

**THE LIFE AND DEATH OF THE MERRY
DEUILL OF EDMONTON: WITH THE
PLEASANT PRANKS OF
SMUG THE SMITH, SIR JOHN, AND MINE
HOST OF THE GEORGE ABOUT THE
STEALING OF VENISON**

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The life and death of the Merry Deuill of Edmonton: with the pleasant pranks of Smug the Smith, Sir John, and mine host of the George about the stealing of venison by T. B.

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ABOUT THE STEALING OF VENISON.

By T. B.



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- How Smug, being drunke, lost his fellowes in the Parke; and how, when they got together, by whooping and hollowing, he tooke them for theeves, and would by no means know them, till he was soundly thawackt by them, and made to know his friends from his foes30
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SMUG'S GHOST.



WHEN with ayrie essence sempiternè
You might a body (now in dust discernè),
I was of many set by for my mirth ;
Good company I lou'd with all my heart
And like a booue companion playde my part :
(It was fore-spoken at my houre of birth.)

Hart-eating sorrow nere with me remainde
While I your shape as I have said retainde,
My cogitations were all ayrie, light :
I neare lou'd hoorder, nor the hoording sinne,
That coyne my labour brought me one day in,
I spent in pleasure ere the next daies night.

Mad Maister *Peter*, and my red fac'd *Hosi*,
My dapper *Parson*, whom of all I most
Entirely loued for his merry vaine;
And *Bancks* the miller, that poore thin cheek'd knaue,
That holpe to beare my body to the graue,
Were men of mettle; of a perfect straine.

These men and I, made up a matchlesse crew,
For merry meetings till the ground look'd blew,
Wee'd sit and send our soaking healths about,
Weed sometime theere together in the darke,
To fetch a feast of venison from the Parcke.

Then grant my ghost this, though our bones be rotten,
Our names may liue and neuer be forgotten.



THE
LIFE AND DEATH
OF THE
MERRY DEUILL OF EDMONTON.

The Introduction; with a description of Maister Peter Fabell.

MAISTER *Peter Fabell*, otherwise called "The Merry Deuill of Edmonton" (for the many excellent ieaasts he did) was a man of good discent: and a man, either for his gifts externall, or internall, inferior to few. For his person he was absolute. Nature had neuer showne the fulnesse of her skill, more in any then in him. For the other, I meane his great learning (including many misteries) hee was as amply blest as any.

Very pleasant, kinde, and free-hearted was hee to or with his familiars: very affable, and curteous to strangers, and very liberal, full of commisseration and

* Peter Fabell. "Here (i. e. at Edmonton) lieth interred under a seemelie tombe without Inscription the Body of *Peter Fabell* (as the report goes) upon whom this Fable was fathered, that he by his wittie devises beguiled the Devill: belike he was some ingenious conceited Gent^r. who did use some flightie tricks for his owne disports."—See Weever's *Funeral Monuments*, fol. 1631, p. 614; and Norden's *Speculum Britannicæ*, Middlesex, p. 18.

pittie to the poor and needy; both abroad from his purse, and at home from his table.

In his time very well knowne to him, and sometime (in pastime) very familiar with him, were these men; *Oliuer Smug*, *Sir John** the merry parson, *Banks* the Miller, and mine Host of the *Georgè*, in whose companies many times for recreation he would spend some hours. In Edmonton he was borne, liued and died in the reigne of King H. 7.

How Maister Peter deceiued the Deuill with a Candle's end.

At the first entrance of *M. Peter* into the art of magick, by charmes, spells, and incantations, he raised a spirit, and with the spirit concluded, that if he would be obedient to him, serue help, and further him at such times and in such things as hee should command, his soule should bee his reward. This fire-brand of Hell (with great sign of reioycing) yeelded and serued him (as his slave or vassaille) with very great diligence, in many matters and employments. When this officious servant thought hee had beene at his commande long enough (for no terme or time was set at the contract) hee demanded his com-

* This is one of the many instances which might be given where a parson is called Sir, "upon which," says Sir John Hawkins, "it may be observed that anciently it was the common designation both of one in holy orders, and a knight." Fuller in his Church History says, "that anciently there were in England more *sirs* than *knights*;" and so lately as the time of William and Mary, in a deposition in the Exchequer in a case of tythes, the witness, speaking of the curate whom he remembered, styles him *Sir Gyles*. See Gibson's View of the State of the Churches of Door, Home Lacy, &c. p. 36.