Navarre* and the Lady *Margaret* were married; and a while after the Admiral going

going along the Streets was shot at, and lost his Fore-finger, and was hurt in the Arm. The King complained of the Mischief, swearing, and promising to execute Justice upon the Offender. In the Evening of the same Day; the Duke of Guise sent for the Captain of the *Switzers*, and shewed him the King's Commission for murdering the Admiral. At Mid-night the Provost, Sheriffs, and Captains of every Ward in the City, had the same shewed them; assuring them, that through the whole Realm of *France*, the Protestants should be killed, and the Watch-word for it should be the Tolling of the Bell in the King's Palace at break of Day; and that the Executioners of this Villany should be known by white Handkerchiefs tyed on their Arms, and a white Cross in their Hats. In the mean Time, the Murderers broke into the Admiral's Lodgings, and killed him upon his Knees in fervent Prayer; his Body was thrown out of the Window, and his Head was sent to the King and Queen-Mother, and by them to the Pope, and Cardinal of *Lorain*, as a grateful Present: Then went the Murderers into the Streets, crying, *Courage my Fellows, we have a good Beginning, let's fall upon the rest, it is the King's express Command.* All the Attendants of the King of *Navarre*, and Prince of *Conde*, which lay in the King's Palace, were massacred; and thro' all the City were the Protestants murdered in that Night, and the next two Days there were slain in the City of *Paris* above Ten Thousand of all Ranks; for they spared not Children in the Cradle, nor Infants in their Mothers Wombs: But to colour their Villany, they gave out, *That the Protestants had conspired against the King, though there was not the least pretence for it.* The King threatened the King of *Navarre*, that if he would not turn Catholick, he should be served in the same Manner, saying, *You shall have Death, or the Mass.* The Massacre proceeded to other Places, so that in a few Months, there were murdered about Sixty Thousand in *France*, only for being Protestants.

*The Burning of the City of London by the Papists,
in the Year, 1666.*



IT seems now unquestionable to every Protestant, that *London* was burnt by the Papists, both from the Dispositions given into the House of Commons, after that dreadful Desolation, and the Discoveries made by Capt. *Bedloe*, and others, and their several new Attempts of this Kind: But since we know the Papists have Liberty to swear against any Thing, it may be necessary, to revive those Evidences which were given at that Time; and certainly those who knew before-hand when the City would be fired, were Confederates in this cursed Conspiracy. *Rich Langhorn* of the *Temple*, executed for High Treason, in discourse with one *Light of Ratcliff*, in the February before the Fire. After some dispute, Mr. *Langhorn* said, you expect great Things in Sixty Six, and think, that *Rome* will be destroyed, but what, if it be *London*? Mr. *Tisdale* informed, That being with one *Fitz-Harris*, an Irish Papist, in July before the Fire, he told him, There would be sad Desolation in September. And Mr. *Tisdale* asked where it should be, he answered in *London*. *Elizabeth Style* disposed, That being in earnest Discourse with a French Papist before the Fire, he furiously

riously reply'd, You *English* Maids will like *French* Men better, when there is not a House left between *Temple-bar* and *London-bridge*. She said, I hope our Eyes will not see that. He added, This will come to pass between *June* and *October*. There were a Multitude of other Informations given in, but nothing more apparent, than the Confession of *Robert Hubart*, a *French* Papist, who acknowledged, that he was one that fired the House of *Mr. Fariner*, a Baker in *Pudding-lane*, near *Fish-street-Hill*, from whence the Fire had its Beginning, being persuaded there-to by one *Stephen Piedlou*, a Papist; who brought him to the House, and gave him three Fire-balls, one of which *Hubart* fastned to the End of a long Pole, and lighting it with a Match, put it into the Window, and stayed till he saw all the House in a Flame. He confessed there was Twenty Three Accomplices, whereof *Piedlou* was the Chief; and after committing this horrid Fact, which produced such terrible effects, *Hubart's* Conscience was so startled, that he voluntarily confessed the Matter, for which he was committed to the *Marshalsee* Prison in *Southwark*, where a *French* Merchant visited him, and told him, He did not believe he did it: To which *Hubart* replies, Yes, Sir, I am guilty of it, and did it by the Instigation of *Monsieur Piedlou*, from a Desire of a Reward, which he promis'd me upon my Return into *France*. And for a clear Conviction of his Guilt, *Mr. Lowman*, Keeper of the *White Lyon* Prison, set *Hubart* on a Horse, and carried him to the Place where the Baker's House stood, and he directly pointed at the Place, though then in Ruins; still affirming, that it was the same Place; and a while after was justly executed for the same.

This Fire begun *September 2*, at one in the Morning, and held till the 6th of the same Month, and over-run the Space of 373 Acres within the Walls of the City, and 63 Acres, 3 Rods without the Walls; and there were burnt 89 Parish-Churches, 6 Chappels, the Cathedral of *St. Paul's*, the *Royal Exchange*, *Guild-Hall*, the *Custom-House*, many magnificent Halls, several City-gates, and 1330 Houses, and vast quantities of Household-stuffs of all Sorts; of Books alone were lost the Value of near 150000 *l.* so that the whole Loss is computed to be 9000000: And yet, by God's Providence, not above six or eight Persons were burnt.

The MONUMENT.

The Basis of this Monument is 27 Foot Square, and its Head is elevated 202 Foot high; and upon the Upper-part of the Four Quarters of the Pedestal, is engraven the following Inscription:

This Pillar was set up for the perpetual Remembrance of the most dreadful Burning of this PRO-



TESTANT City, begun, and carry'd on by the Papists, on the Beginning of September 1666, in Order to the carrying on their horrid Plot, for extirpating the PROTESTANT RELIGION, and the Old ENGLISH LIBERTY, and introducing P O P E R Y and S L A V E R Y.

A brief Account of the Popish Plot, 1678.

AS Hell and Rome had improved all their Skill and Force, for some Years past, in contriving and managing this Hellish Design; so the Almighty was graciously pleased to appear for our Deliverance, by blasting all their cursed Contrivances in the Birth; the first Instrument made Use of by Providence, was Dr. Oats, who, notwithstanding all the Lies and Calumnies cast upon him, was liberally educated, being bred a Student in St. John's Colledge at Cambridge, where he took his Degree, and proceeded Doctor of Divinity at Salamanca in Spain: He was Vicar at Bobbing in Kent, in 1672; also Minister near Chichester in Sussex; some time after he became Chaplain to the Duke of Norfolk. In all these Stations he was never charged with Debauchery: And while he was the Duke of Norfolk's Chaplain, he over-heard some Whisperings amongst the Popish Priests, that there was some grand Design on Foot; and he being

ing in a longing Desire to sound the Bottom of it, to this Purpose he enter'd freely into Conversation with them, and desired to be admitted into the Society of Jesus, which after three Days they consented to, and finding him fit for Business, they employed him as a Messenger, to carry Letters, which exactly fitted the Design he was engaged in; for soon after he was sent to *Valedoled* in Spain with Letters, which he suspected to be of dangerous Consequence, dexterously opened, which discovered their Hellish Contrivance, he managed their Affairs to their Satisfaction, that he was made privy to all their Secret Consults, whereby he understood, that the City of London in 1666, was fired by Treachery. And Father *Whitebread*, the Jesuits Provincial, having engaged Dr. *Oats*, before his last Return into England, to murder Dr. *Tongue*, because he had translated the Jesuits Morals into English, promising him Fifty Pounds: He thereupon became acquainted with the Doctor; and finding him a Person of Integrity, he communicated to him the Design of murdering him, and some Particulars of the Plot; and having consulted the best Method for the Discovery; they acquainted one Dr. *Christopher Kirby* with the Business, and Dr. *Tongue* shewed Dr. *Kirby* 43 Articles in Writing, requesting him to make it known to the King: The next Morning Dr. *Kirby* acquainted the King, That his Enemies had a Design against his Life: The King asked how that could be? Dr. *Kirby* replied, *That there were two Men, by Name, Grove and Pickering, that watched to shoot his Majesty, and another Person was hired to poyson him.*

His Majesty ordered a farther Scrutiny to be. Dr. *Oats* discovered himself to Mr. *Kirby*, having written Copies of the Information concerning this horrid Design; and September 28th, these Informations were sworn to before Sir *Edmund-Bury Godfrey*, who would needs keep a Copy of one, having never before perused them; whereby it did appear that the Plot in general was, by Fire and Sword, to alter the Government and Religion of these Kingdoms, and to reduce the same to Popery. The chief Conspirators being the then Pope Innocent XIth, who in a Congregation of 350 Persons, held December 1677, declared, ENGLAND to be part of St. Peter's Patrimony, as forfeited to the Holy See, for the Heresie of the People, and to be disposed of as he thinks fit. Likewise Cardinal *Howard*, the Pope's Legate, was appointed to take Possession of England, in his Name, and made Arch-bishop of Canterbury; and others were made Bishops of most of the Diocesses in England. *Johannes Paulus*

de Oliva, was concerned with *Eather La Chaise*, Confessor to the French King, the Provincials of the Jesuits, *Strange* and *Whitebread*, the Benedictine-Monks at the Savoy, where they had erected a Colledge of Jesuits, in Numbe 1800, then in England; several Lay persons of Quality were to command the Forces they were to raise, and to execute the great Offices of the Realm; as Lord *Arundel* of *Warder*, to be Lord Chamberlain of England; the Lord *Powis*, Lord Treasurer; *Sr William Godolphin*, Lord Privy-Seal; *Edward Coleman*, Secretary of State; Lord *Bellasis*, General; *Sir Francis Ratcliff*, Major General; *R- Langhorn*, Adjutant General; who had Commissions sent them, sealed by *Johannes Paulus de Oliva*, from Rome. This Work was an Unanimous Undertaking of the Whole Romish Church, and so it must needs be recorded to Posterity, to their everlasting Shame.

The Means they resolved on, to accomplish this Hellish Design, were,

1. By killing the King, either by Stabbing, Pistol, or Poyson.
2. By firing London, Westminster, and other Cities in England, upon the Murther of his Majesty
3. By a General Massacre; to which purpose they had formed an Army, and 50000 were to be listed about London: The Officers were all Resolute Papists, most French and Irish. These they gave out, were enough to cut the Throats of 100000 Protestants, being taken upon a Surprize, when the Militia of London was unprovided: All these Particulars were discovered to the Council by *Dr. Oats*; which allarm'd the whole Nation, and left no Room to doubt a Plot. This occasioned the Murther of that worthy Magistrate, *Sir Edmund-Bury Godfrey*, whose Memory shall be dear to Posterity, who, having taken *Dr. Oats's* Depositions, which was no more than every Justice of the Peace was bound to do; yet, the Popish Conspirators were so enraged, that they resolved to cut him off, to frighten all other Magistrates from Intermeddling. It is not certain, how many were concerned therein, but those, who are known to have been in it are, *Girald*, and *Eather Kelly*, two Irish Priests; *Robert Green*, Cushion-Man to the Queen's Chappel; *Henry Berry*, Porter at *Somerfet-House*, and *Miles Prance*; these were actually present at the Murder, and were persuaded by the Popish Priests to commit it, by being told, That *Sir Edmund-Bury Godfrey* was a

great Persecutor of Papists, and that he had very lately examin'd People against them, and got Depositions, to fix base Crimes, and Scandals on their Religion, and, that the Catholicks would be ruined, unless he were taken off : And that besides, they should have a good Reward from the Lord *Bellasis* ; and that it was no Sin, but a Work of Charity ; and so far from Murder, that it was Meritorious.

After this, the Conspirators beset *Sir Edmund-Bury Godfrey*, and waited for him till Nine of the Clock at Night, at which Time he passed by *Somerset-House*, and *Hill* step'd out in great Haste, and intreated him for God's sake, to help him, for there were two Men a quarrelling, and he was afraid there would be Blood-shed : He at first refused ; but *Hill* being importunate, he at last consented ; *Hill* went first, and *Sir Edmund-Bury Godfrey*, followed into the Lane, and behind followed, *Girald* and *Green* ; and as he was going down the Stairs, *Green* suddenly threw a twisted Handkerchief about *Sir Edmund-Bury Godfrey's* Neck, and presently they threw him down and throttled him,



and gave him violent Punches with their Knees, and *Green* almost wrang his Neck round with all his Force ; then they removed him into a Room in the Upper-court, and *Mr. Prance*, who made the Discovery, went with a Dark-lanthorn thither to see it, where *Mr. Bedloe* saw *Mr. Prance*, and afterwards carry'd him

him into the Fields, to a Place called *Primrose-Hill*, and there in a Ditch they left his Body, with his own Sword run through him, and the Scabbard and his Gloves laid on the Bank, that he might be supposed to have murdered himself: But a while after Mr. *Bedloe* voluntarily came in and gave an Account of the whole Matter; as also of the Popish Plot, and then seized upon Mr. *Prance*, who joyned with him in his Evidence; upon which Mr. *Green*, *Berry*, and *Hill*, were executed for the Murder; and *Coleman*, *Ireland Pickering*, *Grove Whitebread*, *Harcourt*, *Fenwick*, *Gavan Turner*, and *Langhorn*, for the Popish Damnable Conspiracy; from which let us beseech Almighty God for ever to deliver us. Amen.



An Account of the Burning the P O P E at
Temple-Bar in London, November
the 17th, 1679.

THE horrid Designs and Contrivances of the Papists, for many Years last past, for rooting out the Protestant Religion from under Heaven in this Kingdom, as well as in all the Protestant Countries in Europe, has raised such a just Indignation in the Breast of every good Christian and true English Man. That the People of this Nation have, upon all Occasions, endeavour to discover their generous Detestation of those cursed Invaders of their Religion and Civil Liberties; but nevermore apparently, than upon the 17th of November, 1679, that being the Day on which the unfortunate Queen *Mary* died, and that glorious Princess Queen *Elizabeth*, that true Defender of the Christian, Protestant Faith, ascended the English Throne, and thereby dispelled those thick Clouds of Egyptian, Popish Darkness which had so long overspread these Kingdoms.

Upon the said 17th of November, the Bells began to ring about Three a-Clock in the Morning in the City of London, and several honourable and worthy Gentlemen belonging to the Temple, as well as the City, (remembering the Burning both of London and the Temple, which was apparently executed by Popish Villany) were pleased to be at the Charge of an extraordinary

Triumph in commemoration of a Protestant Queen, which was as follows :

In the Evening of the said Day, all Things being prepared, the solemn Proceſſion began from *Moorgate*, and from *Bishops-gate-street*, and down *Hounds-ditch* to *Aldgate*; through *Leaden-hall-street*, *Cornhill*, by the *Royal-exchange*, through *Cheapside* to *Temple bar*, in Order following.



1. First marched six Whiffers in Pioners Caps, and red Waste coats.

2. A Bell-man ring'g his Bell, and with a dolesome Voice, crying all the Way, *Remember Justice Godfrey*.

3. A dead Body representing Justice Godfrey in the Habit he usually Wore, and the Crevat wherewith he was murdered, about his Neck, with Spots of Blood upon his Wrists, Breasts and Shirt, and white Gloves on his Hands, his Face pale and wan, riding upon a white Horse, and one of his Murderers behind him to keep him from talking in the same Manner as he was carried to *Primrose-hill*.

4. A Priest came next in a Surplice, and a Cope imbroidered with Dead-mens Skulls, Bones, and Skellertons, who gave out Pardons very plentifully to all that would murder Protestants, and proclaimed it meritorious.

5. A Priest alone with a large Silver Cross.

6. Four Carmelite Fryars in white and black Habits.

7. Four Grey Fryars in their proper Habits.

8. Six Jesuits carrying bloody Daggers.

9. Four with Musick, called the Waits, playing all the Way.

10. Four Bishops in Purple, with Lawn-Sleeves and Golden Crosses on their Breasts, and Crosier Staves in their Hands.

11. Four other Bishops in their Pontificalibus, with Surplices and rich imbroidered Copes, and Golden Mitres on their Heads.

12. Six Cardinals in Scarlet Robes and Caps.

13. Then followed the Pope's chief Physician with Jesuits Powder in one Hand, and an Urinal in the other.

14. Two Priests in Surplices, with Two Golden Crosses.

Lastly, The Pope in a glorious Pageant, or Chair of State, covered with Scarlet, the Chair being richly embroidered and beded with golden Balls and Crosses; at his Feet was a Cushion of State, and Two Boys sat on each Side the Pope in Surplices with white Silk Banners, painted with red Crosses, and bloody consecrated Daggers for murdering Protestant Kings and Princes, with an Incense-pot before them, censing his Holiness. The Pope was arrayed in a rich Scarlet-gown, lined through with Ermines, and adorned with Gold and Silver-lace, with a Triple Crown on his Head, and a glorious Collar of Gold and precious Stones about his Neck, and St. Peter's Keys, a great Quantity of Beads, Agnus Dei's, and other *Romish* Trumpery about him. At his Back stood the Devil (his Holiness's privy Counsellour) hugging and whispering him all the Way, and oftentimes instructing him aloud to destroy his Majesty, to contrive a pretended Presbyterian Plot, and to fire the City again, to which purpose he held an Infernal Torch in his Hand; The whole procession was attended with an Hundred and fifty Torches and Flambeaus by Order; but there were so many came in Volunteers, as made the Number of several Thousands. Never were the Balconies, Windows and Houses more filled, nor the Streets more thronged with Multitudes of People, all expressing their abhorrence to Popery, with continual Shouts and Acclamations, so that in their whole Progress of their Procession, by a modest Computation, it is judged, there could not be no less than Two Hundred Thousand Spectators.

Thus with a slow and solemn State, in some Hours they arrived at *Temple bar*, where all the Houses seemed to be converted into Heaps of Men, Women, and Children, who were diversified with Variety of excellent Fire-Works: It is known that *Temple-bar*, since its rebuilding, is adorned with four stately Statues of Stones, two on each Side the Gate, those towards the City, representing Queen *Elizabeth*, and King *James the Ist*, and the other towards the *Strand*, King *Charles Ist*, and King *Charles IId*. Now in regard of the Day, the Statue of Queen *Elizabeth* was adorned with a Crown of gilded Lawrel on her Head, and in her Hand a Golden Shield, with this Motto inscrib'd thereon, *The Protestant Religion, Magna Charta*; several lighted Torches were placed before her, and the Pope being brought up near the Gate, the following Song was sung in Parts, between one who represented the *English Cardinal Howard*, and another the People of *England*.

Cardinal Howard.

*From York to London Town we come
to talk of Popish Ire,
To reconcile you all to Rome,
and prevent Smithfield Fire.*

The People Answer.

*Cease! cease! thou Norfolk Cardinal,
see yonder stands Queen Bess;
Who sav'd our Souls from Popish Thrall,
O Queen Bess, Queen Bess, Queen Bess.*

*Your Popish Plot and Smithfield Threat,
we do not fear at all,
For loe! beneath Queen Besses Feet
you fall, you fall, you fall.*

*Now God preserve great Charles our King,
and eke all honest Men;
And Traytors all to Justice bring,
Amen, Amen, Amen.*

Then

Then having entertained the thronging Spectators for some-time with the Ingenious Fire-Works, a very great Bonfire was prepared at the *Inner-Temple-Gate*, and his Holiness, after some Complements and Reluctancies, was decently tumbled into the Flames, the Devil, who till then, had faithfully accompany'd him, left his Holiness in the Lurch, and laughing, gave him up to his deserved Fate. This last Act of his Holiness's Tragedy was attended with such a prodigious Shout of the joyful Spectators, that it might be heard far beyond *Somerset-house*, and we hope, the Sound thereof will reach all *Europe*. The same Evening there were Bonfires in most Streets of *London*, and an universal Acclamations, *Long live King Charles*, and let Popery perish, and Papists with their Plots and Counter-plots be for ever confounded, as they have hitherto been. To which every honest English Man will readily say, *Amen*.



Mr. John Rogers, Minister of the Gospel, was the first Martyr in Queen Mary's Reign, and was burnt in Smithfield, February 14th, 1554. His Wife with Nine small Children, and one at her Breast, follow'd him to the Stake, with which sorrowful Sight he was not in the least daunted; but with wonderful Patience dyed courageously for the Gospel of Jesus Christ. Some few Days before his Death, he writ the following Exhortation to his Children.



Give ear, my Children, to my Words,
 whom God hath dearly bought;
 Lay up his Laws within your Hearts,
 and print them in your Thoughts;
 I leave you here a little Book,
 for you to look upon,
 That you may see your Father's Face,
 when he is dead and gone.
 Who for the Hope of heav'nly Things,
 while he did here remain,
 Gave over all his golden Years
 to Prison and to Pain:

Where

Where I among my Iron Bands,
inclosed in the Dark,
Not many Days before my Death
I did compose this Work.
And for Example to your Youth,
to whom I wish all Good :
I send you here God's perfect Truth,
and Seal it with my Blood :
To you my Heirs of earthly Things,
which I do leave behind,
That you may read and understand,
and keep it in your Mind ;
That as you have been Heirs of that
which once shall wear away,
You also may possess that Part,
which never shall decay.
Keep always God before your Eyes,
with all your whole intent ;
Commit no Sin in any wise,
keep his Commandment.
Abhor that arrant Whore of Rome,
and all her Blasphemies,
And drink not of her cursed Cup,
obey not her Decrees.
Give Honour to your Mother dear,
remember well her Pain.
And recompence her in her Age
with the like Love again.
Be always ready for her Help,
and let her not decay ;
Remember well your Father all,
that should have been your stay.
Give of your Portion to the Poor,
as Riches do arise,
And from the needy naked Soul
turn not away your Eyes :
For he that doth not hear the cry
of those that stand in Need,
Shall cry himself, and not be heard,
when he does hope to speed.
If God hath given you increase,
and blessed well your Store,

Remember you are put in Trust,
and should relieve the Poor.

Beware of foul and filthy Lusts,
let such Things have no place ;

Keep clean your Vessels in the Lord,
that he may you embrace.

Ye are the Temples of the Lord,
for you are dearly bought ;

And they that do defile the same,
will surely come to nought.

Be never proud by any means,
build not thy House too high,

But always have before thy Eyes,
that you are born to dye.

Defraud not him that hired is
your Labour to sustain ;

But pay him still without delay,
his Wages for his Pain.

And as you would another Man,
against you should proceed ;

Do you the same to them again,
if they do stand in Need.

Impart your Portion to the Poor,
in Money and in Meat,

And send the feeble fainting Soul
of that which you don't eat.

Ask Counsel always of the Wise,
give ear unto the End ;

And ne'er refuse the sweet rebuke
of him that is thy Friend.

Be always thankful to the Lord,
with Prayers, and with Praise,

Begging of him to bless your Work,
and to direct your Ways.

Seek first, I say, the Living God,
and always him adore,

And then be sure that he will bless
your Basket and your Store.

And I beseech Almighty God,
replenish you with Grace.

That I may meet you in the Heav'ns,
and see you Face to Face :

And though the Fire my Body burn,
contrary to my mind,
That I cannot enjoy your Love
according to your mind.
Yet I do hope, that when the Heav'n's
shall vanish like a Scroul,
I shall you see in perfect Shape,
in Body and in Soul.
And that I may enjoy your Love,
and you enjoy the Land,
I do beseech the living Lord
to hold you in his Hand :
Though here my Body be adjug'd
in flaming Fire to fry,
My Soul I trust will strait ascend
to live with God on High.
What though this Carcass smart a while;
what though this Life decay,
My Soul I hope will be with God;
and live with him for aye.
I know I am a Sinner born
from the Original,
And that I do deserve to die,
by our Fore-fathers Fall :
But by our Saviour's blessed Blood,
which on the Cross was spilt,
Who freely offer'd up his Life,
to save our Souls from guilt.
I hope Redemption I shall have,
and all that in him trust,
When I shall see him Face to Face,
and live among the Just.
Why then should I fear Death's grim look
since Christ for me did die;
For King and *Cæsar*, Rich and Poor
the Force of Death must try.
When I am chained to the Stake,
and Faggots girt me round,
Then pray the Lord, my Soul in Heav'n
may be with Glory crown'd.
Come, welcome Death, the End of Fears,
I am prepar'd to die ;

These earthly Flames will send my Soul
up to the Lord on high.

Farewel, my Children, to the World,
where you must yet remain,

The Lord of Hosts be your Defence,
till we do meet again.

Farewel, my true and loving Wife,
my Children and my Friends ;

I hope in Heav'n to see you all,
when all Things have their Ends.

If you go on to serve the Lord,
as you have now begun,

You shall walk safely all your Days,
until your Life be done.

You shall walk safely all your Days,
as he shall think it best,

That I may meet you in the Heav'ns,
where I do hope to rest.



A Paraphrase on St. Luke, Chap. 16, from the 13th Verse unto the End. Being a real Scripture Dialogue, betwene the most happy Lazarus, and tormented Dives.



To the Reader.

BEhold these Lines crave thy most solid view,
 Since by the Scriptures they are proved true.
 Dost thou want Riches? Here, without all Measure,
 Is a most blessed Stock of lasting Treasure.
 This heavenly Treasure will enrich thee more,
 Than all the Jewels on the *Indian Shore*:
 Receive it joyfully, and say no more.
 Poor Men rejoyce, whilst rich Men howl and cry,
 Such is the Pleasure of the Deity:
 Then cease thy Tears, poor wretched Soul, and lend
 An Ear unto poor *Lazarus* thy Friend.

Lazarus.

Most noble Sir, view but these Sores I bear,
 And how each one doth like a Mouth appear;

For

For some Relief my Wounds do loudly cry,
 And humbly beg your Christian Charity.
 And I have lain here Day by Day, unable
 E'er to obtain the Scraps fall from your Table ;
 The very Dogs more Kindness shew than you,
 Who lick my Sores, and heal my Ulcers too :
 Alas ! great Sir, I languish, nay, I die,
 Only for want of timely Charity.
 Let me request your bounty ; for I know,
 God will repay you double what I owe :
 For God's sake, and your own, let me but have
 Some kind Relief to shield me from the Grave.
 Scraps from your Table I do only crave.

Dives.

Why, how now, Sirrah ! how dare you presume
 To urge my Patience with your begging tune ?
 How dare you venture at my Gate to lie ?
 Up, and be gone, or else prepare to die.
 Talk you of Sores and Wounds, what's that to me ?
 The Dogs indeed your fittest Comforts be :
 My Table is not spread, to grant Relief
 To every begging, lazy, idle Thief ;
 Such as yourself may be, for ought I know.
 Be gone, you idle Rascal, Sirrah, go ;
 Or I'll release your idle Cries and Groans,
 With a good Cudgel, that shall break your Bones,
 What if you languish, perish, rot, or die ;
 Do so, or hang yourself, pray, what care I ?
 You tell me, God will double what I give ;
 Yet will I not believe it, as I live !
 Go to him then yourself, if you are able,
 And tell me then, who keeps the better Table :
 Go, get you gone, you lazy idle Thief,
 I fear you there will find but small Relief.

Lazarus.

Farewel, proud scornful Dust and Ashes, I
 Will henceforth only on my God rely :
 With winged speed I will approach thy Throne,
 And all my Grief and Misery make known.

Lord,

Lord, thou art able to relieve my Wants,
Relieve my Misery, and hear my plaints.
From thee, my God, I do expect much more,
Than ever yet I found at *Dives* Door.
However, gracious God, I now must try,
My Strength decays, great God, behold I die.

Angels.

Hail, blessed *Lazarus* ! all Hail we say,
We're come thy Soul to Heaven to convey.
Bless'd *Abraham* attends with open Arms,
Who will secure thee from all future Harms.
Rouse then, bless'd Saint, and Hallelujah sing,
Whilst we, with expedition, take the Wing,
In Order to transport thee to that Place
Of Joy, where Tears shall ne'er bedew thy Face.

Dives lifting his Eyes in Hell.

Behold me, Father *Abraham*, I lie
Surrounded with eternal Misery :
Shall *Lazarus* a blessed Place obtain,
Whilst I all Hellish Torments do sustain ?
Have Mercy on me, Father, pray now send
Thrice happy *Lazarus*, to dip the End
Of one of his bless'd Fingers, and assuage
My Hell Tormenting Tongue, which makes me rage,
Some cooling Water for my Tongue ; for I
Must in Hell's Eternal Torments fry.

Abraham.

Remember, Son, to add unto thy Grief,
When living, you allow'd him no Relief.
You then possess'd your good Things, he his bad ;
You swarm'd in mirth, whilst *Lazarus* was sad.
But now the Case is alter'd much ; for he
Shall ever joy, whilst you tormented be.
Besides a Gulf between us two there lies,
More deep than is the Earth beneath the Skies.
And let me tell you, you will find it true,
You cannot come to me, or I to you.

Dives.

Dear Father, let me then this Suit obtain,
Send him unto my Father's House again;
Five Brethren there I have, O let him tell
To them the Torments I endure in Hell!
And if they will not then their Sins refrain,
Let *Lazarus* return to thee again.

Abraham.

Moses, the Prophets too, must be their guide;
And pray, what else should they desire beside?

Dives.

Nay, Father *Abraham*, but if one went
Unto them from the grave, they would repent.

Abraham.

If *Moses*, and the Prophets will not do,
They'll not believe a Messenger from you.



Directions for Writing.

LA Y your Paper directly before you; let your Breast be upright, not bending, and your right Elbow close to your Body: Keep your Head from hanging over your Copy; hold your Pen between your Fingers and your Thumb; let your Thumb be highest, your Fore-finger next, and your Middle-finger lowest; draw every Stroke over with a dry Pen, till your Hand hath done shaking, and never be without a Waste-Paper for the trying of your Pen; and be sure to keep your Letters even at Head and Feet; for which Purpose, it would be necessary, you should have a flat Ruler, and a Pair of Compasses; and in taking up your Ink, fill not your Pen too full, and keep it free from Hairs, and proceed.

The Manner of making Pens.

IF you would Write well, observe these Cautions in mending and making your Pens, viz. Take a Quill, either the First, Second, or Third in the Wing; and scrape off the Rhind with the Back of your Pen-knife; then, holding the Feather End from you, cut off a Quarter of an Inch of each Side sloping; then enter exactly into the Middle of the Back of the Quill with your Pen-knife, and with the End of a Quill, or with a Peg at the End of your Pen-knife, with a sudden Jirk lengthen the Slit, holding your Thumb hard upon the Back of the Quill, how far it should go; after which, enter your Knife sloping on the other Side, about half an Inch above the Slit, and cut away the Cradle Piece; then with your Knife slanting towards the Back, cut down to the Slit, the Cheeks or Shoulder-pieces: Lastly, Place the Inside of the Knib of the Pen upon your Thumb-nail, holding your Quill fast between your Fore-finger and Middle-finger, and with your Penknife, enter the Back, near the End thereof, sloping; then turning the Edge almost down right, cut it off. If your Quill be too thick, scrape a good Quantity from the Back; if too thin, strengthen it with a short Slit, and a short Knib, and you have a Pen fit for Purpose.

Here follows the Figures and Numarical Letters.

I	I	XIV	14	CX	110	XV	LI
II	2	XV	15	CC	200	X	LX
III	3	XVI	16	CCC	330	DC	CD
IIII	4	XVII	17	CD	400	XC	CX
IV	4	XVIII	18	D	500	CIV	XIX
V	5	XIX	19	DC	600	CXC	XXI
VI	6	XX	20	M	1000	XLVI	
VII	7	XXX	30			LXXV	
VIII	8	XL	40	— — — — —		XLIX	
IX	9	L	50			CXIX	
X	10	LX	60	V	L	C	XVII
XI	11	LXX	70	X	I	D	LVI
XII	12	LXXX	80			M	MDCC
XIII	13	XC	90	IV	IX		
XIIII	14	C	100	VI	XI		

¶ *The Names and Order of all the Books of the Old and New Testament, with the Numbers of their Chapters.*

G Enesis hath Chap.	50	Ecclesiastes hath Chap.	12
E xodus	40	The Song of Solomon	8
Leviticus	27	Isaiah	66
Numbers	36	Jeremiah	52
Deuteronomy	34	Lamentations	5
Joshua	24	Ezeikel	48
Judges	21	Daniel	12
Ruth	4	Hosea	14
I Samuel	31	Joel	3
II Samuel	24	Amos	9
I Kings	22	Obadiah	1
II Kings	25	Jonah	4
I Chronicles	29	Micah	7
II Chronicles	36	Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Esther	10	Haggi	2
Job	42	Zachariah	14
Psalms	150	Malachi	4
Proverbs	31		

¶ *The Books called Apocrypha.*

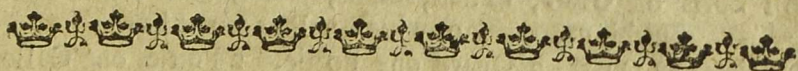
I Esdras hath Chap.	9	The Song of the 3 Children	
II Esdras	16	The Story of Susanna	
Tobit	14	The Idol Bel and the Dragon	
Judith	16	The Prayer of Manasseh	
The rest of Esther	6	I Maccabees	16
Wisdom	19	II Maccabees	15
Ecclesiasticus	51		
Baruch, with the Epistle of Jeremiah	6		

¶ *The Book of the New Testament.*

Matthew hath Chap.	28	Luke	24
Mark	16	John	21
		The	

The Protestant Tutor for Youth.

The Acts hath Chap.	28	Titus	I
The Epistle to the Romans	16	Philemon	
I Corinthians	16	To the Hebrews	13
II Corinthians	13	The Epistle of James	5
Galatians	6	I Peter	5
Ephesians	6	II Peter	3
Philippians	4	I John	5
Colossians	4	II John	I
I Theſſalonians	5	III John	I
II Theſſalonians	3	Jude	I
I Timothy	6	Revelations	22
II Timothy	4		



Of Arithmetick; and first, of Weight and Measures.

Troy Weight, is that by which we weigh Silver and Gold, &c. and 24 Grains make one Penny Weight, 20 Penny Weight one Ounce, 12 Ounces one Pound Troy Weight.

Avoirdupoize Weight.

Four Quarters of a Dram makes one Dram, 16 Drams one Ounce, 16 Ounces one Pound, 28 Pounds one Quarter of an Hundred, 4 Quarters one Hundred Weight, or 112 Pound, 20 Hundred one Tun: This Weight weighs all Grocery Wares, Butter, Cheese, Flesh, Wax, Lead, Pitch, Rosin, Tallow, Hemp, &c.

Apothecaries Weight.

Are Grains, Scruples, Drams an Ounces; of which 20 Grains make one Scruple, 3 Scruples one Dram, 8 Drams one Ounce, 12 Ounces one Pound: Their Marks and Figures are these:

℞ (Recipe) or take Ana; or a like Quantity; m. (Manipulus) a Handful; gr. a Grain; ℥ a Scruple; ℥ a Dram; ℥ an Ounce; ss. (Semissis) half a Pound; ℔ (Libra) a Pound; q. s. (quantum satis) a sufficient Quantity; q. l. (quantum libet) as much as you please.

Of Liquid Measure.

By which we buy Beer, Ale, &c. whereof the least common Measure is a pint, which is a Pound Troy-Weight; 2 Pints one Quart; 2 Quarts one Pottle; 2 Pottles one Gallon; 8 Gallons one Firkin of Ale, Soap, or Herrings; 9 Gallons one Firkin of Beer; 10 Gallons and an half one Firkin of Salmon or Eels; 2 Firkins one Kilderkin; 2 Kilderkins one Barrel; 42 Gallons one Tierce of Wine; 63 Gallons one Hogshead; 2 Hogsheads one Pipe, or Butt; 2 Pipes or Butts one Tun of Wine.

Of Dry-Measure, or Bushel-Measure.

All Sorts of Grain, as Salt, Coals, Sand, &c. are measur'd by this measure, of which a Pint is the least.
2 Points one Quart, 2 Quarts one Pottle, 2 Pottles one Gallon, 2 Gallons one Peck; 4 Pecks one Bushel Land Measure; 5 Pecks one Bushel Water-measure; 8 Bushels one Quarter; 4 Quarters one Chaldron; 5 Quarters one Wey.

Of Long Measure, or Yard-Measure.

Linnen, Wollen, Board, Glass, Pavement, Land, &c. are measured by this measure, of which a Barly-corn is the least, 3 Barly-corns make one Inch, 12 Inches one Foot, 3 Foot one Yard, 3 Foot 9 Inches one Ell, 6 Foot one Fathom, 5 Yards and a half, or 16 Foot and a half one Pole or Perch; 40 Poles or Perches one Furlong or Acre in length; 8 Furlongs one *English* mile, 40 square Poles or Perches one Rod or a Quarter of an Acre; 4 Rods one Acre.

Of Arithmetick, or casting Account.

By observing the former Directions, thou may'st easily learn to know all the Figures; and by taking Notice of the placing them, thou may'st quickly learn any Number. Understand that all Numbers are made by the different placing of Nine Figures with the Chypher 0.

1 2 3 4 5 6 7 8 9 0

In Numeration the first Figure an Unite, the second Ten, the third an Hundred, as for Example;

Thousand

Thousand	Hundred	Ten	Unit
I	6	5	4

Which is, One Thousand, Six Hundred, Fifty Four, 1654.

Now of casting up Accounts of Pounds, Shillings, Pence, observe the Rule following : Suppose your Sum to be Two Pounds, Four Shillings and Eight Pence.

l.	s.	d.
0	4	4
1	3	2
0	4	4
0	7	3
0	3	3
0	1	4
0	1	0
<hr/>		
2	4	8

You must first cast up the Pence, in which now there is one Shilling eight Pence ; set down your eight Pence under the Row Pence, and carry your Shilling to the Row of Shillings, where you will find (with the one you carry) one Pound four Shillings ; set down your four Shillings under the Row of Shillings, and carry your Pound, and set that, with the other Pound, in the Pound-place, and then you will have your Sum.

l.	s.	d.
2	4	8

The same Rule follows in greater Sums.

A Receipt for Rent.

R Eceived Sept. 3. 1726. of Mr. John Johnson, Thirty Pounds in full for a Quarter's Rent due at Michaelmas last past, all Taxes being allow'd to that Day. I say receiv'd
Per me Green Wantmory.

A Receipt in Full.

R Eceived Decemb. 3. 1726. of Mr. John Williams, the
 Sum of Fifty One Pounds, Nine-pence Half-penny, which
 is in full of all Accounts whatsoever to this Day, I say receiv'd
 By me John Contented

And so it is in laying out of Money, which your own Practice
 will perfect you in, especially if you learn the following Tables
 by Heart.

						s.	d.
12 times	1	is	12				
	2	is	24	20	pence	is	01 08
	3	is	36	30	pence	is	02 06
	4	is	48	40	pence	is	03 04
	5	is	60	50	pence	is	04 02
	6	is	72	60	pence	is	05 00
	7	is	84	70	pence	is	05 10
	8	is	96	80	pence	is	06 08
	9	is	108	90	pence	is	07 06
	10	is	120	100	pence	is	08 04
	11	is	132	110	pence	is	09 02
	12	is	144	120	pence	is	10 00

Next it will be necessary to give an Account of *English Money*,
 Weights and Measures, in a few plain Tables. And first of
 Coins.

1 Farthing	}	make	1 Farthing
2 Farthings			1 Half-penny
4 Farthings			1 Penny
4 Pence			1 Groat
12 Pence			1 Shilling
2 Shillings & six-pence			1 Half Crown
5 Shillings			1 Crown
6 Shillings eight pence			1 Noble
3 Nobles			1 Twenty Shillings
13 Shillings four Pence			1 Mark
20 Shillings			1 Pound



T H E

Prophecies *and* Predictions

Of the late Learned Reverend

JAMES USHER,

Lord Arch-bishop of *Armagh*, and
Lord Primate of *Ireland*.

Relating to

England, Scotland, and Ireland.

THough in these latter Ages of the Church, many learned and pious Men, have made it a Question, whether God now speaks to any by prophetick Spirit; yet surely it were a great Boldness and Presumption for any Peremptorily determine that he does not; for though it must be acknowledged, that these Ways of Gods revealing himself, are less frequent in these last and worse Times, since the great Reason assigned for the Frequency of Miracles and Revelation in the first Ages of Church, *viz.* (for converting Men to, and conforming them in the

the Christian Faith) is in great Measure ceased : For we have now a more sure Way of Testimony, as the Apostle St. Peter says, to wit, the written Word of God : Wherein we have the Christian Doctrine displayed, together with the Lives, Miracles, and Examples of our Saviour and his Apostles. But there is nothing has brought the Matter of Prophecy and Revelation into so much Question, as the Frauds and Forgeries of lying Popish Priests, who by counterfeit Miracles have strove each one to establish their several Orders ; or for the magnifying their particular Saints, Satrons, or Patronesses, have filled the World with most ridiculous and absurd Stories of pretended Miracles : But God be thanked, the Author we have here proposed, is removed far enough from the Exception that may be justly taken against those we were speaking of, being a Person of that known Learning, Piety, and Integrity ; for all which he is famed thro' the Christian World, that it would be needless, as well as impossible, for me to recommend him.

Now to confirm what I have been saying, That the Spirit of Prophecy has not wholly left the World, even in this Age, I have here proposed this great Man, Archbishop *Usher*, for an Example, as it is delivered by Dr. *Bernard*, Chaplain to the Archbishop. And certainly let any Man lay aside Prejudice, and reflect on what has been already accomplished, as to his own particular, as well as in some Part to *Ireland* formerly, and what is now sadly fulfilling in that miserable Kingdom, and he will be forced to confess, that this only Man was indeed a Prophet.

The Author of the Life of this excellent and worthy Primate and Archbishop, gives an Account, That among other extraordinary Gifts and Graces, which it pleased the Almighty to bestow upon him, he was wonderfully endued with a Spirit of Prophecy, whereby he gave out several true Predictions and Prophecies of Things a great while before they came to pass, whereof some we have seen fulfilled, and others remain yet to be accomplished. And though he was one that abhorred Enthusiastick Notions, being too learned, rational, and knowing, to admit of such idle Ereaks and Whimsies, yet he profess, That several times in his Life he had many Things imprest upon his Mind, concerning future Events, with so much Warmness and Importunity, that he was not able to keep them Secret, but lay under an unavoidable Necessity to make them known.

From which Spirit he foretold the *Irish* Rebellion forty Years before it came to pass, with the very Time when it should

Should break forth, in a Sermon preached in *Dublin* in 1601. where from *Ezek. 4. 6.* Discoursing concerning the Prophets bearing the Iniquity of *Judah* forty Days, the Lord therein appointed a Day for a Year; he made this direct Application in Relation to the Connivance at Popery at that Time. From this Year (says he) will I reckon the Sin of *Ireland*, that those whom you now embrace, shall be your Ruin, and you shall bear this Iniquity. Which Prediction proved exactly true; for from that Time 1601, to the 1641, was just forty Years, in which it is notoriously known, that the Rebellion and Destruction of *Ireland* happened, which was acted by those Popish Priests and other Papists, who were then connived at. And of this Sermon the Bishop reserved the Notes, and put a Note thereof in the Margent of his Bible, and for Twenty Years before, he still lived in the Expectation of the fulfilling thereof, and the nearer the Time was, the more confident he was, that it was near Accomplishment, though there was no visible Appearance of any such Thing; and (says Dr. Bernard) The Year before the Rebellion broke forth, the Bishop taking his Leave of me, being then going from *Ireland* to *England*, he advised me to a serious Preparation, for I should see heavy Sorrows and Miseries before I saw him again; which he delivered with as great Confidence, as if he had seen it with his Eyes; which seems to verify that of the Prophet, *Amos, 3. 7.* Sure the Lord will do nothing, but he will reveal it to his Servants the Prophets.

From this Spirit of Prophecy, he foresaw the Changes and Miseries in *England*, in Church and State, for having in one of his Books (called *De Prim. Eccl. Brit.*) given a large Account of the Destruction of the Church and State of the *Britains* by the *Saxons*, about 550 Years after Christ, he gives this among other Reasons, why he insisted so largely upon it, That he foresaw that a like Judgment was yet behind, if timely Repentance and Reformation did not prevent; and he would often mourn upon the Foresight of this long before it came.

From this Spirit he gave mournful Intimations of the Death of our late Sovereign *Charles* the First, of whom he would be often speaking with Fear and Trembling, even when the King had the greatest Success, and would therefore constantly pray, and gave all Advice possible to prevent any such Thing.

From this Spirit, he foresaw his own Poverty in worldly Things, and this he would often speak with Admiration to the Hearers, when he was in his greatest Prosperity, which the Event did most certainly verify.

From this Spirit, he predicted the Divisions and Confusions in *England* in Matter of Religion, and the sad Consequents thereof, some of which we have seen fulfilled, and I pray God, the rest which he feared may not also be accomplished upon us.

Lastly, From this Spirit he foretold, That the greatest Stroke upon the Reformed Churches was yet to come; and that the Time of their utter Ruin of the See of *Rome*, should be when she thought herself most secure: And as to this last, I shall add a brief Account from the Persons own Hand who was concerned therein, which follow in these Words:

The Year before this Learned and Holy Primate Archbishop *Usher* died, I went to him, and earnestly desired him to give me in Writing his Apprehensions, concerning Justification and Sanctification by Christ, because I had formerly heard him preach upon those Points wherein he seemed to make those great Mysteries more intelligible to my mean Capacity, than any Thing which I had ever heard from another; but because I had but an imperfect and confused Remembrance of the Particulars, I took the Boldness to importune him, that he would please to give a brief Account of them in Writing, whereby I might the better imprint them in my Memory, of which he would willingly have excused himself, by declaring his Intentions of not writing any more, adding, That if he did write any Thing, it should not exceed above a Sheet or Two; but upon my continued Importunity, I at last obtained his Promise.

He coming to Town some time after, was pleased to give me a Visit at my own House, where I failed not to challenge the Benefit of my Promise he had made me: He replied, that he had not writ, and yet he could not charge himself with any Breach of Promise; For (said he) I began to write; but when I came to write of Sanctification, that is, of the New Creature, which God formeth by his own Spirit in every Soul which he doth truly regenerate, I found so little of it wrought in myself, that I could speak of it only as Parrots, by Rote, and without the Knowledge and Understanding of what I might have expressed, and there I durst not presume to proceed any farther upon it.

And when I seemed to stand amazed to hear such an humble Confession from so great an experienc'd a Christian: He added, I must tell you, we do not well understand what Sanctification, and the New Creature are: It is no less, than for a Man to be brought to an entire Resignation of his Will, to the Will of God, and

and to live in the Offering up of his Soul continually in the Flames of Love, as a whole Burnt-Offering to Christ; And how little says he, are many of those who profess Christianity experimentally acquainted with this Work on their Souls.

By this Discourse, I conceived he had very excellently, and clearly discovered to me that part of Sanctification which he was unwilling to write.

I then presumed to enquire of him, what his present Apprehensions were concerning a very great Persecution which should fall upon the Church of God in these Nations of *England, Scotland, and Ireland*, of which this Revend Primate had spoken with great Confidence many Years before, when we were in the highest and fullest State of outward Peace and Settlement. I asked him, Whether he did believe those sad Times to be past, or that they were yet to come. To which he answered, That they were yet to come, and that he did as confidently expect it as ever he had done: Adding, That this sad Persecution would fall upon all the Protestant Churches in *Europe*. I reply'd, That I did hope it might have been past as to these Nations of ours, since I thought, that though we, who are the People thereof, have been punished much less than our Sins have deserved, and that our late Wars had made far less Devastations than War commonly brings upon those Countries where it pleaseth God in Judgment to suffer, yet we must needs acknowledge, that many great Houses been burnt, ruined, and left without Inhabitants, many great Families impoverished and undone, and many Lives also had been lost in that bloody War, and that *Ireland and Scotland*, as well as *England*, had drank very deep of the Cup of God's Anger; even to the overthrow of the Government, and the utter Desolation, almost of a very great Part of those Countries.

But this holy Man turning to me, and fixing his Eyes upon me with a serious and ireful Look, which he usually had when he spake God's Word, and not his own, and when the Power of God seemed to be upon him, and to constrain him to speak, which I could easily discern much to differ from the Countenance wherewith he usually spake to me; he said thus:

Fool not your self with such Hopes, for I tell you, All you have yet seen hath been but the Beginning of Sorrows, to what is yet to come upon the Protestant Churches of Christ, who will, I'e're long, fall under a sharper Persecution than ever yet was upon them; and therefore, said he to me, look you be not found in the outward Court, but a Worshipper in the Temple

ple before the Altar; for Christ will measure all those that profess his Name, and call themselves his People; and the outward Worshippers he will leave out to be trodden down by the Gentiles. The outward Court (says he) is the formal Christian, whose Religion lies in performing the outward Duties of Christianity, without having an inward Life and Power of Faith and Love uniting them to Christ, and these God would leave to be trodden down, and swept away by the Gentiles; but the Worshippers within the Temple, and before the Altar, are those who do indeed worship God in Spirit and in Truth, whose Souls are made his Temple, and he is honoured and adored in the most inward Thoughts of their Hearts, and they sacrifice their Lusts and vile Affections, yea, and their own Wills to him; and these God will hide in the hollow of his Hand, and under the Sadow of his Wings. And this shall be one great difference between this last, and all the other proceeding Persecutions: For in the Former the most eminent and spiritual Ministers and Christians did generally suffer most, and were most violently fallen upon; but in this last Persecution these shall be preserved by God, as a Seed to partake of that Glory which shall immediately follow, and come upon the Church, as soon as ever this Storm shall be over; for as it shall be the sharpest, so it shall be the shortest Persecution of them all; and shall only take away the gross Hypocrites and formal Professors, but the true spiritual Believers shall be preserved till the Calamity be over.

I then asked him, By what Means or Instruments this great Tryal should be brought on? He answered, By the Papists, I reply'd, That seemed to me very improbable they should be able to do it, since they were now little countenanc'd, and but few in these Nations, and that the Hearts of the People were more set against them than ever since the Reformation. He answer'd again, That it would be by the Hands of Papists, and in the Way of a sudden Massacre; and that the then Pope should be the chief Instrument of it.

All this he spake with so great Assurance, and with the same serious and concerned Countenance which I have before observ'd him to have, when I have heard him foretel some things, which in all human Appearance, were very unlikely to come to pass, which yet I myself have lived to see happen according to his Prediction, and this made me to give the more earnest Attention to what he then uttered.

He then added, That the Papists were in his Opinion, the Gentiles spoken of in the 11th of the *Revelations*, to whom the outward Court should be left, that they might tread it under Foot : They having received the Gentiles Worship, in their adoring Images, and Saints departed, and in taking to themselves many Meditors : And this (said he) the Papists are now designing among themselves, and therefore be sure you be ready.

This was the Substance, and I think (for the greatest part) the very same Words which this holy Man spake to me at the Time before mentioned, not long before his Death, and which I writ down, that so great and notable a Prediction might not be lost and forgotten by myself and others.

This gracious Man repeated the same Things in substance to his only Daughter the Lady *Tyrril*, and that with many Tears, and much about the same Time that he had expressed what is aforesaid to me, and which the Lady *Tyrril* assured me of with her own Mouth to this purpose :

That opening the Door of his Chamber, she found him with his Eyes lift upon to Heaven, and the Tears running apace down his Cheeks, and that he seemed to be an Extasie, wherein he continued for about an half an Hour, not taking any notice of her, though she came into the Room ; but at last turning to her, he told her, That his Thoughts had been taken up about the Miseries and Persecutions that were coming upon the Churches of Christ, which should be so sharp and bitter, that the Contemplation of them had fetched those Tears from his Eyes, and that he hoped he should not live to see it, but possibly she might, for it was even at the Door : Therefore take heed (says he) that you be not found sleeping.

The same Things he also repeated to the Lady *Byffe*, Wife to the present Lord Chief Baron of *Ireland*, but with adding this Circumstance, That if they brought back the King, it might be delayed a little longer : But (saith he) it will surely come, therefore be sure to look that you be not found unprepared for it.

To conclude in the Words of Dr. *Bernard*, speaking of this excellent Person, Now howsoever I am as far from heeding of Prophecies this way as any ; yet with me it is not improbable, that so great a Prophet, so sanctify'd from his Youth, so knowing and eminent throughout the Universal Church, might have at some special Times, more than ordinary Motions and Impulses, in doing the Watchman's Part, of giving warning of Judgments

*Short Graces and Thanksgivings before and after Meat.**Grace before Meat.*

LOrd bless us, and these thy good Creatures, to the Nourishment of our Bodies ; and grant, that whether we Eat or Drink, or whatever we do, it may be all to thy Praise and Glory, through Jesus Christ our Lord. *Amen.*

Grace after Meat.

WE give thee most hearty Thanks, O Lord, for thy bountiful Liberality to us at this Time : Grant that we may serve thee better in the enjoyment of these thy Mercies, through Jesus Christ our Lord. *Amen.*

Grace before Meat.

O Lord, lift up our Hearts to look unto thee for a Blessing upon our Meat, that we may comfortably use thy Creatures as Pledges of thy Favour, thro' Jesus Christ our Lord. *Amen.*

Grace after Meat.

AS thou hast filled our Bodies, O Lord, with thy good Creatures, so be pleased to endue our Souls with all spiritual Blessings in heavenly Things, through Jesus Christ our Lord. *Amen.*

F I N I S.

