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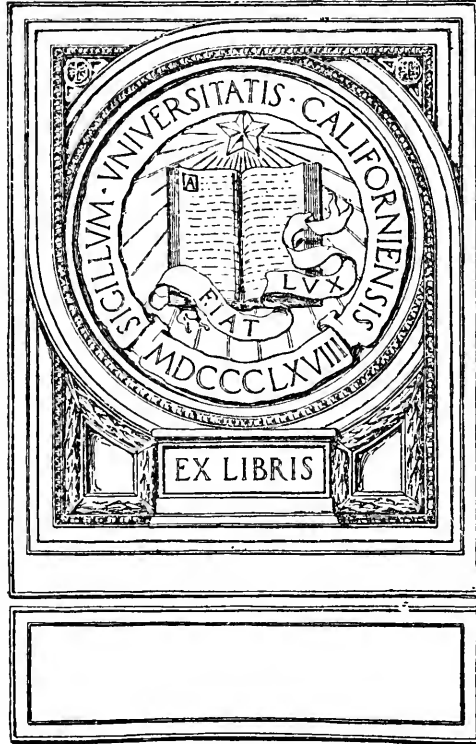
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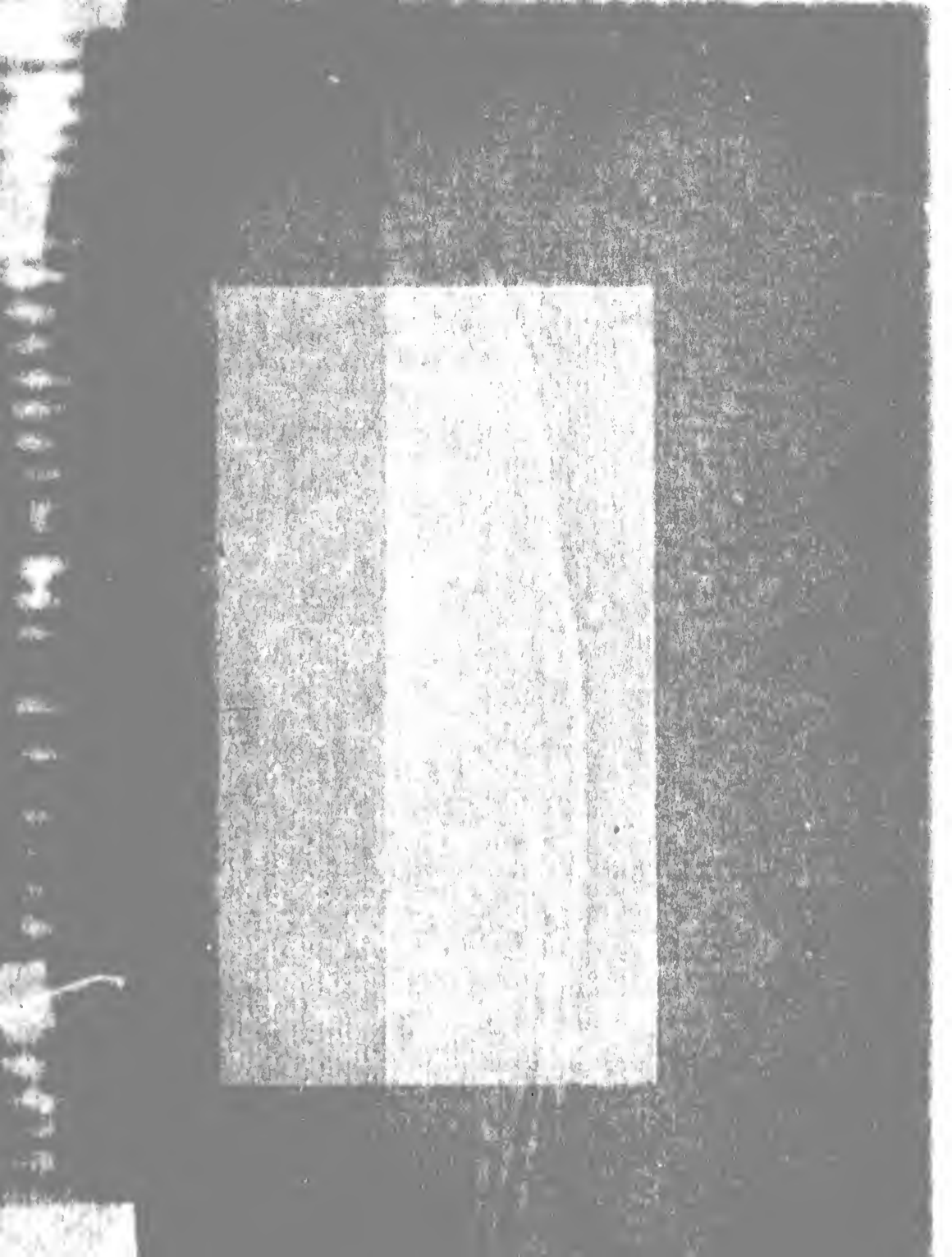
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PRINTED FOR THE MALONE SOCIETY BY  
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PRESS

THE PEDLAR'S  
PROPHECY

1595

THE MALONE SOCIETY  
REPRINTS

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REPRINTS

1914

This reprint of the *Pedlar's Prophecy* has been prepared under the direction of the General Editor.

*Dec. 1914.*

W. W. Greg.

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The Registers of the Stationers' Company contain the following entry :

xiiij<sup>o</sup> maij [1594]

Entred for his copie vnder thandes of master warden Cawood / Thomas  
a plea booke intituled the Pedlers Prophesie . . . . vj<sup>d</sup> C / Creede /  
[Arber's Transcript, II. 649.]

A quarto appeared with the date 1595, printed by Thomas Creed and to be sold by William Barley. It was printed in type of a body approximating to modern pica (20 ll. = 83 mm.). Copies are in the British Museum and the Bodleian Library.

It has been usual to ascribe this play to Robert Wilson the elder on the ground of its supposed resemblance to the *Cobler's Prophecy*. The similarity of the titles is indeed striking, and it should be observed that the *Pedler's Prophecy*, though apparently published later, was entered on the Register before its companion or rival, and that the latter was presumably an old piece at the time of printing. At the same time it must be remembered that though the characters of the *Pedler's Prophecy* are certainly abstract, they are not allegorical, as is the case with those of the *Cobler's Prophecy* and of other plays usually ascribed to Wilson.

## LIST OF DOUBTFUL READINGS, &C.

<p>20 therefore murthers :</p> <p>74 wlll</p> <p>107 rhe</p> <p>114 haphic</p> <p>116 fhone] ff broken so as to resemble ft</p> <p>176 fliit,</p> <p>262 tell] possibly t ell</p> <p>279 yonr] turned u in original</p> <p>283 ftom</p> <p>290 thkir</p> <p>305 intra</p> <p>314 By by</p> <p>319 Pedler] possibly P edler</p> <p>337 auncessors] ff broken so as to resemble ft</p> <p>341 Aliant</p> <p>423 (no c.w.)</p> <p>427 childreu</p> <p>445 yongman</p> <p>457 (Ale,</p> <p>461 Hic, Content.</p> <p>473 Alexaadry,</p> <p>580 Betore</p> <p>650 waffes?] ff broken so as to resemble ft</p> <p>665 fearlets</p> <p>704 vnreuently,</p>	<p>722 pure] p ure BM: pu re Bodl.</p> <p>732 alteadic</p> <p>765 fubftance] possibly fubftan ce</p> <p>810 wihhold :</p> <p>820 a way</p> <p>824 Ruffians,</p> <p>836 amiffe,] original awiffe,</p> <p>914 on fought,</p> <p>925 All.</p> <p>926 (speaker's name omitted)</p> <p>953 aftriences.</p> <p>963 take,</p> <p>964 (speaker's name omitted) Trauelles</p> <p>1035 confumation,</p> <p>1059 coff,] ff broken so as to resemble ft</p> <p>1069 knowne</p> <p>1145 your</p> <p>1257 In.] not indented</p> <p>1318 why are</p> <p>1343 yau</p> <p>1366 Pedler] possibly P edler</p> <p>1425 Th'Apostle</p> <p>1439 Prophcie</p> <p>1512 fpeake,</p> <p>1569 age,</p>
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## LIST OF CHARACTERS

in order of appearance.

a Pedler.	an Artificer.
a Maid.	a Landlord.
her Mother.	an Interpreter.
her Father.	a Justice.
a Mariner.	a Judge.
a Traveller.	

Prologue.





THE  
PEDLERS  
Prophecie.



LONDON

Printed by Tho. Creede,  
and are to be sold by William Barley, at his  
shop in Gracious street.

1595.





# The Pedlers Prophecie.

## The Prologue.

FOR as much as we must talke of Prophecie,  
We intend with pardon and suppotation,  
As learned men doth well define and testific,  
Thereof to make a true and pure declaration:  
To prophecie of things is a diuine inspiration,  
Telling things to come with vniouneable veritie:  
A gift onely proceeding from Gods high maiestie.  
A diuine inspiration he calleth prophecie,  
That which doth all other Prophecies exclude:  
Which are no prophecies, but things of mens fantacies,  
Inuented to deceiue the ignorant and rude:  
But Sathan is readie vnbeleeuers to delude,  
Though his members who are proued to be lyers,  
Yet they shame not to call themselues true propheciers,  
The falshood and vanities of these prestigiators,  
Saint *Augustine* in nine or ten bookes *de ciuitate dei*.  
Confuteth and proueth them no true Relators;  
But blasphemers and verie Athaists,  
And therefore by the iudgement of God murders:  
Not worthe to liue, by the sentence of Gods mouth,  
For into Lies and Fables they haue turned the truth.  
Saint *Hierom* vpon *Micha* do testifie,  
That the terme or vocable diuination,  
Which the diuels mancyples calleth prophecie,

A 2

Is



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## The Pedlers

Is often taken in an euill consideration,  
As in the same place he maketh a plaine relation :  
That the true Prophets, in scripture Prophets are named,  
Diuinators, are reprobud, condemned, and blamed.  
To that pernicious science Diuination, 30  
Are added a number of dyabiluall vanities,  
Whereof I am not able to make recitation,  
Neither do I esteeme such wicked faculties,  
I wish them extinct in all communalities,  
For where they were they were permitted :  
There was the prince & the people fore punished  
And although I shall not rehearse them in order,  
The first of all, he nameth Negromansie,  
Phytonia some say, is of as high degree,  
Peromansie, Heromansie, Hydromansie, Geomansie, 40  
Phyftonomy, Metapostopy, Spatulmansie, Gheromansie,  
Then haue you Homen, Agurium, Postyguum,  
Afpicium, Magyam, Venesiffimum, Sortilogullum,  
There be a great many moe then I can recite,  
Whereof euerie one hath his right :  
That is to say, euerie one hath his diuilish superstition,  
Contrary to Gods word, and Christs erudition,  
Confounded be those children of perdition.  
*Moses* confounded them, so did *Iobe* and *Efsay*,  
With all the Apostles, Prophets, and Doctors, vtterly. 50  
Of Gods Prophets, thus doth *Lactancius* write,  
They did not onely of things to come prophecie,  
But they spake of one truth in one sprite,  
Which was fulfilled in their times openly.  
These were sent of God by precept verelie,  
To be messengers of his diuine maiestie,  
And to be correctors of mens iniquitie.  
To deride these, our Author hath a Plaie compiled,  
Which he calleth the Pedlers Prophecie.  
Out of the which, all such lewdnesse shall be exiled, 60  
And other things spoken of very merely:

We



## Prophecie.

We shall vse the maner of a comely Comedie.  
The propertie thereof, is honest mirth to make,  
The which to do at this time, I do vndertake.  
And whereas we shal speake of certaine trauellers,  
We desire all honest persons not to be offended,  
For we meane none but bankerouts and vsurers,  
Which to vndo, other hath intended:  
Their abuse I wish heartily to be amended.  
For the past shame bankrout, borroweth beyond his estate, 70  
Then he fleeth, keepeth his house, or taketh Ludgate.  
Vnlesse our Preface should too farre it selfe extend:  
And engender tediousnesse vnto our audience,  
With a fewe words more I will make an end:  
Beseeching you to heare the rest with patience.  
So doing, of our mirth you shall haue intelligence.  
I take my leaue of you, for yonder commeth the Pedler,  
VVhich will take vpon him to be a great medler.

*Pedler.* O this packe, this packe, this heauy packe, Sc. i  
It is so heauie, it hath almost broke my backe.

VVeary, nay I was neuer so weary, 81

Since I passed Carowse Ferry:

Time it is to set it downe,

VVould to God I were neare some good Towne:

A peny for a pot of drinke,

I shall die for thirst, truly I thinke.

A great way haue I gone since I dranke,

Fourteene myle beyond the Scottish banke.

Fewe Pedlers take such paine:

I am faine to buy all my ware in *Spaine*. 90

And because I would haue all my ware good,

Sometimes I passe vnto *Iasons* wood.

Vnder the poole *Antarticke* there I was,

VVhereas I spake with the mightie *Atlas*.

Of whom for mony I had a pasport,

That through *Celum Imperium*, I might resort.

From thence vnto *Primum Mobily*,

There bought I a stone called *Idake Toy*, In

## The Pedlers

In the which there is a spirit inclosed,  
Whom truly when I am disposed, 100  
I can tell what is said or done ;  
From vnder the Constellation of the Moone :  
Vnto the center of the earth indeed,  
Whither I purpose to go with all speed.  
To *Celum aquinum*, I came from thence,  
And there bestowed I the most of my pence :  
Yet to tell you the truth of the matter,  
I was almost perished with water ;  
Time it was to call for a boat,  
Three dayes in the water, I stood vp to the throat ; 110  
Yet as hard as the world went there,  
To fill vp my packe I bought more geare.  
There bought I a stone called *Calbrates*,  
Oh haphie is he that hath such a stone :  
I tell you that thousands cannot get one.  
For this stone giueth wisedome, honor and grace,  
And defendeth from perils in euery place.  
If that with *Dyostarydes* you could speake,  
Your mind vnto him you might breake.  
Then came I to the firmament, 120  
And to passe thence I had commandement.  
*Saturne* was angry and verie fearse,  
The causes why, I will not now rehearse :  
*Jupiter* could not pacifie the cause,  
Then *Mars* eased them with stafford lawes.  
*Soll* engendred such a sort of flyes :  
So that they had almost bitten out mine eyes.  
Then passed I by *Venus*, *Mercury*, & the Moone,  
From whence I came since yesterday at noone :  
Yet as hard as the world was there, 130  
To fill vp my packe I bought more geare.  
A stone I bought which *Tenya* they call,  
This stone hath the best propertie of all :  
For it will make him to speake that is dumbe,

And

## Prophecie.

And be able to tell of things to come.  
This stone I beare vnder my tongue alway,  
So that I can tell what they do or say.  
Well vp with my packe and get me hence,  
There is no remedie I must trudge for smal pence.  
Conyskins maydes, Conyskins mayde, 140  
Yonder commeth one, I am well apayde.

Here the mayd enters.

*Mayd.* Welcome Pedler, haft thou any fine needles here?  
Or any stiffe pinnes sharpe at the ~~point~~ <sup>point</sup> I pray you.

*Ped.* I haue indeed, but they be somewhat deare:  
Such as will breake before they will bow,  
Not like vnto maydens the truth for to speake,  
VVhich before they will breake they will bend.

*Ma.* VVifely spoken Iohn Hoddy-peake,  
Your thrift and your wit, at the good ale you do spend: 150  
If thou haft any, at once bring them forth:  
I may not stand pratling all day with thee.

*Ped.* I tell you my needles and pinnes be more worth,  
Than you are worthie for your faire lookes to see:  
You will not buy, I know so much of your minde,  
Therefore at this time you shall not haue your lust:  
For if my needles or pinnes should take any winde,  
They would canker by and by, and take rust.

*Ma.* VVilt thou haue me buy the pig in the poake?  
I may see for loue, and buy for mony. 160

*Ped.* VVhere fire is, a man may perceiue by the smoake,  
Thinke not but that I know a Cat from a Cony:  
I am acquainted well inough with hopes Iay,  
Learned I haue to know chaffe from corne:  
Before ought you haue of me you shall pay,  
You shall not beguile, and then laugh me to scorne.

*Ma.* By God, and I know chalke from cheefe,  
I can discerne an honest man from a knaue,  
If naught I gaine by thee, naught, naught, will I leefe.  
None of thy wares, none of my mony thou shalt haue. 170

Better

## The Pedlers

Better then any thou hast I can buy,  
But to perceiue what thou art I do begin :  
If thou hast either needles or pinnes there let me die,  
You compasse the country, some cheat by craft to win :  
I neuer knew honest man of this occupation,  
But either he was a dyser, a drunkard, or a maker of shift,  
A picker, a cutpurse, a raifer of simulation,  
Or such a one as runne away with another mans wife.

*Ped.* Mayd I pray you, let me haue a word or two in your  
By the same token there standeth a fat. (eare, 180

*Ma.* God for his passion, when were you there ?  
I beshrew his heart, that told you that.  
I thought you had not bene a Pedler long :  
You were one of those that stood on the pillerie,  
That you were not all hangd you had wrong,  
For by the diuell you wrought some forcerie.

*Ped.* So sure as you are a mayd and virgin pure,  
So sure I stood on the pillarie.  
And as sure as you are gentle and demure,  
I neuer vsed inchantment or forcerie, 190  
But mayd a word or two in your eare againe,  
If it may be it shall be as you saide :  
The same day there fell a great tempest of raine ;  
Staie a while, as hitherto you haue staide.

*Ma.* You are inspired with the holy Ghost newly,  
But the diuell is within you so God me saue.

*Ped.* This was said and done, the eighth day of Iuly,  
You shall haue that you had not, and lose that you haue.  
Did you neuer heare of a maid called *Pleias* ?  
She had fixe sisters, and her selfe made vp the seuenth, 200  
These were the daughters of the mightie *Atlas*,  
Who by his owne power holdeth vp the heauen.  
But marke what I say, when *Hely* shall stop her light  
Then maids of England, weepe, waile, and sorrow :  
For they that go maydens to bed ouer night,  
I will not say I, what they shall do on the morrow.

*Ma.*

## Prophecie.

*Ma.* I will keep counsell, I know not what ye meane,  
You are too wise for me goodman Pedler.

*Ped.* I wish you to keep your raised worke cleane,  
But in needle-worke I will be no medler. 210

*Mother.* Whope, where with sorrow art thou so long?  
Hast thou not bought thy needles yet?

You will haue your scoperlets alway among,  
Get you home with sorrow I say, and laie to the spit :

When your father shall come to supper anon,  
Then the meate to the fire shall scarcely be laide,  
What, you looke that I should do all thing alone.

*Ma.* Mother, of this Pedler take heed and beware,  
For he can tell all things that I haue said and done.

*Moth.* He may see what a good hufwife ye are,  
Your idlenesse I warrant, he may perceiue soone. 220

*Ped.* By my troth mother you say the truth,

By the frutes a man may soone know the tree,  
There was neuer seene such idlenesse in youth,  
And that in high and low of euery degree.

For yoong men to be idle it is intollerable,  
But maydens to be idle and of any state :

Is a thing most pernicious and detestable.  
For idlenesse vnto all mischief is an open gate.

I could rehearse a sort of damfels by name,  
Which through idlenesse, learned things not to be spoken, 230

But what was their end they came all to shame: (token.  
As the did which daunce for *Iohn* Baptists head, by the same

*Ma.* As a lame man hath no profit by his faire legs,  
So out of the mouth of him that is not honest,

A good sentence is not worth a couple of eggs,  
But is as profitable as is snow in haruest,

Who may speake worse against an euill life,  
Then Pedlers whose whole trade is idlenesse :

Dycers, drunkards, makers of strife, 240  
Very sincks and sentences of all wickednesse.

*Moth.* Hold thy peace with sorrow, by *S. Iemy* I say,

## The Pedlers

Get thee forth, and go about thy businesse,  
It is a pretie hearing for a mayd to scold alway,  
He may sweare that thou art full of idlenesse,  
But I pray you tell me, haue you any good pepper?  
I would haue an ounce and if it be good.

*Ped.* Without doubt you neuer spent better,  
As fine Ienuper as any is in Fangringoffe wood,  
But I pray you let me answere your daughter,  
Of her I tell you, you may haue very great ioy,  
She is yours, and you haue dearly bought her,  
But yet you must bid her beware of one euil toy.  
Well mayd I pray you let me see your hand,  
I will keep counsell, I sweare by mine honestie.

250

*Ma.* Say what thou wilt, thou shalt not see my hand,  
For in thee is neither maners nor modestie.

*Mo.* He may see your hand perde so he may,  
I cry you mercy, as angry as a thing of nought:

*Ma.* He shall see no hand of mine here to day,  
I am as I am, and as you haue me vp brought.

260

*Ped.* I can tell as much by your face and looke,  
As I can tell by looking the lines of your hand:  
Now surely of late I red in a booke,  
That fewe maidens shalbe left in the land.  
But to my words I would haue you be attendant,  
The sin of maidens God hath already so punished,  
That a man cannot get an honest maid seruant,  
Dead they are I weene, and cleane extinguished:  
But when the dog holdeth the bull with the golden hornes, 270  
Then thus it shall come to passe, I dare laie my head:  
That for mony we shall get no new Ale in cornes,  
For all English maids that yeare shall be dead.

*Ma.* When the Rambe pusheth against the Serpent,  
Then perish all Pedlers and peaking Proctors:  
The day will come that the Lion will be feruent,  
Then take heed all dreamers, and doating Doctors.

*Ped.* Passion of God, now am I put to my trumpe,

Mother

## Prophecie.

Mother, I perceiue your daughter hath gone to schoole :  
Marry there she paid me home againe iumpe. 280  
But mother, I pray you let me aske you one thing,  
Can your daughter worke at times voyd?

*Mo.* Yea forfooth, she worketh from morning to euening,  
With the needle, and very well she can inbrayd.

*Ped.* Well, to huswiferie let her applie her minde :  
For within a while shall be one Eclipse of the Sun,  
As by good learning, surely I do finde,  
That then shall be finished that now is begun.  
Proud lookes, stretched out neckes, and wanton eies,  
Their frolike cheare, thkir fine walkes, and tripping : 290  
With all their pleasures which they now do deuise,  
Their feasting, disguising, their kissing and clipping,  
Rich shewes, strange funerals, precious abilliments,  
Golden collers, spangs, bracelets, bonets, and hoods,  
Painted and laid out haire, filides, and nether ornaments.  
Their chains, & sumptuous apparrell, that cost great goods,  
Earing iewels, iemmes, to set out their faces,  
Change of garments, cassocks, vales, launes fine,  
Needles, glasses, partlets, fillets, and bungraces,  
With cullours curious do make the face shine. 300  
After this your needle worke will be naught worth,  
Therefore some other occupation you must learne :  
You that intend to set your children forth,  
Must teach them to labour, their liuings to earne.

### *Hic intra Pater.*

*Father.* A couple of good huswifes, the mother and the  
To stand prating here all the day long : (daughter,  
What time of night shall we go to supper ?  
Euerie day I must be feine to sing one song.

*Mo.* By my troth husband you are like to haue no roast- 310  
For I haue had other busines to day in hand: (meat to night,  
Here is come such another wight,  
As the like was neuer heard of in this land.

*Daugh.* By by troth father, he is but a pratling Pedler,  
B 2 And

## The Pedlers

And to say the truth hath nothing to sell:  
But in soothfaying he would appeare to be a medler.  
But beleue you nothing that he doth tell.

*Fa.* A Pedler, marry the more naughtie pack thou,  
Hast thou nothing else to do but with a Pedler to prate:  
Get thee home, thou ill fauoured Sow, 320  
It were well done to beate thee about the pate.

*D.* I beshrew thy knaues hart, thou hast angered my father,  
If thou hast no needles, thou mightest tell me so than.

*Ped.* And it had pleased you, you might haue gone away  
But heare you, declare what good you can: (rather,  
Father why suffer you not your daughter to marry?  
She is old inough to haue an husband.

*Mo.* Nay alasse poore wench, a while she may tarry,  
For in faith she hath neither house nor land.

*Fa.* Friend, whereas you spake of my daughters mariage, 330  
I am not of that mind that many an other man is,  
Chastitie with Gods helpe is a light carriage,  
And therefore in this, I thinke I do not greatly amisse,  
To marry my daughter I am halfe in doubt,  
I will tell you other nations are so scattered about:  
That marriages, that I do not greatly allow.  
I and mine aunceffors were English men borne,  
And though I be but a simple man,  
To marry my daughter to an Alian I thinke scorne,  
And therefore I keepe her from it, so long as I can. 340

*Mo.* Yea either they be Alians, or Aliant sonnes indeed,  
Who through marriage of English women of late,  
Hath altered the true English blood and seed,  
And therewithall English plaine maners and good state,  
All the naughtie fashions in the world at this day,  
Are by some meanes brought into England.  
If by some meanes they be not commanded away,  
Within a while they will vs all withstand.  
For here they do not only deuoure and spend;  
As they be most deuourers truly: 350

But



## Prophecie.

But our commodities away they do fend,  
Rob and steale from English men daily.

*Ped.* Mother, there is a storie of King *Vertyger*,  
Whether it be true to say or no, I am not able :

*Eugustus* plaid the part of a murtherer ;  
But some men taketh it but for a fable.

But this is true, out of the South East,  
*Caine* commeth before, and shall come againe,  
A straunge, horrible, and monstrous beast,  
By whom all old women shalbe deuoured plaine. 360

*Daugh.* Now mother, so God helpe me,  
They that will beleue him, is worfe then mad.

*Ped.* The womanhead of your daughter here I do see.  
I say no more, of mine honestie it is too bad.

*Ma.* By your honestie, a man may you assoone beleue,  
As I will do a dog when he sweareth by his christendome.

*Ped.* A stopping morsell anon to you I will giue,  
I will be euen with you, I sweare by my hollydome.

*Mo.* Is there such a beast as you speake off ?  
And will he deuoure none, but women that be old ? 370

*Ped.* I promise you mother, I do not scoffe,  
Dreadfull he is, and horrible to behold.  
An huge beast, and of a maruellous strength,  
From *Douer* to *Wayd*, head, taile, and mouth :  
We esteeme him to be larger in length,  
And in bredth, from *Donwish* to *Porchmouth*,  
He hath deuoured all the old women in *Affricke*,  
And now he hasteth into *Droppe* with all speed :  
Marchant men can tell you, that vse there to trafficke,  
To talke any more of the matter, what shall it need. 380

*Fa.* A Pedler going about to sell lies :  
I thinke of them you haue more plenty, than you haue ware,  
Such fellowes do nothing else but deuise  
Tales and Fables, and such Lemers as these are.

*Ped.* Father be these lies that I speake,  
He shall snatch vp the husband with the wife :

## The Pedlers

And because the old man Gods lawes do breake,  
In a straunge nation he shall end his life.  
But when this shall come to passe,  
As it shall come to passe be sure of that,  
Then fathers and mothers shall crie alasse,  
For their own children shalbe throwne down flat.

390

*Mo.* By Saint *Anne*, but those words make me afraide,  
The man knoweth more then we perchance :

*Ma.* Now surely mother as I am true maide,  
He knoweth no more then the Faukener of *France*.

*Ped.* True maid, fie for shame, why do ye sweare ?  
I know more then the priest spake of on Sunday :  
Remember you not what I said euen now to you in your  
The matter was broken the six day of May. (eare ? 400  
But when angrie *Saturne* shall haue the regiment,  
And rule againe as he did first :

Then faire maides shall die through famishment,  
And yong springals shall perish for thirst.

*Fa.* I loue none of this bibble bable I, by this light,  
Pedler hast thou anie pure spectacles to sell ?  
I would haue a paire that were of an old fight,  
For I am about threescore and ten, to you I may tell.

*Ma.* He hath as manie spectacles, needles, and pinnes,  
He goeth about the countrie vnder that pretence.

410

*Mo.* Much mony for wares you may take in Innes,  
And besides the same, your charges and expence.

*Ped.* Father I haue a paire of spectacles in my packe,  
That will cause you to see as well behind as before :  
For in your house is plaid manie a knacke,  
Which of my mind you shall know more.  
Though my spectacles you intend to buy,  
You shall perceiue your owne negligence,  
You suffer your children to sweare and lye,  
And you laugh thereat and haue patience,  
Fathers and mothers, kinsfolkes and friends,  
So inordinately do their children loue :  
That they are parents of bodies, but poysoners of mindes,

420

## Prophecie.

As my faying right well here shall proue.  
But when *Phæbus* shall enter into the Lyon :  
There shall be fuch a great burning heate :  
That shall burne vp your childreu euery one.  
And they that be left on liue, ftrange gotches shall eate.  
Parents and maifters in this moft mirth truly,  
Shall be cant vp with a fodaine rauiffment :  
Looke for this in the moneth of Iuly,  
*Ramnafia* will not delaie her puniffment.

430

*Mo.* Marry good Lord haue mercy on vs all,  
Husband, I pray you bid him home to our houfe.

*Fa.* He shall be welcome, but our cheare is but fmall,  
But yet he shall be fure of bacon and a peece of fowfe.

*Ma.* The houfe is the worfe where fuch Pedlers bee,  
Good Lord father, do ye beleeuë ought that he doth fay ?  
I maruell what goodnes in him you do fee,  
He fhall not come in our houfe truly if I may.

440

*Ped.* I thanke you furely with all my heart,  
I will go home with you with a good will :  
Of all that is in my packe you shall haue part,  
For of phifficke I tell you, I can good skill.

*Mo.* By God yongman, come and welcome heartily,  
And care not greatly what my daughter faith :  
For though ſhe ſpeake to you fomewhat angrily,  
Yet I warrant you ſhe meaneth no very good faith.

*Ma.* No by my troth, I cannot beare anger long,  
Mine anger is foone come, and foone gone :

450

*Ped.* Then I pray you let vs haue a fong,  
In token that we be friends, and all as one.

*Fa.* Now by troth, becaufe you ſpeak of a fong, wan I was  
I paſt the Lark, and pleaſant Nightingale : (yong,  
Like an Angell I would haue fung,  
And ſpecially when my throat had bin wel waſht with good

*Ped.* Then a fong of the Pedler now let vs haue, (Alc,  
You know your reſts, and when you ſhall come in.

*Ma.* Then let vs ſing the Pedler is a knaue,  
When you will Pedler, you may begin.

*Hic* 460

# The Pedlers

*Hic, Content.*

*Fa.* Woman, woman, get you home at once,  
And see that we haue good cheare to night.

*Mo.* You shall be sure to haue good Ale, for that haue no  
VVithout any chewing, it will go downe right. (bones,

*Ma.* That do all Pedlers loue as their liues,  
And specially when one meeteth with another.

*Fa.* Then may you be one of their wiuers:  
Get ye home and helpe your mother.

*Exeunt Mater & Filia.* 470

Goodman Pedler, if I wist you would not be angry,  
To aske you a question I would be bold.

*Ped.* I can tell what is done at *Alexaadry*,  
Say what you will, you shall finde me cold.

*Fa.* I pray you tell me, are you a Pedler by your occupa-  
I iudge you rather to be a man of science. (tion,

*Ped.* There needeth no further declaration,  
For here your selfe haue obfolued your owne sentence.

VVhat man thinke not I am altogether a foole,  
I know what a man is by his fisnomie,

At litle *Wytham* seuen yeares I went to schoole:  
And there learned I the science of Morosophie.

VVherein by your nose, by the red streamer,  
Another is, you keepe fast your faculties.

*Fa.* By my troth, there thou hitst the naile on the head.  
Dreame do you say? Lord how I dreame euerie night:

Sometime I dreame that I am dead,  
And sometime that I am yong, lustie, and light.

*Ped.* Father, many times you are in a straunge taking,  
And namely when you should be in quiet:

You dreame sometimes being broad waking:  
For the bright sunlight, is not for old mens diet.

But do you dreame father, do you say?  
Lord, Lord, that is a true propheticie:

As touching that there is one doth inuay,  
And faith that a boy of an hundred yeare old shall die.

*Fa.*

## Prophecie.

*Fa.* A boy of an hundred yeare, marry fir, here is a toy:  
By God Pedler, all that thou faist is not true:  
How can one of an hundreth yeare old be a boy,  
That is all like as an old garment could be a new.

500

*Ped.* The eldest that be, were sometime boyes,  
Wherein they followed their owne sensuall will:  
If men of great age vse the same toyes,  
What are they else but verie boyes still.

*Fa.* Age is right honourable, the Preacher doth fay,  
By God Pedler, you had not need to dispraise age:  
There was neuer lesse reuerence then is at this day,  
For very children now presume against the sage.

*Ped.* Children borne of wicked parents faith he,  
Shall be witnesse of their parents wickednesse:  
For how could the children so mischieuous be,  
Except their parents suffered their unhappinesse,  
But there is much euill seed sowne and vpprongs,  
For lacke of moysture and pleasant dewes,  
They shall wither away while they be yong,  
A while they shall tarry here for pleasant shewes.  
But age you do fay is right honourable,  
Which age consisteth in many yeares and long time,  
A mans wisedome is his age commendable,  
And his age is a pure life without crime.

510

520

*Fa.* I maruell where you had all this geare,  
You haue a great deale of this other men lacke.

*Ped.* About the Country with me I do it beare,  
Store of such geare I tell you I haue in my packe.

*Fa.* I will see some of your ware anon, by your leaue,  
Come, come, I pray you let vs go hence.

*Ped.* Behold how my packe to the ground doth cleaue,  
I would it were on my shoulder, as leefe as fortie pence.

528

*Exeunt.*

Enter a Marriner.

*Sc. ii*

*Mar.* I am a Marriner by Science and Art,  
And haue vsed the seas a long space:

C

Whereas

## The Pedlers

Whereas I haue had troubles inough for my part,  
Yet haue I scaped all dangers, I thanke God of his grace.  
Fewe men aliue I suppose at this day,  
That haue trauelled further then I haue done,  
Therefore somewhat of my minde anon I will say,  
As shall be declared more plainly soone.  
Of two things in the meane season I will complaine,  
First is of the scarcitie of good mariners, 540  
And that those fewe, to learne do disdain,  
Of such as are both cunning and good Artificers,  
Whereupon some taketh vpon them to be maisters,  
Where as yet they were neuer learners diligent,  
Such of many men, are the way casters,  
For will is their wisdom, and their knowledge is ire impatient  
If that in any science it is needfull to be expert,  
In this requireth great intelligence :  
For some may on both liues and goods subuert,  
Which guideth without wit and experience, 550  
Too much prooffe of this we haue had of late,  
Therefore with whom men doth venture, let them take heed  
For though the Swallow be able much to prate,  
Yet her notes are most vnpleasant indeed.

Enters the Traueller.

*Tra.* God send me better lucke in this voyage,  
Then I haue had this fixe or seuen yeeres,  
For if I haue no better fortune in this passage,  
I may go learne to botch with a paire of sheeres,  
I am glad to see you maister Marriner, 560  
I would litle haue thought to haue found you heere.

*Mar.* I am glad to see you also maister Traueller,  
Tell me how do you now a dayes, I pray you what cheare.

*Tra.* I thanke God I haue my health reasonably,  
But we are so nipt in our customes these dayes,  
That it pincheth a great fort vnreasonably,  
And causeth many one to finde other delayes.

*Mar.* Maisters we know what belongeth vnto marchandise  
But

## Prophecie.

But it behooueth vs your counfels to keepe,  
You are wife inough to practife your enterprife, 570  
You must wake, when other men doth sleepe.  
Is not twentie shillings well giuen to saue twentie pound,  
And if it be ten pound, I trow you will not greatly sticke,  
To saue and get meanes, a new way may be found,  
Before you be rubbed, see you do not kicke.

*Tra.* By the masse it is not as you do thinke,  
For Officers so diligently do waite :  
That neither for loue nor mony they will winke,  
Narrowly they looke, and alway laie baite.

*Mar.* Betore the harm of the wound, see you do not com- 580  
For marchants were neuer so rich as now they be, (plaine,  
Th'whole substance of the Realme do containe,  
How they flow in possessions euery man see.

*Tra.* You speake of such as are marchants indeed,  
Which in all places haue their Factors,  
If this country helpe not, another doth speed,  
Doubtlesse such men are rich, and notable actors.  
But as for such as I am, yoong men Trauellers,  
Which are compelled to trauell for their gaine,  
We are in worfe case then any other Artificers, 590  
But that I fay, able to proue I can :  
There was not so many bankrouts this 100. yeare,  
In times past, the sea hath inriched many a man,  
But what causes of late it doth appeare.

*Mar.* In times past men were content with mediocritie,  
They would no more borrow, then they thought to paie,  
For they that will presume aboue their abilitie,  
Must by diuers meanes fall into decaie :  
But it is a common practife vsed now in this land,  
Many one doth themselues bankrouts make : 600  
When they haue gotten other mens goods into their hand,  
Then their houses they keep, or else Ludgate they take.

Enter Artificer.

*Arti.* God speed you both maisters heartily forsooth,  
C 2 My

## The Pedlers

My comming hither is to talke with a Pedler,  
He promised me here, this day to keep a booth,  
For in many things he maketh himselfe a great medler.

*Mar.* I am no Pedler, but a poore Marriner I am,  
Neither one nor other was here since I came,  
Therefore of any Pedler I can nothing say.

610

*Arti.* I was at my neighbors house the last night,  
And there was a Pedler selling many things,  
Somewhat he had whereof we might haue no sight:  
But good store he had of poynts, pinnes, and rings.  
I thinke surely that he is some Coniurer,  
For I neuer laught better in all my life,  
My neighbors faith plainly that he is a forcerer,  
But Lord how he angered the old wife.  
At the first she made him much of her counsell,  
And shewed him certaine Images which she did keepe,  
I wisse quoth she, I loue these better then the new Gospell,  
And for pure loue vnto them, she began to weepe:  
The false knaue stood still and naught did say,  
A paire of beades vnder her Apearne she had:  
On these quoth she, I say our Ladies Salter euery day,  
And at them the Pedler railed as he had bene mad.

620

*Mar.* Why Pedlers were wont to haue beades to sell,  
I maruell that they will rebuke superstition.

*Arti.* What he hath I cannot tell,  
But thus he plaide on such condition.

630

*Tra.* Many Pedlers in my time haue I knowne,  
But one honest man of them I neuer knew,  
They sell many times more than is their owne,  
And vtter old baggage for that should be new.

*Arti.* I thinke he hath not bene a Pedler long,  
But he will go neare to tell what you haue done:  
For any thing I can see, he will do no man wrong,  
But he make good shift where he become.

*Tra.* What any man hath done, what doth he know,  
I will gage with him an hundreth pound:

640

That



## Prophecie.

That any thing done secretly he shall not show,  
Neither he nor any that liueth on the ground.

Enter Pedler.

*Ped.* Who told me that you were a Traueller?  
And whom all the world could not satisfie?  
In the diuels name you are a marchant venturer,  
Of your spoyles the Barbarians can testifie.  
Conyskins maydes, conyskins for old pastes,  
What lacke you? what buy you? any good pinnes,  
Knit caps for children, biggens and waffes?  
Come let vs bargaine, bring forth your Conyskins.

650

*Tra.* Is this the Pedler that you spake off?  
I iudge him to be lunaticke and out of his minde.

*Arti.* I would aduise not ouer much with him to scoffe,  
For tame inough you are like him to finde.

*Tra.* What care I for a thousand varlets,  
By God I aduise him not me to abuse.

*Ped.* What will you giue for a pack of good scarlets,  
Other will be glad of them ye refuse,  
In faith I mocke not, why looke you big?  
What man, I come hither to be mery,  
In your life time you haue not knowne a liuelier twig,  
I will say nothing that shall make you angrie.

660

*Mar.* You are welcome hither friend, I dare vndertake,  
You spake of a packe of searlets euen now,  
I tell you here are they that are able mony to make,  
Are you able to performe them, how say you?

*Ped.* I spake it, but I promised it not yet,  
What will you giue for a trusse of cloth of Tissue?

*Mar.* This fellow doth appeare to be out of his wit,  
A runnagate in whom is little vertue.

670

*Arti.* Friend, dispraise no further then you may dispraise,  
For what he doth man, neither you nor I do know.

*Tra.* There be too many such runnagates at these dayes,

## The Pedlers

All the whole world with such idle persons doth flow.

*Ped.* By my troth you say very truth,  
The truth with your owne mouth is verified,  
The most of your sort are idle from their youth,  
Yea, so I say, because they are neuer well occupied,  
As touching that in a booke of latin of late I did finde, 680  
Which doth the maner of Trauellers publish,  
The quicke Marriner faith, that trauellers in the East part of  
Through seas and fouds they worke all theeuish. (*Inde,*  
Worse and all this another Poet doth say,  
That marchants, God and his Saints doth forswear,  
So that aduantage obteine thereby they may,  
VVorthie to be drowned in hell and to burne there.

*Arti.* He can rehearse all this in latin, & a great deal more,  
And will do it, if you do it of him gently require.

*Ped.* Thinke not but that I haue such geare in store, 690  
I will speake it in latin at your desire.

*Pariuratta suo post ponet mittunt lucre mircatur,  
Stigijs non nisi oliguis aquis.*

Besides this, there is written in the same booke,  
The shamefullest slaunders that euer I did see:  
VVhen you wil maister Traueller, theron you may looke,  
The diuel on the lie, and yet great slaunders they bee.

*Tra.* It is pitie that he is no better examined,  
He goeth about the country vnder this pretence:  
To worke some mischiefe he is determind, 700  
VVe shall heare more I dare laie fortie pence.

*Mar.* By my troth, if I should speake indifferently,  
His talke is according to most mens report.

*Ped.* That vnhappie writer, writeth vnreuently,  
All that I said, I spake but in sport.

*Arti.* Although perchance some hath offended,  
Yet ye ought not the whole company to defame:  
He runneth far that cannot be amended,  
For one mans faults, you may not all men blame.

*Tra.* VVho would any sentence regard, 710

Spoken

## Prophecie.

Spoken of such a runnagate as this is,  
But if such licencious things may be heard,  
We shall say that all is amisse:  
But as for the worshipfull state of marchandise,  
Is knowne to the publike wealth to be necessary:  
Therefore he that speake against that exercise,  
To the Common-wealth is an vtter aduersary.

*Ped.* He is indeed fir, you wil not say the contrary,  
But he that writ the booke somewhat hath seene,  
He praieth God, that some of you may soone miscarry, 720  
For the whole decaie of that you haue bene,  
If English pure Coyne in other countries,  
Be but worth an halfe peny in a shilling more then it is here,  
You will finde meanes to deceiue all degrees,  
And conuey the most part ouer in a yeare.

*Mar.* Much wind thou doest waste I tell thee in vaine,  
But if things be amisse as thou doest expresse:  
As they are not, as to all men doth appeare plaine,  
Yet are not we able any thing to redresse.

*Ped.* VVho should hold with the shoe but the sole? 730  
The Mariner and the Traueller are all one:  
In the realme alreadie you haue a fowle hole,  
VVhereof you shall know more of my mind anon.

*Arti.* I supposed that our fortunes thou couldst haue told,  
Such talke as this who would regard?

*Ped.* You are not like to liue till you be old,  
Your fortune is to die vpward.

*Tra.* Surely thou wilt neuer die in thy bed,  
For *Sursumcorda* belong to such idle Pedlers:  
Ere it be long I will cause you to be sped, 740  
And also with you, such slaunderous medlers.

*Ped.* Your state will continue but a while,  
When *Iuno* shall be deforced from *Iupiter*,  
Then for pride, couetousnesse, excesse, and guile,  
Shall perish euery ventring Traueller,  
There shall not be left one marchant faith he,

And

## The Pedlers

And no man shall buy your marchandise any more,  
That time will come that thus it shall be,  
Therefore euill gotten goods do you againe restore.

*Tra.* Thou speakest to vs of *Iupiter* and *Iuno*, 750  
But let vs know what thou meanest thereby:  
Thou shalt declare thy sayings before thou go,  
Or else thy words againe recant and deny.

*Mar.* *Iupiter* ouer a farre country, *Creta* was a King,  
*Iuno* the daughter of *Saturnus* was his wife:  
Vnchaste was he, and wrought many an euil thing,  
Therefore betweene them two, there was an euill life.

*Arti.* I loue none of these lying Poets indeed,  
I maruell what fauour to them, men can haue:  
For they do nothing els, but mens minds with vanities feed, 760  
And hinder our faith, which should our soules faue.

*Ped.* Looke what I haue said, I wil say, and say againe,  
That for pride, couetousnesse, and exceffe:  
All the traouellers from *Armenia*, or the highest mountaine,  
In one houre shall lose their substance and riches.  
*Sephyrus* with horrible blasts shall blow,  
The hart of the sea shall eate vp your treasure,  
The huge waues shall all ships ouerthrow:  
They shall be drowned and all their pleasures.

I will tell you also when that shall come to passe, 770  
When the daughter of *Pluto* shall raigne ouer all:  
Also when the daughter of *Alkeron* shal guide *Mydas*,  
Then by and by shall marchants haue a great fall.

*Mar.* Such fellowes going abroad the country,  
Make many simple folkes them to beleuee:

*Tra.* Yea and with a fewe lyes bond and free,  
He deceiueth, and are glad mony to giue:

*Arti.* By such shifts he vttereth much ware:  
I haue heard him say now, more then euer I heard him say.

*Tra.* Let him say what he will, I do not care, 780  
I suppose here is none, that doth his saying greatly way.

*Ped.* Words wey not, but are light, and flie in the winde,  
But

## Prophecie.

But marke when words shall be turned into fire :  
Then words full heaueie you are like to finde,  
For that shall fall vpon you that did vpon *Tyre*.

*Mar.* If such hard chances happen vnto Trauellers,  
To lose their liues and goods as thou doest prophecie,  
What shall happen to vs that be Marriners ?  
We are like to be consumed, and all our ships vtterly.

*Ped.* When *Bacchus* was disposed to faile vnto *Naxion*, 790  
The Marriners promised to bring him thither,  
But they returned toward another nation,  
Purposing of him to make a spoyle together.  
They thought to haue sold *Bacchus* for mony,  
But he being a God, prophecied their trechery,  
Turned into gall, that they had made hony,  
And anon iustly recompenced their iniury.  
Their Taklings and Cables, they turned into Serpents,  
Their other Balassing into Tygars, and other beafts else,  
He reued the Marriners, of their mischieuous intents, 800  
Threw them into the seas, and turned them into Makerels,  
Therefore the sonne of man, ioyneth you together.  
A garment they say, shall perish with the sleeues,  
At such a time as you do not consider.

*Mar.* This man with the holy Ghost is inspired,  
But the diuel within him is no doubt :  
I trust to see such cold prophets fired,  
Before your false and prating prophecies, be brought about.

*Arti.* If things amisse were by penance amended, 810  
The plagues of God deuised, he would withhold :  
The Pedler in my iudgement hath not offended,  
In that of plagues to come he hath vs told.

*Mar.* Hang him knaue, hang him,  
Who made him priuie of Gods counsell ?  
Why you horeson villaine,  
What haue we brought into the land ?

*Ped.* Fortie thousand enemies to the Crowne,  
The deadly poyson of hell,

## The Pedlers

Marke what I haue said, and thereto will I stand,  
I leaue to speake of that which a way you do carry, 820  
I meane coyne, and by fraud, craft, and guile,  
I will not speake of all, feare least I do vary,  
But God will recompence it within a while.

Iewes, Ruffians, Moores, Turkes, and Tartarians,  
With these you haue mixed the virgins people,  
Anabaptists, Lybertines, Epicurians, and Arians,  
Infinitt of these, your country to infeeble,  
The maydens, men, may go learne to picke a fallet :  
Houfes for mony they can none get, meate nor drinke :  
Poore Crafts men are compelled to take bag and wallet, 830  
But for your great sinnes, *Tyre* shall shortly sinke.

*Arti.* The diuill of lye that is, such a number of Alians,  
And that of all nations are come hither to dwell,  
As he said, euen Iewes and Barbarians,  
So that the Realme is like to be made another hell.

*Ped.* I speake not of this Realme, you take me amisse,  
All my take is of the noble Citie of *Tyre*,  
There shall not be left a man against the wall to pisse,  
And those that plagues consume not, shalbe destroyed with  
I confesse one God the blessed Trinitie, (fire, 840  
God the Father, God the sonne, and God the holy Ghost,  
This God intendeth shortly to make a triplicitie,  
Whereby shalbe consumed, from the least to the most,  
But this I say to you maister Mariner,  
You are skilled well you say in Astronomy,  
Of the state of Charles Waine, you are not to learne,  
When *Artophilos* hideth his fignomy,  
Then of the foresaid geare, God doth you warne,  
When *Arthur* shall become a Beareward,  
And go before the great terrible Beare, 850  
Then out of hand commeth all this geare forward,  
Which shortly will come to passe truly I feare.

*Tra.* Lo here are bugs to make children afraid,  
I thinke the franticke Pedler be out of his wit,

But

## Prophecie.

But what great things of him will be said,  
If any things according to his prating doth hit.

*Mar.* Then where was such a Prophet as our Pedler was?  
To know of things neuer to be done :

I warrant you this geare will come to passe,  
When our Ladie hath a new sonne.

860

*Arti.* Surely I am afrayd with the prophecie,  
Which in holy scripture I haue learned :

The threats of God, by *Esfay* and *Jeremy*,  
Hath all the whole world sufficiently warned,  
But I maruell of one thing brother Pedler,  
That in all your talke you alleage no scripture,  
For he that in prophecies will be a medler,  
By the word of God must his matters assure.

*Ped.* The dayes are come to passe spoken of before,  
That such as can see, are yet still blind :

870

And they that of knowledge haue great store,  
Yet are they without vnderstanding of the mind.

Artificer, artificer, you are an artificer,  
That is, one liuing by an occupation,  
God graunt you be better than the Traueller,  
And better then the conueyer of abhomination.

*Arti.* I would gladly get my liuing by mine Art,  
But Aliants chop vp houses so in the Citie,  
That we poore crafts men must needs depart,  
And beg if they will, the more is the pittie.

880

*Ped.* What say the most pestelent Leasemongers?  
If that all the houses in London I were able to let,

I would let them all to Alians and straungers,  
Before in any of them an English man I would set :  
For why a stranger will giue me what I will require,  
And at his day he will keep touch and pay :

An English man in London cannot an house hyre,  
Except he be vndone for euer and a day.

Three parts in London are already Alians,  
Other mongrels, Alians children, mischieuously mixed,

890

## The Pedlers

And that with the most detestable Barbarians,  
Which here for euer hath their dwellings fixed :  
Still you Mariners bring them in daily,  
So you may haue pence,  
You make your selues rich and go gaily,  
I would you were as readie to carry them hence.  
You would bring in the diuell for pence and groates :  
Ye shall see them one day play their parts gaily,  
When we thinke least, they shall cut our throates.

*Mar.* They that wil talke at their pleasure what they will, 900  
Shall heare againe, that shall them displease,  
But what frantike fooles say, it doth not greatly skill,  
For your talke doth neither profit nor disprofit a peace :  
But whereas thou laiest to the charge of Mariners,  
That we haue filled the land full of Alians,  
Thou beliest vs, we bring in none but Gospellers,  
And such as we know to be very good Christians.

*Ped.* Oh holy Ghospell, ô tydings of health most pure,  
Thou art made a cloake to all abomination,  
Vengeance hangeth ouer your head be you sure, 910  
For misusing the word of mans saluation,  
What mischiefe and outrage hath bene wrought,  
And that vnder the pretence of the Gospell,  
There is no heresie, no impietie, no sacriledge on sought,  
And all painted out, with the cullour of the Gospell.

*Arti.* Of the Gospell we do boast, and do it professe,  
But more honest fidelitie is among Turkes,  
O the boasting, the pride, and the fleshly excesse,  
Among vs is neither true faith, nor yet good workes.

*Tra.* Speake of your selfe friend and of no man else, 920  
You know no mans conscience but your owne,  
VVe are men of flesh and blood, and no Angels,  
VVhat euery man is, to God it is knowne.

*Ped.* VVill you haue one word for all ?

All. VVhat is that ?

Ye are naught all :

And



## Prophecie.

And so naught, that ye are past amendment,  
Therefore the vengeance of God on you must fall,  
And now approacheth the time of aduengement,  
*Tyre* with all her Trauellers proud and gay, 930  
VVith all her cunning Artificers in their Arts,  
Shall be confumed in one day,  
And this shall happen for the hardnesse of your hearts.  
But as for *Ilion*, the tormentor of the flaine,  
Shall be ploughed vp like a corne field:  
After he that came, do come againe,  
In *Ilion* shall be found neither woman nor child.

*Tra.* Looke that thou studie for the true interpretation,  
Of your fond and fantastickall prophecie,  
I will cause you to be had in examination, 940  
And that within these fewe dayes, I promise you verily.

*Ped.* O that all bankrouts, pyrats, and vsurers,  
Ingroses, filthie farmers, and sacrilegers,  
Burglaries, lease-mongers, promoters, false Mariners,  
Might be examined, with counterfeit Artificers.

*Arti.* All things spoken here, I wish for my part  
That they were troden vnder the Table:  
For he hath vttered nothing but the fancies of his hart,  
VVho can let a man merily to fable.

*Mar.* Fable quoth he, by S. Mary sir, his fables touch the 950  
He mingleth his fable with vnhappy sentences: (quicke,  
By the faith of my bodie, he doth not my conscience a little  
He shall answere them, that hath more astriences. (picke:

*Ped.* Conyskins maydes, Conyskins for old pastes,  
VVhat lacke you, what buy you, any good pinnes,  
Knit caps for children, biggens, and wastes,  
Come let vs bargaine, bring forth your Conyskins,  
I pray you rid my packe you three,  
I promise you, I will sell you very good cheape,  
If vpon the price we can agree, 960  
Of wares for each of you, I haue a very great heape.

*Tra.* Then open thy pack, let me see what thou hast here,

## The Pedlers

If thou haft any ware for me, fome mony thou fhalt take,  
For marchant Trauelles I haue fuch geare,  
As no man in the world is able to make,  
I haue a ftone in my packe whereon is a name,  
Which ftone if you pleafe, here next your heart,  
Shall defend you from perill and shame,  
And keep you from paine, when you hence depart,  
But I haue a thing perchance you loue better,  
Although it be not fo comely to behold,  
A thing wherewith you may make a water,  
Wherewith all things that you touch fhallbe turned to gold.

970

*Mar.* This wildbraine doth but only mock and scoffe,  
You fhall be tyed a litle fhorter one day.

*Tra.* If thou haft fuch geare as thou fpeakeft off,  
Let me know the price, and for it I will pay,  
And thou wilt meet me anon at the figne of the Doe,  
Thou and I will reafon more of the matter.

*Ped.* And it will pleafe you to help to finge a ballet before 980  
I wil teach you cunningly to make the water. (you go,

*Arti.* I know the Pedler can finge pleafantly,  
Both vpon the booke, and alfo without.

*Tra.* I will finge, feeing he defireth me fo instantly,  
But to finge by heart, to agree I ftand in doubt.

*Ped.* Behold I haue ballet bookes here,  
Truly pricked, with your refts, and where you fhall come in.

*Mar.* Then we foure wil make an honeft quere,  
I will follow, if the Pedler will begin.

### *Hic Cant.*

990

*Tra.* I haue bufineffe, I muft needs go hence,  
Farwell Pedler, thou knowft my mind.

*Ped.* Againft my comming, prouide a purfe of pence,  
For I can fell you a prosperous and a good wind.  
I haue in my pack alfo another ftone,  
Vfed with another thing that I do know,  
Will caufe a rough wind foone to be calme anon,

And

## Prophecie.

And in what quarter you will the wind to blow. (darke,

*Mar.* All thy words here are *enigmata*, that are speeches  
Which I would haue thee declare what they do meane: 1000  
For I had as leeu heare a band-dog barke,  
As to heare thee talke, and all is not worth a beane.

*Ped.* Maister Mariner for you I haue an Adamant,  
I suppose there is no better in this world wide:  
Although it be rough and vnpleasant,  
Yet you had neuer the like, your needle to guide.  
Also for the maister of a ship I haue a Card,  
Compiled by *Atlas*, the first Astronomer,  
If to the value thereof, you will giue me reward,  
You shall haue it before another maister Mariner. 1010

*Mar.* Then no more ado, but I pray thee go with me aboard,  
Thou shalt be sure to haue poore Mariners cheare:  
Harme shalt thou haue none, I promise thee at a word,  
Thou shalt be sure to haue bread, beefe, and beare.

*Exit.*

*Ped.* I will promise you to come the next tyde,  
If for mony I can get a whery boat:  
If not, I will take my nag and ryde,  
I passe not a little for wetting of my coat.

*Arti.* You shall difappoint them both at this season, 1020  
You shall go home with me and take such as I haue.

*Ped.* To breake my promise it were against all reason,  
Yet a thing for true Artificers I do faue,  
I haue in my pack onely one toole,  
VVhich will serue for all kind of occupations:  
*Euclides*, the first of Geometrifians schoole,  
Inuented it through maruellous inspirations.  
Thereon you may make a Sythe, graffe for to mowe,  
Also a Drappell to ioyne ships together:  
A Coulter or Share, to plough before they do sowe, 1030  
The rest of the Tales you may now consider. (sure,

*Arti.* You haue a maruellous meaning by the toole I am  
I would you should shew me thereof the signification.

*Ped.*

## The Pedlers

*Ped.* Such a toole it is, I as will endure,  
Euen vnto the worlds confumation,  
After I haue performed my promise truly,  
With the Mariner and also the Traueller,  
I will returne againe this way duly,  
And then you shall see my toole, maister Artificer.

*Exit.* 1040

*Arti.* This Pedler maketh me maruellously to muse,  
I thinke God hath reuealed to him things to come,  
To the ignorant, they appeare maruellous newes,  
But of auncient sayings they appeare to be a some.  
Well I will tarry here till his returne againe,  
I will heare how with the Mariner and the traueller he hath  
Although his counfels they do disdaine, (sped,  
Yet it is good by wifedome alwaies to be led.

Enters Landlord.

*Land.* A firra, I haue bene at your house twise or thrise to 1050  
You know whereof you and I did reason, (day,  
Let me heare what to it you will say?  
Libertie I graunted you till this season,  
I tell you I may haue three pound for my good will,  
And double as much rent as you do giue,  
You shall know the partie, and see his bill,  
And that within these few daies, if you wil not me beleuee.

*Arti.* I beseech you landlord to shew me some fauour,  
You know that of the house I haue bestowed coff,  
All this time you haue knowne my behaiour, 1060  
Therefore I pray you, let not all my labour be lost:  
I and mine ancestors in the house long time haue dwelt,  
And I trust I haue alwaies payd my rent:  
Both sweet and sower, ioy and paine, there we haue felt,  
And alwaies to deale honestly was our intent.

*Land.* Will you not haue me to do as all men do?  
Shall I not make that I can of mine owne?  
You know my mind if you will not agree thereto,  
What I wil do within these few daies with it, shalbe knowne

*Arti.*

## Prophecie.

*Arti.* You know that I haue good euidence to shewe, 1070  
If any pittie be in you, I pray you heare my boone:  
If you put me out of my houle, my dayes will be fewe,  
And both I and my family quite vndone;  
Therefore I pray you tell me what you will require?  
And I shall be contented my leafe to renew.

*Land.* No more then other will giue I do desire,  
And daily for the same to me they do sue.

*Arti.* Oh what a wretched world is this for poore men,  
Oh vnreasonable couetoufnesse of Landlords at this day,  
Of the houle whereof I haue yeares threescore and ten, 1080  
I must out, except beyond all reason I will pay.  
O what wretches are at these dayes aliue,  
To their vtter vndoing other mens houfes to take:  
I am sure he shall neuer be able to thriue,  
I know what he is able thereof to make.

*Land.* All Landlords deale not so honestly as I deale,  
I would you should haue it before another:  
You know what to you I did reueale,  
I can do no more, if you were my brother.

Enters Pedler.

1090

*Ped.* Conyskins maides, conyskins for pinnes and laces,  
Wot ye what firra, I haue bene at both places;  
I can tell thee such newes as thou neuer heardst off,  
Earnest matter, I will neither fable nor scoffe,  
The Mariner hath promised the Traueller  
To carry him as farre as the Riuer *Awroer*,  
In the which he shall finde the stones whereof I told,  
Wherewith all thing that they touch, shall be turned to gold.  
They are like thereby to haue little aduantage,  
For they are like to perish at the same voyage. 1100  
To passe through *Marybosse* Ferry they haue chofen,  
In the which sea, vnto death they shall be frozen.  
The Mariners shall be turned into Makerels,  
And the Trauellers into Pickerels.

E

Pykes

## The Pedlers

Pykes they say in the fault water will not liue,  
Pittie it were that Pykes in the water should thriue,  
For all yong Frye in the sea they would eate,  
So that vpon fasting dayes we should get no meate.  
Therefore on the sea they shalbe turned into Seales,  
And their wiues into Barganders and Teales,

1110

Yet among the goddes, for their wiues was great diffention,  
But I trust they will soone end their contention. (cocks,  
Some made reafons, & would haue the women to be Wood-  
Nay quoth the other, it were meeter they shuld be Pecoocks.  
To conclude, because they are so tender and nesh,  
They are like to be made neither good fish nor good flesh.

*Arti.* You haue broken promise, you said you would not  
But now I perceiue you are verie vnstable. (fable,

*Land.* Vnstable, mary sir that is most sure :  
He is so far out of his wits, that he is past cure.

1120

*Ped.* You are a Landlord and haue many Tenants,  
A great mischance is happened among your seruants.

*Land.* My seruants were well enough within this houre.

*Ped.* Now one of them doth another deuoure.

Sir it is a strange thing to see your house,  
This yeare there is like to be good store of sowse :  
Your wife by the stroke of God is turned to a Cowe,  
And your yongest daughter, she is turned to a Sowe.  
The rest of your children, a sort of prittie twigges,  
Now are they altered, and turned to pigges.

1130

*Land.* You are a knaue, I dare laie my life,  
I will teach you to raile, on an honest mans wife.

*Ped.* To me you may say your pleasure and minde,  
But as I haue said, you are like it to finde.

Your Oxen and cattell, are turned to Hedgehogs,  
And your great multitude of sheepe, are turned into Frogs.  
The greatest wonder it is yet behinde,  
All your Tenants haue left their humane kinde.  
Some are turned into Spaniels, and some into Greyhounds,  
These make not a litle ado vpon your grounds.

1140

That

## Prophecie.

That you are a Landlord I do vnderstand,  
Now to looke to this geare, it stands you in hand.

*Land.* Betweene game and earnest, I desire thee,  
Tell me the troth, if any such things there be.

*Arti.* There is no such thing be your sure,  
For all that he speaketh is vnder a figure.

*Ped.* Did you neuer heare of one called *Acteon*?

*Land.* Yes indeed, I heard of such a one.

*Ped.* You are like to plaie *Acteons* part,  
For you shall be turned to a wilde hart.

1150

And the dogs which to keep you were wont,  
With most cruell death shall you hunt.

What will your raifed rents helpe?

When you shall be torne of euery whelpe.

Your vnsatiabie couetoufnesse, your shamefull simony,  
Your sacriledge accursed, by Gods owne testimony.

These and such other plagues on you shall light,  
When *Tyton* like the Sun, shall shine at midnight.

Watch, for within these fewe it will bee,

They are alieue that these plagues shall see.

1160

*Arti.* Hearest thou *Pedler*? come away I pray thee hartily,  
For things are wrought against thee secretly.

A heinous complaint of thee, my Landlord haue made,

And with other things they purpose thee to lade.

They say that with *Nigromantie* thou art a medler,

Wherefore by my counsell thou shalt be no longer a *Pedler*.

*Ped.* Why then how shall I sell my ware?

*Arti.* Tush, tush, for that take thou no care.

*Ped.* Of points in my packe I haue an whole grosse.

*Art.* A straw for points, by them thou canst haue no losse. 1170

*Ped.* But I suppose you cannot tell what points they bee:

*Arti.* When thou comest home to my house, then I wil

*Ped.* I wil come anon, but I am past care, (see.

Sing and be mery, hab or nab, away the mare.

It beginneth, it springeth, it flourisheth,

Woe be vnto them that such plants nourisheth.

## The Pedlers

I dare laie as much as I am worth,  
That straunge monstres they shall bring forth.  
Did you neuer heare of an Iland called *Thewle*?  
Neare to the Orcardes compaffed with the sea, 1180  
Neare the fame place there is a pleafant land,  
Wherein is great wonders as I vnderftand.  
This land was sometime full of men,  
Such, as one of them were as good as ten:  
Now are they altered into beafts and fowles,  
As into Lyons, Beares, Kytes, Swine, and Owles.  
God is able to take from them their beaftly heart,  
And into the fhape of men againe them conuert.  
Seuen yeares to declare his pompe,  
He punished the mightie king *Nabuchodonozer*, 1190  
If all men had feene thefe men, as I haue feene,  
And fee them at thefe dayes, it would make them weepe I  
*Exit.* (weene.)

Here enters the Interpreter.

*Sc. iii*

*Inter.* Saint *Clement* faith, written vnto faint *Iames*,  
That he is a right interpreter of holy writ:  
Which ftandeth not vpon words, Countries, and names,  
But fuch one as expoundeth the meaning of the fpirit.  
An Interpreter thereof, I am called by name:  
For of the tongues I am able to make tranflation, 1200  
My practife hath bene long time in the fame.  
And of Myfteries I am able to make declaration:  
It greeueth me at the heart, God I take to record,  
To fee the varietie, and chiefly in religion,  
That it may be foone amended, I befeech Chrift our Lord,  
Or elfe let vs looke shortly for a greuous deftruction.  
My comming hither truly at this feafon,  
Is chiefly to heare the talke of a Pedler:  
I will be glad by learning with him to reafon,  
For I heare fay, that in high matters he is a medler. 1210

Here enters the Iuftice.

*Iuft.* Where is this Pedler? where is this runnagate?

What



## Prophecie.

What firra is he one of your schollers?

*Interp.* It is your pleasure all things well to interpret,  
But they are not the best Iudges, that were golden collers,  
I heard of such a fellow indeed as you haue done,  
And hither am I come with him to dispute:  
And if he were here you should perceiue soone,  
That by good learning I would his folly confute.

*Iust.* Dispute, nay I would not stand to dispute I trow, 1220  
But I wot, through the libertie of your preaching,  
Much mischief among men beginneth to grow,  
I tell you, many men like not your teaching.

*Inter.* Truth, indeed none that be of your condition,  
To withstand Gods word you haue set your face:  
So drowned ye are in rustie superstition,  
That Gods word in your heart, can take no place.  
You are called in the Common-wealth to be a Iustice,  
Therefore all your words and acts ought to be right:  
You haue taken an oath iustly to do your office, 1230  
And to defend the truth with all your might.  
But truly the veritie you do not defend,  
But you persecute it with all your power:  
The vpright and fatherlesse you do reprehend,  
The malefactors you let passe, both day and houre.

*Iust.* Talke your pleasure, here are but we two,  
Boast not too much of your innocencie,  
What, we know well enough what ye do,  
All the world speaketh of your insolencie:  
You may preach, teach, crie out and yell, 1240  
The hearing thereof, many men do giue,  
But whether you speake of heauen or hell,  
Not one among a thousand do you belieue.  
I will laie twentie pound, I wil do more with one word  
Then you shall do with twentie Sermons truly:  
For the people thinke you speake but in boord,  
Because you lead your liues so vnruely.

*Ped.* No man will heare the Painter, but a popish priest.

## The Pedlers

*Inter.* Truth, for so saith God by the Prophet *Esay*,  
All mischief shall happen vpon thee in one day. 1250  
For the multitude of thy Inchanters verely,  
And for the hardnesse of hearts that will not obey.

*Iust.* And if you can tell vs where any such be,  
Whether it be Nigromansfor or forcerer,  
We shall do vnto them, as it apperteineth ye shall see,  
And they shalbe handled like a theefe or a murtherer.

*In.* And it please you sir, I am none of those that loue to be a  
But I speak a few words and only for this cause: (medler,  
It was my chance of late to talke with a Pedler,  
Whose words me thought, agreed not with Gods lawes. 1260

He taketh vpon him fondly to prophecie,  
And saith that a dead man shall kill many aliue,  
And the one vnborne as yet in his mothers belly,  
They that be dead, to life againe shall reuiue:

I wot not what he meant by this geare,  
But he telleth many such things:  
Such a fellow I suppose you did neuer heare,  
He telleth wonders of Emperours and Kings.

*Iust.* You are an Interpreter of darke sentences,  
What say you to the Pedlers high prophecie? 1270

*Inter.* He that is ignorant of all honest science,  
Vnto knowledge and vertue, is an vtter enemy.  
O most unhappie *Hamlet*, country shire,  
Where such vniust Iustice haue the gouernance:  
Neither for sinne nor discord you do enquire,  
But vnto God and his word, you are an hindrance.

An Interpreter I am called indeed,  
But of Gods word and the tongues auncient,  
Pedlers dreames are good, old Papists to feed,  
And such as despise the word of God omnipotent. 1280

*Iust.* Talke your pleasure, you are not like to talke long,  
Your time of pratling is almost at a poynt:  
I trust shortly to heare you sing a new song,  
Or else you are like to lose your best ioynt.

*Ped.*

## Prophecie.

*Ped.* By my faith and troth, so do the Pedler prophecie,  
The dayes are come faith he, that Bishops and Priests all,  
Because they are the beginners of all controuersie,  
In one day they shall be consumed both great and small.

*Inter.* I trust brother that you are instructed so,  
That to a prating Pedlers words you will giue no credit. 1290

*Iust.* Whether it be prating I cannot say or no,  
But he hath giuen a most seemly verdite.

*Ped.* Right reuerent Interpreter, learned and wise:  
I suppose that you are of that iudgement,  
That he that vttereth another mans vice,  
Is not therefore partaker of his lewde document:  
I say no more, but God amend all that is amisse,  
I thought here more to haue said:  
My words they be not, but they be his,  
Which to vtter truly, I am afraid. 1300

Let the Pedler be going out.

*Iust.* Tarry Priest, tarry, I pray thee heartily,  
To take them for thy words, no man is so vnwise,  
For speaking of them I promise thee verely,  
No man shall hurt thee, as I am true Iustice.

*Ped.* Nay sir, he hath not so much of the Clergie spoken,  
But much more he railed vpon Iustices:  
For Gods sake apprehend him, and cause him to open  
The things he hath spoken of men in their offices.

*Inter.* The worshipfull Iustice, will take none aduantage 1310  
Of any thing rehearsed of another mans saying:  
And as for me, I intend to bring you into no bondage,  
For a lewde foolish fellowes pratling bewraying.

*P.* Go to then, the Pedler saith that all preachers & priests  
Shalbe turned into Swallowes the next yeare,  
And the new vnlearned Ministers, into Robin Redbrefts,  
They shall keep the wood, and sing no more in the quere.  
He telleth the cause why are neuer at a stay,  
For looke as in garments they do varry,  
So do they in ministration day by day, 1320

Therefore

## The Pedlers

Therefore in the Church they are not like to tarry.  
But like as the Swallow hath a new pleafant voyce,  
Yet the fommer is neare the doth fignifie,  
So at their words certaine men do reioyce,  
For a truth to come they do testifie:  
But when that commeth that indeed fhall come,  
That more for loue then for lucre men fhall teach,  
The Swallows in holes, fhall sleep as things dombe,  
For *Eunock* and *Ely* in fackcloth fhall preach.  
Thefe and other things he doth prophecie,  
And namely againft them that leaue their vocation,  
Intruding themfelues as he faith, moft vnworthie,  
Into that office of preaching and miniftration.

1330

*Iuft.* If the Pedler hath no worfe talke then this,  
His words in my iudgement are tollerable:  
For all in the Church methinkes is amiffe,  
Nothing can I fee much commendable.  
Thinke you it doth not grieue vs at the harts?  
To haue a Tinker or a Cobler to minifter to vs:  
Yea, and the lewdeft fellowes in all our parts,  
Taketh vpon him matters of grauitie to difcus.

1340

*Inter.* I will anfwere you perticularly to your reafon,  
Firft, whereas you fay his words be tollerable,  
I will proue them fables, and cleane out of feafon,  
And againft Gods words, blafphemy moft damnable.  
Firft both Chrifs Preachers, and his erudition,  
Which erudition is the bleffed word of veritie,  
Thy falling, Pedler, hath brought into fufpition,  
Prophefying of a doctrine of more finceritie.  
Secondly, whereas you fay that all is amiffe,  
You meane becaufe we haue remoued Idolatry,  
Superftition, and hypocrifie, wherein your truft is:  
And hath placed there Gods word, only neceffary.  
Thirdly, whereas you fay it doth your hearts greuee,  
That Tinkers and Coblers fhould vfe miniftration,  
If Chrift fhould come from heauen and preach, I beleue

1350

That

## Prophecie.

That you would despise both him and his predication,  
Were not the Apostles Fishers for the most part all?  
And into the whole world passed their found,  
Not one Iustice to that office he did call, 1360  
Hard it is among you one faithfull to be found.  
But I beseech God once to open your eyes,  
For of Gods word you let the true passage:  
God hath giuen you ouer, to beleeuē lyes,  
Rather then the Gospell, the heauenly fathers message.

*Ped.* By my troth, euen so did the Pedler speake,  
Too bad he railed against Iustices,  
It makes the heart in my bodie to breake,  
To heare his Inuectiues against all Officers.

*Iust.* I pray thee tell me what he said? 1370  
A prating knaues words, can no honest man offend.

*Ped.* To vtter such lewde talke I am halfe afraid,  
Would to God you would go about, him to apprehend.

*Iust.* I pray thee tell me as much as thou art able,  
We will apprehend him well inough, no doubt.

*Ped.* Of Gentlemen he rehearsed a fond fable,  
I wot not how the diuell he brought it about:  
Gentlemen quoth he, that be no Gentlemen borne,  
But such as come vp by spirituall spoyle:  
Shall be turned into horses, to eate haie and corne, 1380  
And among other beafts compelled to toyle.

*Inter.* Thinke you that these words are meet abroad to be  
It appeareth that he raileth thus on euery state: (blowne,

*Ped.* Time it is that such as he were knowne,  
For else he and they will cause much hate.  
The Iustices quoth he, to hell quicke shall sinke,  
For that they are not hinderers of the veritie:  
But because at other mens matters they do winke,  
Liuing themselues like epicures, in all carnallitie.  
Therefore the most of the faith he, shalbe turned into moles, 1390  
Because they are couetous, and in heart blinde:  
Yet som of them shalbe turned into black birds, called coles,

F

Them

## The Pedlers

Them he meane, that be euer gentle and kinde.

*Iust.* What maner of man is he, and of what nature?  
I iudge him to be lunaticke or starke mad.

*Ped.* A litle man sir, euen of my stature,  
And as touching age, in faith but a lad.

*Inter.* I would it might please you and other Magistrates,  
Earnestly to looke vpon such makers of disturbance :

*Iust.* I would it might please you to remoue these runna- 1400  
And to ease our minds of such incombrance. (gates,  
For as long as such be in place,  
You shall neuer be had in reputation :  
Yet I will not say but diuerse men haue grace,  
But they be out of the peoples estimation.

*Inter.* As long as they be blamelesse in conuersation,  
And in doctrine sincere and found approued :  
They need not passe of the peoples estimation,  
For both of God and the world, they cannot be loued.

Here enters the Iudge.

1410

*Iudge.* God speed you my maisters, forsooth all three,  
And you worshipfull maister Iustice my friend :  
It doth me good to see you so well agree,  
Trusting in God that you be all of one minde.

*Interp.* You are as welcome hither, right honorable Iudge,  
God forbid among wise men, there should be discord :  
For whereas there is diuision and grudge,  
There followeth desolation, as saith Christ our Lord.

*Iust.* Truly, your honour is welcome hither,  
This reuerent father and I, were commoning hard :  
Of the prophecie of a runnagate Pedler,  
Whose saying in my iudgement, no man will regard.

1420

*Ped.* Yet sir, sauing your aduise,  
Men ought to raile vpon authoritie,  
For Th'Apostle Paul both godly and wise,  
Reuoked his words spoken with feueritie :

*Iud.* Indeed I heard of such a one,  
And there goeth a great brute of his prophecie.

*Ped.*

## Prophecie.

*Ped.* All his talke is not worth a hering bone,  
For of many of them I am able to testifie, 1430  
Seruing-men quoth he, that weare breeches like faggots,  
Which in fleshly idleneffe consume their liues,  
Shall be first conuerted into maggots,  
And afterward turned to drones, and liue in hiues.

*Iud.* He meaneth vnhappily by this fable,  
I would I had him in my keeping a while.

*Ped.* A fellow he is most vnconstant and vnstable,  
And such a one as will you right soone beguile:  
And told a tale of the Prophecie of *Jeremy*:  
When God bad hide by the Riuer *Euphrates*, 1440  
I wot not what he ment by that Prophecie,  
For anon he was in hand with *Socrates*.

*Iust.* Doth the prophecie speake of any such matter?  
Such things to be red, methinkes are base:

*Inter.* In no wise I wold haue you to take it as vain clatter,  
For a great mysterie is meant in that place:  
The very Text maketh the meaning plaine,  
Which I will read and expound if you will:

*Iud.* No, no, we will not put you to that paine, 1450  
But we will heare the Pedlers prophecie still.  
I pray you tell me, talketh he not of the state of this region?  
Of the Queenes Maiestie, and of the Councill:  
What faith he concerning religion?  
How liketh he by the Preachers of the Gospell?

*Ped.* Not one word talketh he of this religion,  
Neither of Queen, Councill, Lord, Knight, nor Squire:  
All his talke is of a land called *Ilion*,  
And of a Citie farre of, called *Tyre*.  
Mary thus he faith, though Princes themselues be good,  
Yet are they like at Gods hand to be punished: 1460  
For at their hands, God will require their subiects blood,  
Which through their sufferance into sin hath perished.

*Iud.* VVhereat is the Pedler so sore offended?  
VVhat is it that he misliketh most?

## The Pedlers

*Ped.* He faith the world is so ill it cannot be amended.  
And that we fin daily against the holy Ghost,  
Marry one thing commeth now to my remembrance,  
He crieth out vpon suppressed lands:  
The abuse of them crieth to God for vengeance,  
For most of them are come into wicked mens hands. 1470  
VVhen the Pedler told this tale, truly he wept:  
Alas, alas, quoth he, how are the poore Tenants handled?  
They which through their labors good houses kept,  
Now are they throwne out, their goods wasted & mangled.  
Of them to me he told a great proces,  
Wold to God quoth he, they had bin referued to the crown,  
They would haue maintained the Princes with riches,  
And haue kept wealthy Tenants, in euery Towne.

*Iud.* As I haue learned here by my brothers report,  
He entermedleth with matters of religion: 1480  
VVith men of all states and of mightie sort,  
Which will be an occasion, to moue strife and sedition.

*Iust.* He medleth with Princes causes me thinke,  
These words are not tollerable in a subiect,  
VVe had not need at such matters to winke,  
It is more then time him to correct.

*Iud.* I pray thee amongst all his communication,  
VVhat would he of Iudges say?

*Ped.* Now truly my Lord, I neuer liked his conuersation,  
Yet to know his mind, I held him vp with yea and nay: 1490  
Nay my Lord, if I should speake all that he haue said,  
I might chance to get my selfe displeasure:  
Your honour knoweth that words are not weyed,  
VVhere the tongue vseth no reasonable measure.

*Iud.* I pray you tell me as much as you can,  
VVhat he hath talked of any state?  
And I promise you, as I am true man,  
Of vs you shall haue neither displeasure nor hate.

*Ped.* All Iudges quoth he, loue rewards, and follow gifts,  
They peruert iustice, and equall iudgement: 1500

To



## Prophecie.

To faue malefactors, they make fowle shifts,  
And some receiue mony to condemne the innocent.  
He cryeth out of strangers and free Denifons,  
Which are deuourers of this Realme:  
Not onely deuoure they like monstros Camelions,  
But also steale, and send ouer by the streame.  
He saith that for mony they are made free,  
And one of these panch-bellied Alians,  
Deuoure more, then ten men of our country,  
Worse then Dogs, Epicures, and Arrians.

1510

*Inter.* Though certaine of his words be true indeed,  
Yet there is a meane in time to speake,

*Iust.* For his truth telling he shall haue his meed,  
We will prouide an haulter his necke to breake.

*Ped.* Of all his talke thus he did conclude,  
Since men vpon the earth was first create,  
Of Inchanters and Coniurers, there was neuer such a multi-  
Both of yoong and old, of euery estate: (tude,  
So many saith he, be in the said *Ilion*,  
That all of whom we haue spoken of here,  
Shall be altered and changed by euill spirits delusion,  
Into beasts, fowles, and fishes, within a yeare:  
So that *Ilion*, and the populous Citie *Tyre*,  
Shall be filled with monstres, fierce and hugious:  
Infomuch that from heauen God shall send fire,  
To destroy those wicked and religious.

1520

*Inter.* By my coniecture, thus meaneth the Pedler,  
He saith men giuen to licentious life:  
And that each one, of anothers state is a medler,  
Which will be an occasion of much strife.  
He saith so much vntruth and mutuall hate,  
And no man contented with his vocation:  
He saith men degenerate from humane state,  
Therefore from kinde, he feineth an alteration.  
I confesse many things to be out of frame,  
Yet that to redresse, we referre to authoritie:

1530

## The Pedlers

The enterprife of bafe medlers, we do greatly blame,  
Wifhing them to be rebuked with all feueritie.

*Iud.* As for prating of Pedlers we do not paffe,  
But for all things amiffe, I wifh amendment, 1540  
If ought be no worfe then euer it was,  
God giue vs grace to obey his commandment.

*Iuft.* For all things amiffe, there would foone be redrefse,  
If euery ftate would iuftly execute their office :  
And if all men would their faultes confefse,  
We fhould be the more meet to do God feruice.

*Ped.* I haue bufineffe to do and must needs depart,  
But becaufe I haue the Pedlers words here recited :  
I afke pardon, with moft lowly and penitent heart,  
Befeeking your honors, that nothing be required. 1550

*Inter.* Of neceffitie we must depart all,  
And therefore it is meet that we go together :  
But firft vpon our heauenly father let vs all call,  
That mercifully he will all ftates confider.

*Iud.* Firft let vs pray for the Queens Maiefty on this part,  
Almightie God prosper and defend her Royall Maieftie,  
Amen fay all thofe, that haue a true Englifh heart,  
We haue all caufe to pray for her Graces prosperitie.

*Iuft.* Also her honorable Councell God prosper & faue,  
And that honorable *T. N. &c.* of *N.* chiefly : 1560  
Whom as our good Lord and maifter, found we haue,  
Good Lord we befech thee, to be his guide daily.

*Inter.* O heauenly father, fend workmen into thy harueft,  
And preferue them that are alreadie sent :  
Suffer no wolues them to moleft,  
Let them accomplifh that whereto they are bent.

*Iud.* Lord faue thy people, and bleffe thine heritage,  
Thy mercy good Lord, vpon this Communalitie extend.

*Iuft.* Thy Name be praifed euermore from age to age,  
*Inter.* As it is now and euer fhall be, world without end. 1570

*Amen.*

*Ped.*

## Prophecie.

*Ped.* You shall know more of my minde anon,  
Whift, peace a while, till they be gone.

Here they fing an heauenly fong.

And after they be out, the Pedler fpeaketh  
as followeth.

*Ped.* A firra, was not this a pretie caft of a Pedler?  
I had none other way but this, my matters to open:  
Henceforth I intend to be no medler,  
But let them marke well what I haue fpoken. 1580  
See and forefee, looke within, and looke without:  
Though it be farre off, yet it will come:  
See the third time and looke about,  
Not without, but within, fee ye, fee fome.  
And when you haue feene that you shall fee,  
You will thinke vpon the Pedler I weene:  
He will be a Drone that now is a Bee,  
I fay no more, but God faue our Queene.  
Be readie at midday, and alfo at midnight,  
Go forward apace, and alfo looke backe: 1590  
An heauie purfe maketh a mans heart light,  
There is no remedie, I must againe to my packe.

*Exit.*

F I N I S.



















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