

BOOKS AND READERS, 1584

**A Survey and Analysis of all
Books Printed in England or
in English Abroad during the Year 1584**

by

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SYNOPSIS

BOOKS AND READERS, 1584

The purpose of this thesis is to examine the extant books printed in England and in English abroad to discover their purpose, scope, limitations and range of interests and subject matter. As well, the purpose is to ascertain why and how they were written and published and to see if any pattern existed in the publications and writing of 1584, in particular, and in the sixteenth century, in general. Therefore, the books are discussed in terms of what they themselves say as individual works and as comments on the cultural environment in which they were written.

Two themes characterize the publications as they appear to have dominated the cultural scene of the latter half of the sixteenth century. Religion and education greatly influenced the moral and intellectual fibre of the age. The Protestant Reformation initiated by King Henry VIII was reinforced by his daughter Queen Elizabeth I through her Act of Supremacy and Act of Uniformity of 1559. Anglican ministers and authors constantly preached with one breath about faith, love and fear of God, and salvation, and they

lambasted Roman Catholics and Puritans with another. Controversial issues account for a good percentage of the subject matter considered.

The humanistic movement, commercial development, nationalism, foreign expansion and simple intellectual starvation triggered the tremendous demand for publications of learning. Areas of interest include philosophy, history, geography, medicine, mathematics, navigation, politics and the social graces. The Elizabethan wanted to learn about himself, and the world and about his place in the vertical order of the Great Chain of Being. Philosophy, religion and intellectual stimulation were all important to the inquisitive minds of the citizenry.

Controversial issues and dissension raged between the Ramists and the Aristotelians, between the Roman Catholics and the Protestants and the Protestant spin-off groups and between the different political factions that existed. Marian exiles and Anglican clergymen were constantly at each other trying to smother each other's views and concepts.

However, solidarity did exist. Tremendous developments in government and law, medicine, geography, literature and all branches of science indicate that the strengths of the nation greatly overshadowed the weaknesses.

The publishers, printers and booksellers were also considered. Of particular concern was the makeup of the Elizabethan books and the complexities of the production and

marketing of these works. Also, the cooperation that existed among the three groups was examined to see how they worked together to produce and market the tremendous volume of writings.

In effect, the thesis tries to envisage what the major topics of discussion were, why they were major, and how the Elizabethan looked upon these issues in terms of their importance to him and their impact on the country and society as a whole.

BOOKS AND READERS, 1584

INTRODUCTION

The title and basic format of this thesis are modelled upon a doctoral dissertation entitled Books and Readers, 1586 and 1587 prepared by Dr. George J. Merrill for the University of Birmingham, 1963¹ and upon a Master of Arts thesis entitled Books and Readers, 1594 written by Serafina Penny Petrone for Lakehead University, 1970.

The major source for determining the books published in 1584 was the Short-Title Catalogue of Books Printed in England, Scotland and Ireland, and of English Books Abroad, 1475-1640² and a chronological catalogue of STC entries of books published between January 1, 1584 and December 31, 1584 located at Harvard University, Cambridge, Massachusetts.

A total of 236 entries were considered to be extant.

¹The doctoral dissertation of Dr. George J. Merrill was modelled upon a doctoral dissertation prepared by Dr. Corinne Holt Rickert for the University of Birmingham in 1954 entitled Books and Readers, 1598-1600, and on a text by H. S. Bennett entitled English Books and Readers, 1558 to 1603 which was published at Cambridge by the University Press in 1965.

²This title is abbreviated to STC throughout the thesis.

Of this total, 202 texts were available for this study, 29 were not available, 4 were labelled ghosts and one was redated.¹ Of the 29 publications which were not available for examination, four are considered miscellaneous as the precise nature of the books could not be determined.

The 202 extant books examined have been analyzed and organized into major categories according to their content. Each major category was further divided into sub-categories according to the specific subject matter of the books. Appropriate informative headings were assigned each major and minor category. The books were discussed according to each specific theme presented and to the general themes which seemed to predominate.

Although five major categories are presented, two themes were found to dominate each category. Religious and educational views and concepts appeared to some degree in almost every book examined. Books specifically on religion account for 47.2% of the total while those on education and learning represent 22.1%. Over two-thirds of the books deal exclusively with these two themes.

The large religious section includes every book that offers religious advice, sentiment and instruction. Sermons, treatises, Bibles, catechisms, instructions, church regula-

¹Full information on removed and redated entries is located in Appendix D.

tions and controversial texts all reflect the same basic desire--the need for good moral living and the eventual attainment of salvation. The function of all religious texts was to inform and instruct the reader and to lead him to his ultimate reward.

Education and learning concepts cover many diversified disciplines from philosophy to medicine to navigation. The Elizabethan wanted to learn how to cook, make friends, ride horses, build houses, understand history and politics and navigate the open sea. Every book in this category teaches something of the cultural environment that existed in England at that time.

The works of literature--the prose fiction, the drama, the poetry and songs--account for 12.1% of the total and expresses the Christian and patriotic essence of the English populace. Translations of foreign works into the vernacular and the rapid increase in books printed in English indicates the acceptance of the English language as a viable and satisfactory medium of expression. The literature speaks out for chastity, modesty, love and moral goodness, and pride in Queen and country in particular, and discredits vice, usury and sin in general.

Books on government and law which account for 11.2% reflect two essential ingredients of a strong society--organization and unity. Legal officers were informed of their duties and responsibilities, government positions were

explained, federal and municipal administrations were well-defined, proclamations were issued, and law books of every description were prepared for the legal minds. Legal officers were constantly reminded of their duties to God, man and State and oaths of office were considered sacrosanct.

Topical publications account for 5.6% of the total and relate special events and news items of current interest. Military excursions, executions for treason and murder, criminal trials and the occult were some of the current events that gained the attention of the readers.

TABLE 1

PROPORTION OF BOOKS BY SUBJECT MATTER

Content of Book	Number of Items	Percentage
Religion	109* (107 + 2)	47.2
Treatises		
Homiletic	18	
Doctrinal	6	
Biblical	6	
Sermons	26* (25 + 1)	
Theological		
Controversy	24* (23 + 1)	
Devotional		
Literature		
Prayers and Liturgies	9	
Bibles and Psalms	8	
Church Regulations and Visitation	7	
Catechisms and Religious Instruction	5	

Content of Book		Number of Items	Percentage
Education and Learning		51* (50 + 1)	22.1
Philosophy	19* (18 + 1)		
Medicine and Health Care	6		
Almanacks	4		
Mathematics	1		
Pseudo-Science	1		
History	7		
Lessons and Instructions	5		
Dictionaries and Grammars	4		
Travel and Navigation	2		
Political Theory and Commentary	2		
Arts		28	12.1
Collected Works and Anthologies	4		
Epics	2		
Prose Fiction	8		
Drama	6		
Poetry	6		
Songs	2		
Government and Law		26	11.2
Topical		13	5.6
Treason	6		
Crime and Punishment	2		
Political Issues	1		
The Occult	1		
Military Matters	3		
Miscellaneous		4	1.7
Total		231	99.9

*Totals include entries which are the same as other entries. The entries are only discussed once in each relevant section and counted as one book.

CHAPTER I

RELIGION AND THEOLOGY

Books on religious themes account for almost half of the books published in 1584. Of the 231 books still extant, 109 or 47.2 percent are concerned with religious issues. This high percentage is not unique to 1584 as books on religion dominated the book trade in the latter part of the sixteenth century. H. S. Bennett points out that:

In the first half of the sixteenth century in England, the book trade depended to a great extent on the sale of religious works of various kinds for its prosperity. Something like half the printers' output was of a religious nature:...

During the reign of Elizabeth the demand for books of a religious nature still remained great and it was only as the reign wore on that the claims of other kinds of literature equalled those of religion.¹

Regardless of position or occupation, the Protestant Englishman was intensely interested in leading a good Christian life and saving his immortal soul. The quest for salvation was hampered somewhat by two strong but antithetical

¹H. S. Bennett, English Books and Readers 1558-1603. (London: Cambridge University Press, 1965), p. 112.

philosophies which dominated religious thinking. The medieval Christian ethic which stressed obedience and subservience to God and demanded humility and "blind" faith was opposed by Renaissance humanism which preached the perfection of the individual and the superiority of the intellect. Humanism, based on Greek precepts, instructed the individual to strive for personal and spiritual achievements by exercising his own will and intellect. The individual had the right to experience, expand, grow and achieve through his own course of action and was not subordinated to the overpowering but unknown will of God. As could be expected, Christian and pagan philosophies did not mesh harmoniously but produced a rather confused state of affairs to reformer and citizen alike.

In spite of their differences, proponents of both views expounded upon the necessity of returning to original sources. Christians looked to the Old and New Testaments as primary sources for doctrinal evidence. Protestant reformers utilized the Bible in their disputes with the Papists over Papal authority and doctrinal differences.

The majority of the works are Protestant in origin although several support the Catholic point of view. Bibles and Psalters, private prayers and meditations for all occasions, sermons, homilies, administrative regulations, doctrinal explanations, catechisms and moral instructions

were made available to the reading public. Controversial issues and debates found their way into print as well. Internal strife involved quarrels over administrative duties and responsibilities, proper apparel, doctrinal interpretation, Puritan and Anglican differences and liturgical practices. External conflict pitted the Anglicans against the Catholics, Anabaptists, Jews, Turks, and any other alien religion. Yet in spite of the problems, pride in Queen and country was a unanimous theme.

The books have been divided into nine categories that represent the divisions of the material. The categories were arbitrarily chosen because of the nature of the books examined. Sermons were gathered together because they were originally spoken. Treatises, which are really written sermons, are grouped under homiletic, doctrinal and Biblical, depending on the content. Bibles, psalters, catechisms, moral instructions, devotional prayers and meditations and church administration are self-explanatory. Theological controversy has been placed in a separate category because of the nature of the subject matter.

RELIGIOUS TREATISES

Three specific kinds of treatises were written-- homiletic, doctrinal, and Biblical. Homiletic treatises speak out, urging the good, moral life; doctrinal treatises deal specifically with religious tenets, creeds, or laws; while Biblical treatises consider the meanings behind Biblical passages, books, epistles, and gospels.

RELIGIOUS TREATISES: HOMILETIC

STC 978. Averell, William. A dyall for dainty darlings, rockt in the cradle of securitie.

STC 1082. Babington, Gervase, Bp. A briefe conference betwixt mans frailitie and faith.

STC 1340. Balnaves, Sir Henry. The confession of faith, conteining how the troubled man should seeke refuge at his God.

STC 1763. Becon, Thomas. The sicke mans salue.

STC 3602. Brentius, Joannes. A right godly and learned discourse vpon the book of Ester.

STC 10541. Estella, Diego de. The contempte of the world.

STC 11503. G., R. A godlie exhortation to vertuous parents and modest matrons.

STC 12435. Guevara, Antonio de, Bp. The familiar epistles

of Sir Antony of Gueuara.

STC 15514+. L'Espine, Jean de. An excellent treatise of Christian righteousnes.

STC 16643. Loarte, Gaspare. The exercise of a Christian life.

STC 16952. Lupton, Thomas. Suiquila. Too good to be true: Omen. Though so at a vewe. Herein is shewed by waye of dialoge the wonderfull maners of the people of Maugsun, etc.

STC 19070. P., I or J. The Coat Armor of a Christian.*

STC 19354. Parsons, Robert. The first booke of the Christian Exercise appertayning to resolution.

STC 19355. Parsons, Robert. The first book of the Christian Exercise appertayning to resolution...Perused and now accompanied with A Treatise tending to Pacification by Edmund Bunny.

STC 19356. Parsons, Robert. The firste booke of Christian Exercise appertayning to resolution... Perused and accompanied now with A Treatise tending to Pacification by Edm. Bunny.

STC 19875. Phillips, John. A sommon to repentance.

STC 23975. Thomas à Kempis [Roger's translation]. Of the imitation of Christ.

STC 25624a. Wilcox, Thomas. A Profitable and comfortable letter for afflicted consciences.

*Entry was not available for this study. This mark notes all books in each section of the body of the thesis not available for this study.

Eighteen homiletic treatises concern themselves with giving good, moral advice. The word of God, judgment, justification, damnation, duty, obligation, and salvation are phrases and words common to most homiletic treatises. The message was simple--lead a good life, fulfill your duties and obligations, obey the word of God, and salvation will be the just reward.

Joannes Brentius comments in his argument in A right godly and learned discourse vpon the booke of Ester¹ that his book is profitable to teach faith and the fear of God. The good only need to pray while the wicked should observe the punishments inflicted on others and immediately turn to godliness.² Specific segments of society in general and the family in particular are often singled out for special instruction. A godlie exhortation to vertuous parents and modest matrons³ by R. G. talks directly to parents and

¹STC 3602.

²Ibid., Sig. C₄^b - C₅.

³STC 11503.

children. He indicates that parents have obligations to their children and vice versa. Parents are obliged to give loving care and proper instruction while the children

...here also must learne that it is one speciall propertie of a liberal and ingenious nature to be carefull so to liue, that in time they may be a glorie to their fathers, and a ioye to their mothers...¹

William Averell's A dyall for dainty darlings, rockt in the cradle of securitie² acts as a glasse for all disobedient sons to look into, a mirror for vertuous maids, and a guide for wise and prudent young men. In his Preface to the Reader, Averell points out that

...heere shalt thou learne in prosperitie, to beware of pride, and to auoyde security: if thou be a Father, how to bring vp thy chyl dren with discretion: if a Sonne how to reuerence thy Father with wisdome: if thou be single, how to choose thy wife, so that thy lyfe may be happy, and thy tyme spent in quietnesse: if married, howe to gouerne thy selfe and thy mate in all seemelynes and vertue: heere may wiu es learne wisdome, and maydens gather modesty....³

Another area of concentration is directly related to salvation. Thomas Wilcox in a Profitable and Comfortable letter for afflicted consciences⁴ tries to answer questions

¹Ibid., Sig. B₄.

²STC 978.

³Ibid., Sig. A₃^b - A₄.

⁴STC 25624a.

asked of him on knowledge and comfort for an afflicted soul. Thomas Becon's The sick man's salve¹ instructs the reader how to be patient and thankful in times of illness, and how to make provision for one's inevitable death by casting aside all temporal possessions and living totally for salvation and eternal life. The text is arranged as a dialogue among Philemon, Eusebius, Theophilus, Christopher, and Epaphroditus. The following conversation picks out the gist of the discussion:

Phil. Of a good life commeth a good end.
Thus haue yee harde out of the holy scriptures
brother Epaphroditus, that Crosse, that is to
saye, corporall affliction, is not a token of
Gods anger, but of his fauour, and that he
layeth temporall punishment more customably
vpon his friendes then vpon his enemies: yea,
and that not to destroye them, but to proue
and try them...²

The argument is based on the necessity to open one's heart to the love of God, to accept pain and suffering as God's will, and to gain strength and endurance from faith. Gervase Babington's A briefe conference betwixt mans frailitie and faith³ speaks about the strength and comfort that can be drawn from the word of God. Babington's purpose is to convince those individuals with closed hearts of the inherent

¹STC 1763.

²Ibid., Sig. C6.

³STC 1082.

sweetness to be found in God's word. It is essential for those in pain, suffering persecution, despondency or despair to open up their hearts to revive their faith in the inward touch, power, and mercy of God's spirit. Diego de Estella's The contempte of the world¹ and John Phillips' A sommon to repentance² implore their readers to despise the pleasures and wickedness running rampant throughout the world.

Phillips warns that

...the day of our visitation is at hand, and except we repent, we shal perishe in our wickedness, for Gods heaue indignation is readie to enter into the gates of our Cities, the vials of his wrath are ready in the fulnesse of his displeasure, to hew vs downe with the Axe of his vengeance for our ingratitude, to blot our names out of his booke of lyfe, for the contempt of his commandements...³

Estella's primary argument is that the reader cannot love God or serve His cause if he does not show contempt for worldly and material ostentation.

The solution to the problem of worldly pleasures and wickedness must come from within. If salvation is to be achieved, a good Christian life must be lived. Consequently, many writers concentrate their efforts by instructing the reader on how to live a good Christian life. Thomas Lupton's

¹STC 10541.

²STC 19875.

³Ibid., Sig. A₃^b - A₄.

Suiquilla. Too good to be true: Omen. Though so at a vawe. Herein is shewed by waye of dialogue the wonderfull maners of the people of Mauqsun, etc.¹ seeks to "content the well-minded with things commendable, than to flatter fooles with vnecessary matter."² As such, Lupton writes of

...the maruellous manners, the honest behauour, the faithful friendship, the curteous conditions, the commendable customes, the plaine meaning and true dealing, the Lordes liberalitie, the Ladies great curtesie, the husbands fidelitie, the wiues obedience, the maydens modestie, the maisters sobrietie, the seruaunts diligence, the Magistrates affabilitie, the Iudges equitie, the common vnitie, the preferring of publicke commoditie, the generale Hospitalitie, the exceeding mercye, the wonderfull Charitie, and the constant Christianitie of that country...³

The resulting dialogue between Omen and Suiquilla is oriented towards the guiding of some and the directing of others into the proper kind of life. Consequently, proper instruction in what the proper kind of life is and how to lead it become choice material for these treatises. In The confession of faith, conteining how the troubled man should seeke refuge at his God,⁴ Sir Henry Balnaves instructs the troubled man

¹STC 16952.

²Ibid., Sig. A₂.

³Ibid.

⁴STC 1340.

to experience faith, trust in the mercy and goodness of God, walk and live in the perfect and true Christian religion according to his vocation, and do good and noble deeds. He constantly reminds his readers of Judgement Day when all actions must be justified before God.

Jean de L'Espine's An excellent treatise of Christian righteousness¹ was written to comfort afflicted consciences and concentrates as well on the true Doctrine of Justification. He quickly points out that righteousness and justification are not mutually exclusive but rather "that righteousness is no other thing but the mean whereby we are iustified before the iudgement seat of God."² An interesting note concerns the different kinds of judgements that do exist. The author notes

...there is the iudgement of God: the iudgement of the law: the iudgement of men & of our owne conscience: and we must know whether our own righteousness be sufficiēt to satisfie & answere to euerie one of these iudgements, and whether the same in any of these, can stande vs in steede to obtaine an acquitement and deliuerance of the accusatiōs that are propounded by our enemies there against vs.³

The secret of leading a good life is to perform only those deeds which are pleasing both to God and man. These actions

¹STC 15514+.

²Ibid., Sig. A5.

³Ibid., Sig. A5^b.

and deeds are considered to be Christian exercises and several authors felt it necessary to publish texts of such exercises. Thomas à Kempis's Of the Imitation of Christ,¹ translated by Thomas Rogers, relates how and why the Saviour, Jesus Christ, should be imitated. For example, the conclusion to the second book states, in part, that

...nothing is either more acceptable in the sight of God, or profitable for thy selfe in this life, than willingly to suffer aduersitie for the name of Christ, in so much that, if choise were giuen, thou shouldest choose to suffer for Christ rather than to be refreshed with much consolation: for so shalt thou become the more like to Christ, and al his holie seruants....[As Christ said] "If anie man wil folow me, let him forsake himselfe, and take vp his crosse, and folow me."²

Gaspare Loarte's The exercise of a Christian life³ and Robert Parsons' The first booke of the Christian Exercise appertayning to resolution⁴ lay down the causes and reasons why man should resolve himself to the service of God. Loarte states that he has gathered together "the principle exercises which euery Christian man is bound to vse:...to spende and gouerne their temporal life, that they may afterwards come to obteine euerlasting life."⁵ Robert

¹STC 23975.

²Ibid., Sig. G₆^b - G₇.

³STC 16643.

⁴STC 19354, 19355, 19356.

⁵STC 16643, Sig. *₃ - *₃^b.

Parsons'¹ work caught the attention of Edmund Bunny who proceeded to edit and alter Parsons' text by deleting all Catholic references from it. Bunny's work, A Treatise tending to Pacification supplements the latter two issues² of Parsons' text and offers the same advice. Both treatises persuade mankind to shun material pleasures, serve God, meditate on His goodness and mercies and consider the rewards of heaven and the punishments of hell as the only two options open on Judgement Day.

The familiar epistles of Sir Antony of Guevara³ by Antonio de Guevara is a collection of expositions, discourses, doctrines, treatises, letters, declarations from ancient stamps and writings upon stones, epitaphs on sepulchres, laws and customs of the Gentiles, and examples and counsels for princes, noblemen, lawyers, and churchmen. The general function of the text is to provide guidance and instruction on how to lead a good Christian life for a wide variety of people holding important political, religious or social positions. A sample of the material includes "A discourse afore the Emperor Charles the fift, wherein is handled the pardō that Christ demaunded of his father for his enemies,"⁴

¹Parsons was a Catholic author and a propagandist.

²STC 19355, 19356.

³STC 12435.

⁴Ibid., Sig. C₁.

"A discourse in the presence of a great assemblie of noble Ladies, of the good and euil that the tong doth,"¹ "A letter to a nobleman touching familiarly how inconueniant it is for a man married to haue a woman friend beside his wife,"² and "A treatise of the resurrection of Iesus Christ, together with an exposition of the fift article of the Creede...."³ Guevara, at one point, explains the purpose or intention of the speeches of Jesus Christ:

The words of our Sauour tended either to the praise of hys father, as when he humbled himselfe in this speache "Confiteor tibi pater:" or to teach men what they ought to doe when he sayde, "Beate mites:" or else to reprehende wickednesse and sinne, when he cried "Va vobis legis perites:" So that when he was not occupied to giue praise and glorie to hys father, nor to preach doctrine, nor to rebuk vices, then he was settled in a deuoute and holy silence...⁴

The imitation of Christ, quite naturally, was considered to be the best method for leading a holy, Christian life. The Christian individual needed only to love God, his fellow-man and himself, eschew human pleasures and vanities, perform his duties and obligations to God and man, obey the word of God and truly repent all sins committed. Salvation

¹Ibid., Sig. G₁^b.

²Ibid., Sig. L₁.

³Ibid., Sig. L₃^b.

⁴Ibid., Sig. C₂^b - C₃.

was important to each Christian, fear of God's wrath was prevalent and continuous Christian exercise for many was their daily routine. Consequently, treatises instructing on the good, moral life were much in demand.

RELIGIOUS TREATISES: DOCTRINAL

STC 1221. Baker, John. Lectures upon the xii articles of our Christian faith. Also a briefe confession by J. H[oopers].

STC 4094. Bunny, Edmund. The scepter of Judah.

STC 4428. Calvin, Jean. Institution of Christian Religion.

STC 11697. Gee, Alexander. The ground of christianitie.

STC 21354. Rouspeau, Yves. Two treatises of the lord his holie supper.

STC 24528. Ursinius, Zacharius. A discourse concerning the keeping of the sabbath.

Six doctrinal treatises deal with the chief doctrines and tenets which form the foundations of the Christian faith. The Ten Commandments, the Sacraments, and the Creed are the favorite topics for discussion. Alexander Gee's The ground of christianitie¹ relates the Ten Commandments and the Sacraments--the Holy Supper, in particular--

¹STC 11697.

to salvation. In tabular form, Gee declares "how the holy reall body of Christ our Sauour, both in the Sacrement and besides the Sacrement is present, eaten, and vnited to vs."¹ For additional information Gee notes

The body of Christ is spiritually present, when either the body of Christ is present to our spirit & fayth, or when the vertue of his body is present, & redoundeth to our bodies and spirits by grace, & this differeth from the other real presence aboue in this that the one hath respect to the body apprehended, the other to the thing that doth apprehend.²

The second edition of Jean Calvin's Institution of Christian Religion,³ a Latin version, was printed in this year. The text is divided into four books comprising eighty chapters dealing with Protestant theological principles with the first book having eighteen chapters on God the Creator; the second book, seventeen chapters on God the Redeemer; the third, twenty-five chapters on the Grace of God; and the fourth, twenty chapters on God's outward help to mankind.

Lectures upon the xii articles of our Christian faith. Also a briefe confession by J. H[oopers]⁴ written by John Baker and John Hooper expound the merits and truths

¹Ibid., Sig. F₄^b.

²Ibid.

³STC 4428.

⁴STC 1221.

contained within the Creed. In the Preface, Baker explains his intent:

I haue for thy sake (gentle reader) set forth vnto thee briefly the meaning of all the twelue Articles of our Christian faith, which are necessary to saluatiō: to this end & purpose, that as thou hast in English and exposition vpon the ten commandements of almightie God and the Lordes prayer, to knowe the better what they meane:...

¹

Hooper's confession of the Christian faith contains "an hundreth articles, according to the order of the Creede of the Apostles."² The components of the Creed are analyzed as follows:

The Creede following, being made by the Reuerende Father Iohn Hooper, is deuided into fiue principall partes. The first whereof intreateth of God the Father: the seconde of God the Sonne: the thirde of God the holy Ghost: the fourth of the Catholique Church: the fift and last part entreateth of the benefites or fruites, which wee receiue by the same fayth which he maketh in number three: the first is the forgiuenesse of sinnes: the second is the resurrection of the flesh: the third & last fruit is life euerlasting. Of these fiue partes, he hath made an hundreth seuerall articles. The first part conteyneth 14. The second 27. The thirde 5. The fourth 41. The fifth and last part conteyneth thirteene articles...³

The Ten Commandments and the Last Supper are favorite topics for discussion. Zacharius Ursinus, in A discourse

¹Ibid., Sig. A4.

²Ibid., Sig. Cc1.

³Ibid., Sig. Cc1b.

concerning the keeping of the sabbath,¹ delivers a moral and ceremonial exposition on the proper use of the Sabbath day and what exercises are allowed and forbidden. Ursinus is particularly against those individuals who claim the Sabbath should not exist. His argument is that

...there are two parts of the comandement of the which the one is morall or euerlasting namelie that the Sabbath be hallowed, that is to saie that some certaine time be appointed for the ministerie of the Church or publike worshippe of God. The other is ceremoniall and for a time, namelie, that this time shuld be the seuenth daie, and that in it should be obserued and kept the ceremonies of the Leuiticall lawe....

The end of the commaundement is the publike praising of God in the congregation or the conseruation or maintenance and vse of the ministerie of the Church, which is an office ordained by God, to teach the Church concerning God and his will out of the word of God deliuered by the Prophets and Apostles, and to minister the sacrements according to the ordenaunce of God. And God would haue at all times of the world that there shuld be publique assemblies of the Church, in the which should sound true doctrine concerning God, for these causes especially.²

Two treatises of the lord his holie supper³ by Yves Rouspeau and Jean de l'Espine instructs the servants of God on how to prepare themselves before they come to the Communion and contains the principal points necessary to be

¹STC 24528.

²Ibid., Sig. A7 - A7^b.

³STC 21354.

known by all who partake of this sacrament. Also a brief treatise is appended concerning the true sacrifice and the true priest. Rouspeau states in The Preface that to be worthy to come to the holy supper that

we must examine our selues, as we are aduised and counselled by the Apostle. There be fowre principall pointes wherein we haue to sound hearts and consciences at the bottome, namely Faith, Repentance, Thankesgiuing, in respect of our God, and Charitie toward our neighbours.¹

Of Repentance, Rouspeau points out that faith

...can by no means haue anie place in our heartes, but it speedilie begetteth in vs a true and vnfeigned repentance: that is, a true and earnest loathing of that which is euill, and an ardent loue and affection towards that which is good: which we see for our instruction in the example of Dauld, Peter, Paul and other holie personages.²

Edmund Bunny, however, wrote the only text which attempts to discuss church doctrine in its entirety. The Scepter of Iudah: Or, what maner of Gouernment it was that vnto the Common-wealth or Church of Israel was by the Law of God appointed³ discusses the tenets of the Church as deciphered from the Old Testament. The purpose of the treatise, as outlined in the Preface to the Reader, is to set down the story of the church by it

¹Ibid., Sig. A₃.

²Ibid., Sig. A₇ - A₇^b.

³STC 4094.

selfe: and then, under the doctrine of it, to shew the sense of those constitutions that were giuen unto it.¹

Doctrinal treatises are important links in the chain of religious works. The average reader needed to understand the basic concepts and fundamental doctrines of his faith before he could practise what was being preached. The Ten Commandments, the Sacraments, and the Creed are the foundations of Christianity and as such were constantly the main issues discussed in the doctrinal treatises.

RELIGIOUS TREATISES: BIBLICAL

STC 2962. Bible--New Testament--Gospels. A harmonie vpon the three euangelists Matthew, Mark, and Luke, w. comm. of J. Caluine. tr. E. P[aget]. Whereunto is added a comm. vpon S. John. [tr. C. Fetherstone].

STC 2964. Bible--New Testament--Gospels. The holy gospel of Jesus Christ acc. to John w. the comm. of M. J. Caluine.*

STC 4402. Calvin, Jean. A commentarie vppon the epistle to the Philippians.

STC 5794. Corro, Antonio de. Diuinorum operum tabula.

STC 14604. Jewell, John. An exposition vpon the two Epistles to the Thessalonians.*

¹Ibid., Sig. A₃^b.

STC 15045. Knewstub, John. Lectures upon Exodus, xx etc.

Six commentaries and expositions on Scriptural excerpts and Biblical events are available. The most comprehensive work is A harmonie vpon the three euangelists Matthew, Mark and Luke, with the Commentarie of M. Iohn Caluine¹ which has an appended piece by Calvin entitled A Commentarie vpon S. Iohn. A second work by Calvin, entitled The holy gospel of Jesus Christ, acc. to John w. the comm. of M. J. Caluine² is also included in this section. The harmony arranges the contents of the Gospels to show their parallelism, mutual relationships, and differences in order to allow the devout reader a deeper insight into the four gospels as a unit. Calvin comments on the harmony for two reasons: he wants to instruct the readers according to his own doctrines and concepts, and he wants to isolate and destroy the Papists as enemies of the true Christian faith. Part of his argument, as outlined in "The Preface" to A Commentarie vpon S. Iohn, pinpoints his primary purpose:

They make their boast of the catholike church, who haue left no part of al the doctrine of the law & the gospel free from filthy corruptions, who haue prophaned the whole worship of God with the stink of superstition, who haue not been afraid to corrupt all god his decrees with their inuētions. Yea, the multitude of errors wherwith they haue subuerted al religiō is so vniuersal, that they are

¹STC 2962.

²STC 2964.

sufficiēt to ouerwhelme & destroy the church an 100 times....And truly this one Cōmentarie shall sufficiētly testifie (as I hope) that papistrie is nothing els but a monster composed of innumerable errors of Satā, & that that church which they object vnto vs is more confused thē Babylō....¹

Besides destroying the false claims of the Papists to true faith and explaining the virtues of the Puritan creed of rigour and severity, Calvin also wanted to leave a monument to his doctrine and instruction, which function he hoped his commentaries would serve.

Calvin also prepared A commentarie vppon the epistle to the Philippians² in which

...is set out the condition of the godly, how the Lord in this life hūbleth them by afflictions, and after receiueth them to eternal glory. Here is set out their assurance of Gods fauour, their ioy in greatest dangers, and their contented minds in all estates. Here is set out the benefite that commeth by preaching of the gospell, and the malice, practises, and confusion of false teachers. Here is set out the fruite of humility, the necessity of vnity and agrement among the faithful, free iustification by Iesus Christ the heauenly conuersation of Christians, and how they must continue stedfast in godlines into the ende.³

Calvin, commenting on the epistle to the Philippians, sets out to extoll the basic qualities of constancy, endurance, unity, patience, humility, modesty and thankfulness which

¹STC 2962, Sig. A₁^b - A₂ (Second Part).

²STC 4402.

³Ibid., Sig. *2.

are so necessary to a good Christian life.

John Knewstub's The lectures...vpon the twentieth Chapter of Exodus, and certein other places of Scripture¹ and John Jewell's An exposition vpon the two Epistles to the Thessalonians² discuss special books and chapters of the Old and New Testaments. Knewstub's work incorporates the Ten Commandments plus lectures on the Corinthians, Galatians, and on the gospels of John and Matthew. Knewstub wants the reader to recognize that sin is an illness or disease much like physical ailments, and that God is the only physician capable of curing the disease. Only through knowledge of and meditation on the laws and commandments of God could the sinner gain the spiritual strength to beat down the evils of corruption. As Knewstub argues in his dedicatory epistle, it is essential that the devout Christian should

...see that Christ is a Sauour indeede vnto him, that he might perceiue the length, breath, & depth of his mercies & so be brought to imbrace thē accordingly. And because the greatnes of our corruptiō discovereth the riches of his grace, which is by so much the richer, as the pouertie is greater which it doth relieue: I haue laboured therefore to lay out our pouertie and want in euerie particular commaundement, & to declare how that our affection standeth naturally not

¹STC 15045.

²STC 14604.

indifferent, but on vtter enimie to the
obedience required in the same....¹

The thirteenth lecture, for example, is based on Galatians
3:10 which reads:

10. As many as are of the workes of the lawe,
are vnder the curse: for it is written
'Cussed is euerie man that continueth not in
all things, which are written in the book of
the law, to do them.'²

The final book, Diuinorum operum tabula³ by Antonio
de Corro contains tables of God's works. The text presents
an account of the beginning of man and traces the develop-
ment of the world according to Scriptural references. For
example 'Lapsus hominis' or 'The fall of man' is discussed
with reference to the following books--1 Timothy, Romans and
Genesis. The account reads:

Homo verò diuinae manifestationis oblitus,
coelestique praecepto susq; déq; habito, vanis
Serpentis promissionibus delinitus, foemineisque
verbis inescatus, fructu (quomius interdicto)
vesci non dubitauit.⁴

Treatises on books of the Old and New Testaments
perform the same function as sermons based on Scriptural
quotations--instruction of the laity in the substance of the
word of God. The Bible was the most widely read text and

¹STC 15045, Sig. A₃.

²Ibid., Sig. N₆.

³STC 5794.

⁴Ibid., Sig. A₄.

as such precise explanation of its contents was the duty of Biblical writers. The power and glory of God, the benefits accrued through suffering, and the importance of such virtues as constancy, obedience, humility, modesty and thankfulness to salvation and eternal happiness are the basis for lectures and expositions on the books of the Old and New Testaments.

SERMONS

STC 4057. Bullinger, Heinrich. Fiftie godlie sermons.

STC 4297+. C., R. A godly learned and fruitful sermon on the 14 John.

STC 4447. Calvin, Jean. Sermons vpon the booke of Job.

STC 4461. Calvin, Jean. Two godlie and learned sermons (to flie idolatrie, etc.)

STC 4926. Chaderton, Laurence. A fruitful sermon vpon 3. 4. 5. 6. 7. and 8. verses of the 12. ch. of the Ep. to the Romanes.

STC 4951. Chamberlaine, Bartholomew. A sermon preached at S. James before the Lordes of her maiesties priuie council.

STC 6141. Curteys, Richard, Bp. Two sermons preached, the first at Paules Crosse, the second at Westminster.

- STC 6653. Dent, Arthur. A sermon of repentaunce: a verie godly sermon etc.
- STC 6697. Dering, Edward. A sermon preached at the Tower of London; the eleuenth day of December, 1569.
- STC 6704. Dering, Edward. A sermō preached before the Quenes maiestie.
- STC 7170. Drant, Thomas. Three godly and learned sermons.
- STC 11839 [11840a]. Gibson, Thomas, M. A. A fruitful sermon [on 1 Cor. IX. 16] preached at Occham.
- STC 11840. Gibson, Thomas, M. A. A fruitful sermon [on 1 Cor. IX. 16] preached at Occham.
- STC 11864. Gifford, George. A sermon vpon the parable of the sower.
- STC 13904. Hudson, John. A sermon preached at Paules Crosse.
- STC 15280. Latimer, Hugh, Bp. Frutefull sermons. Newly imprinted.
- STC 19103. Pagit, Eusebius. A godlie and fruitefull sermon [on Gen. XIV. 20, 21].
- STC 20623. Rainolds, John. A sermon vpon part of the prophesie of Obadiah.

STC 21483. S., D. A godly learned and fruitfull sermon.

STC 23286. Stockwood, John. A very fruitfull and necessarye sermon of the destruction of Jerusalem.

STC 23287. Stockwood, John. A verie godlie a. profitable sermon of the office of a good magistrate.*

STC 24489. Udall, John. Amendment of life: three sermons.

STC 24501. Udall, John. Obedience to the Gospell. Two sermons.

STC 24503. Udall, John. Peters fall. Two sermons.

STC 25831. Wimbleton, R. A sermon no lesse fruiteful then famous.

The practise of publishing sermons that were delivered from pulpits at such diversified places as St. Paul's Cross, Saint Mary's Spittle, Lee in Essex, Westminster, the Court of Windsor, Occham, the Tower of London or Kingston-upon-Thames was widespread in sixteenth and seventeenth century England. H. S. Bennett estimates that over one thousand sermons in more than five hundred separate publications were on the market during the reign of Elizabeth. This figure does not include sermons originally given in Latin and subsequently translated into English, or the countless translations of sermons given by such great foreign preachers

as Beza, Bullinger, Calvin or Hemmingsen. Bennett suggests a figure of two thousand sermons might be more accurate.¹ The reasons why so many sermons were published vary, but it is interesting to note that the preachers frequently did not want to publish their sermons because of the work involved in remembering what was said in the sermon and preparing a written version of an oral sermon that was more often than not given without notes. The primary reasons why sermons were published are as follows:

1. Rich and influential men desired to see what they thought to be the truth given the widest publicity. To this end they patronized the sermons of preachers whose views coincided with their own, and who showed an ability to hold their audiences when they were preaching.²
2. The Elizabethan's delight in the spoken word inevitably created a desire in some hearers to have the particularly memorable sermon available for private reading and meditation. Preachers were persuaded to publish their sermons by readers of all social classes.³
3. Preachers were often forced to publish their sermons to correct mangled versions of the same sermons which had been published without proper authorization. These preachers had to reestablish their good name by printing accurate versions of the sermons in question.⁴
4. Sermons were published if the preacher felt the original audience either missed the point of the sermon or could use another reminder of the

¹H. S. Bennett, pp. 148-149.

²Ibid., p. 149.

³Ibid.

⁴Ibid., pp. 154-155.

essential arguments of the sermon.¹

5. Preachers often tried to influence Elizabethan thought and taste in reading by flooding the book markets with every possible kind of available religious material.²

The reasons cited probably do not cover every cause. It is important to realize that cobwebs and dust did not have time to collect on printed sermons. The only limitation placed on the available volume was unavoidably set by the printers who simply could not meet the public demands. The printers simply could not publish enough sermons to keep the supply in line with the demands.

Twenty-five books of sermons are still extant from 1584. These texts contain either from one to three sermons or large collections of sermons ranging from forty to one hundred and fifty-nine. The two groups will be discussed separately because the collections do not focus on a central topic but range through the main principles of the Christian faith.

LARGE COLLECTIONS

Three collections of sermons are available. The collections are more a gathering of sermons that touched

¹Ibid.

²Louis B. Wright, Middle-Class Culture in Elizabethan England (Ithaca, New York: Cornell University Press, 1958), p. 235.

heavily upon the principal tenets of Christian faith. They were often given on special Sundays during the year, were prepared because of special events that were going on, or centered primarily around one entire book of the Bible. Jean Calvin's Sermons vpon the Booke of Iob¹ consists of one hundred and fifty-nine sermons based on the forty-two chapters in the Book of Job. For example, the eighth sermon, which is the first dealing with the second chapter, "containeth the end of the former Chapter, the Lord hath giuen, and the Lorde hath taken away, & c. and also that which followeth in the second Chapter":²

1. It befell on a day, that the children of God presented themselues before the Lorde, amonge whome came Satan also to present himselfe to the Lord.
2. And the Lorde sayde to Satan: from whence comest thou? Satan answered the Lorde, and sayde from going about and from walking vpon the earth.
3. And the Lorde sayde to Satan, hast thou taken heede of my seruaunt Iob, who hath not his match vppon earth, a sound and vpright man, fearing God, and withdrawing himself from euill, and which keepeth still his soundnesse. Hast not thou sought me to the end I shoulde haue destroyed him without cause.
4. And Satan answered the Lorde, A manne will giue skinne for skinne, and all that he hath to saue his life.

¹STC 4447.

²Ibid., Sig. B₈^b.

5. But nowe lay thy hand vpon him, and punish him in his flesh, and thou shalt see if he will not curse thee to thy face.
6. And the Lord sayde to Satan: Behold he is in thy hand: But spare his soul.¹

Calvin simply provides a chapter by chapter analysis of the Book of Job for the pleasure and edification of the reader.

A second collection, Fiftie godlie sermons² by Heinrich Bullinger, is divided into five "decades" containing the chief and principal points of Christian religion and is compiled into three sections. Prefatory material is extensive and deals primarily with the four general Synods or Councils: the Nicene Council, the Council of Constantino-ple, the Council of Ephesus and the Council of Calcedon, in terms of the important creeds and confessions of faith that came out of the meetings of those Councils. The function of Councils is described as follows:

Since the time of the Apostles, Manie Councils haue beene celebrated in sundrie Prouinces. Those (Councils) then were Synodes or assemblies of Bishops and holie men, meeting together to consult for keeping the soundnesse of Faith, the vnitie of Faith, the vnitie of doctrine, & the discipline and peace in the Churches. Some of which sort the Epistles of the blessed Martyr Cyprian haue made vs acquainted with all.³

It was further noted that

¹Ibid., Sig. B₈^b - C₁.

²STC 4057.

³Ibid., Sig. ¶₄.

the first generall or vniversall Synode therefore is reported to haue beene called by that most holie Emperour Constantine in the citie of Nice, the yeere of our Lord 324 against Arius and his partners, which denied the naturall Deitie of our Lord Iesus Christ. And thither came there out of al nations vnder heauen 218 bishops and excellent learned men who wrote the Crede commonly called the Nicene Creede.¹

A sampling of the sermons contained within each "decade" will provide sufficient evidence to indicate the scope of the collection. The first "decade" of sermons is entitled "Of the word of God, the cause of it, and how and by whom it was reuealed to the world."² The third sermon, for example, is concerned about "the sense and right exposition of the word of God, and by what maner of meanes it may be expounded."³ The third decade of sermons begins the second tome and is concerned with

the fourth precept of the second Table which is in order the 8. of the 10. Commaundements, thou shalt not steale. Of the owning and possessing of proper goods, and of the right and lawfull getting of the same, against sundry kinds of theft.⁴

The first sermon of the fourth "decade" of sermons is entitled

Of the Gospell of the Grace of God, who hath giuen his sonne vnto the worlde, and in him

¹Ibid.

²Ibid., Sig. A₁.

³Ibid., Sig. B₄.

⁴Ibid., Sig. Aa₆.

all thinges necessarie to saluation that we beleeuing in him, might obtaine eternal life.¹

The fifth decade, which starts the third tome, considers

the holy catholique Church, what it is, how farre it extendeth, by what markes it is knowne, from whence it springeth, how it is maintained and preserued, whether it may erre. Also of the power and studies of the Church.²

The final collection of sermons is the Frutefull Sermons³ preached by Hugh Latimer. The forty sermons in this collection cover a wide range of topics and were put into print for the edification of the reader. In spite of the range of subect matter covered, certain concepts can be isolated to show areas of specific concern to Latimer and other sixteenth-century preachers. Latimer, for example, preached 'the doctrine of contentment' which argued that "man was called of God to labor in a particular calling and that he serued God best by diligent application to mundane duty."⁴ Latimer was convinced that the best way to please God and achieve happiness on earth was to work honestly, be faithful to one's job and be diligent in one's daily duty. God is better served by honest labor than by

¹Ibid., Sig. Ss₂^b.

²Ibid., Sig. Aaaa₂.

³STC 15280.

⁴Wright, p. 170.

withdrawing from society and taking on monastic robes.¹ Latimer finds this observation to hold true, for example, with the shepherds who were the first to hear of the birth of Christ. In "A Sermon Made on Christmas-Day, at Bexterly, 25 December 1552", he notes:

They were not made religious men, nor Monkes, but returned agayne to their busines, and to their occupatiō. Where we learne euery man to followe his occupation and vocation, and not to leaue the same, except God call him from it to an other: for God will haue euery man to liue in that order that he hath ordayned for him. And no doubt, the man that plyeth his occupation truely without any fraud or deceit, the same is acceptable to God, and he shall haue euerlasting life.²

Diligence in one's work is extremely important. Latimer assures his audience that diligent effort in all tasks will reap all necessary things from God. In "The Third Sermon upon the Lord's Prayer, 1552", Latimer states:

But we must labour & trauaile as long as wee be in this worlde: we must be occupyed. For S. Paule sayth:... "Who soeuer will not labour, let hym not eate." Likewise Dauid sayth,... "Thou shalt eate the laboures of thy hand, and it shall goe well with thee." For hee that will labour, & is content to trauell for his liuing, God will prosper him, he shall not lack. Let euery man therefore laboure in hys calling. For so did our Sauour himselve,...³

Latimer also considers the right of the individual to

¹Ibid., pp. 172-173.

²STC 15280, Sig. Nn₁^b.

³Ibid., Sig. S₂.

accumulate wealth. In "A Sermon Preached on the Sunday called Sexagesima, Being the 21st Day of February, Anno 1552", Latimer concludes:

And here peradventure you will say that it is not lawfull for Christian man to haue riches nor to haue honors, neyther to beare high dignities. But I aunswere, we are not bounden by the commaundement of God to cast away our substaunce and riches that God sendeth vs, neyther to refuse such honors as we shall be lawfully called vnto. But wee may not doe as many do, that greedely and couetously seek for it day and night, for some there are that haue no rest, but still study and muse how they may get riches and honors. We must not doe so, neither may seek for it after that sorte. But if God call thee to honors, if our vocation requireth vs so to doe, then follow thy vocation with all humbleness and gentlenes. Seeke not for it: for it is the greatest madnesse that may be, to seeke for honours or riches. If God sendeth them, refuse them not, as the Scripture teacheth vs saying:..If riches come vnto you, set not your heartes vppon them: neither put your trust in them.¹

Latimer it seems was primarily interested in the temporal side of man's being as the contemplative, meditative spiritual atmosphere of the monastery was disregarded and the benefits of good honest labour were extolled.

SMALL COLLECTIONS AND INDIVIDUAL SERMONS

The majority of the sermons were published separately or in groups of two or three. The subject matter, to a large extent controlled by censorship, usually stressed such fundamental matters as Christian faith, the good life,

¹Ibid., Sig. Vv₁ - Vv₁^b.

obedience to authority, sin, repentance, salvation and providential virtues.¹ The sermons usually kept away from controversial matters or questions of dissension because the citizen was primarily interested in learning how to live a good life and get to Heaven. Simple, plain-spoken sermons were the order of the day.

The twenty-nine sermons contained in the remaining twenty-two volumes essentially deal with repentance, obedience to God's word, and the authority of the Church and the duty of magistrates. Seven of the publications contain sermons on repentance.

The preachers who sermonized concerning the necessity of repentance naturally approached the question from all possible angles in order to provide continuous direction and encouragement to the public. Arthur Dent's A Sermon of repentaunce,² for example, includes the following verse:

Thou that dost read or heare this work,
 I wish thee to doe this:
 Repent in time and sinne forsake,
 Amend that is amisse.
 But if thou wilt adde sinne to sinne,
 not minding to amend.
 This sermon shall a witnesse bee
 Against thee in the ende.
 Some that haue heard this read of late,
 lamenting much their sinne:
 Haue chaungde their former manners,
 and a new life now begin.³

¹Wright, p. 274.

²STC 6653.

³Ibid., Sig. A₂^b.

Verses are also contained in Thomas Drant's Three godly and learned sermons.¹ At the beginning of the third sermon is a verse entitled "A warning to repentaunce" as follows:

Yee riche men repent you, and giue of your goodes:
 For if death preuent you, ye fall into floodes.
 Of cares and, and of corking, of panges and of paine:
 And of conscience barking, for ill gotten gaine.
 The worme (loe) will byte you, as Esay dooth tell:
 Gods vengauce will smite you, for euer in hell.
 Ye praters at Preachers, that keepe such a steare:
 Ye taunters of teachers, your faultes doo you heare.
 Ye pillers, and pollers, leaue minding your mucke:
 And leaue greedy prowlers, from poore men to plucke.
 Ye great ones, and neate ones, make no more delays:
 Marke, Gods word, or Gods sword, will cut of your days.²

In his Sermon of Repentaunce, Dent makes the following observations on the false security of sinners who are not punished on earth and about the reasons why God punishes some sinners and not others:

...that is, verie sharply to see into the sinnes of others, & seuerely to censure them: but in the meane while to flatter themselues, and to be blindfolde in seeing their owne sinnes. For these men thought, because the like iudgements did not fall vpon them, therefore they were safe enough, they were not so great sinners, but rather highly in the fauour of God: According as many do falsly suppose, that those are alwayes the worst sort of people, whom God doth most strike, and presse with his punishing hand, hauing forgotten that God doth not keep an ordinary rate here below, to punishe euery man as he is worst, or to fauour and rocker him as hee is best: but onely taketh som examples, as he thinketh good, for the instruction and aduertisement of al others, & to be as it were looking glasses, wherein

¹STC 7170.

²Ibid., Sig. H₈^b.

euery man may see his owne face; yea, and his own cause handled, and that God is a seuerer reuenger of sinne, that all men may learn from the example of some to trēble and beware, least per aduenture thee be worthily constrained to keepe their owne turnes and to knowe what they haue deserued.¹

The preachers speak on the Passion of Christ, the power of the Eucharist and Faith to plead for repentance and utilize fear of God to get results. Bartholomew Chamberlain, in A sermon preached at S. James before the Lordes of her maiesties priuie council,² preaches about the passion of Christ and makes it known that since Christ died to save the world, the world should "liue and die in true repentance for our sinnes."³ Edward Dering in A Sermon preached at the Tower of London⁴ vehemently extolls the power of the Eucharist. He points out that sinners have never tasted the Body of Christ when he says "...he neuer tasted of Christe, that is not crucified vnto the world, and y^t world vnto him, so far that sin raigne not in his mortal body..."⁵

The preacher also has to throw the fear of God into

¹STC 6653, Sig. A₄^b.

²STC 4951.

³Ibid., Sig. C₃^b.

⁴STC 6697.

⁵Ibid., Sig. C₃^b.

the sinner to encourage repentance. John Stockwood's A very fruitfull and necessarye sermon of the destruction of Jerusalem¹ considers the vengeance of God against those who are sinful, disobedient, unrepentant and contemptuous of God's word. He preaches the plain fact that "God neuer leaueth the despising of his woorde unpunished...."² In A sermon no lesse fruteful then famous,³ R. Wimbleton exhorts the readers to acknowledge and amend the wickedness of their lives, and he reminds them that since God sees all their thoughts and deeds, that on Judgment Day, "he shall show there the hid things of our hearts, opening to all y^t world the righteousnes of his iudgemēt, so that by the power of God euery mans deeds shalbe shewed to al the world."⁴

Perhaps the whole concept of repentance is summarized by John Udall in the work Amendment of life: Three sermons vpon Actes 2. verses 37. 38. Containing the true effect of the worde of God, in the conuersion of the godly: and the manner how it changeth their harts, and reformeth their liues, which is the true work of regeneration⁵ when he preaches:

¹STC 23286.

²Ibid., Sig. C₅^b.

³STC 25831.

⁴Ibid., Sig. D₄^b.

⁵STC 24489.

...for they that seeke shall finde, and to those that knocke it shall be opened, and that God is neere at hande to all them that call vpon him faithfully: for our good and gracious God, being full of mercy and tender kindness doeth open the treasures thereof vnto his Children, when they seeke it by repentance from the bottome of their hearts, and in the anguise of their soules acknowledge their wofull estate, and wretched condition if he should leaue them to themselues.¹

Sermons on repentance are aimed, in particular, at those individuals who had for the moment escaped punishment for their sins. These works warn them that Judgement Day may not be far off. Repentance then is the only key that could open the gates of Heaven.

Sermons which preach the necessity for obedience to God's word, love for Christ and the merits of sacrifice are extremely common. Fourteen such sermons are included in twelve publications. Although the majority of the sermons are audience oriented, one sermon, Thomas Gibson's A fruitful sermon [on 1 Cor. IX. 16] preached at Occham² concentrates on the importance of preaching God's word. Gibson outlines the parts of his sermon as follows:

First, I will gather some description of preaching, that you may know what it is. Secondly, I meane to prooue the necessitie of preaching, and that euery minister is bound to preach.

¹Ibid., Sig. A₅^b - A₆.

²STC 11840.

Thirdly, I will shewe what they ought to preche.¹

Gibson supplies many arguments, scriptural and personal, to emphasize his message. For example, he notes:

The church of God is begunne and grounded by the preaching of the worde: and therefore necessarie. Paule sayth, "Faith commeth by the word preached." (Rom. 10. 17.)

Againe, he counteth his preaching amongst the Corinthians, a planting of them in faith and religion. S. Peter sayth, "We are borne a new, not of mortall seed, but of immortall, by the worde of God, who liueth and endureth for euer." And presently added, "This is the worde which is preached among you." (1 Peter 1. 23.)²

The message contained in these sermons is to always be thankful for God's mercies and to be obedient to his word.

John Udall, in Obedience to the Gospell: Two sermons containing fruteful matter both of doctrine, and exhortation³ argues

that those who be truely called vnto the faith in Jesus Christ, and haue the vnfeined earnest of Gods spirit within them, do perswade themselves, that Gods word in euery point, is to be knowne of them, and also euery way to be practised: which is a doctrine most needfull to be learned....⁴

The preachers emphasize the fact that obedience to God's

¹Ibid., Sig. B2.

²Ibid., Sig. B5.

³STC 24501.

⁴Ibid., Sig. B5.

word influences the amount of grace bestowed by God and opens the gates of Heaven. Two identical sermons entitled A godly learned and fruitfull sermon made vpon the fourteenth of Iohn by D. S.¹ and R. C.² preach this concept.

D. S. remarks

What thing more happy, what thing more plesant, what thing more beautifull can happen vnto vs miserable men then to bee so much in the fauour of God, y^t we may be beloued of him which thing is not onely promised vnto vs if we loue him and keep his word, but he also further promiseth, saying: and we will come vnto him, in which words he speaketh after the manner of men, he cōmeth vnto vs when he declareth and offreth his grace and fauour vnto vs, and he may be sayd to goe from vs when he taketh his grace and fauour frō vs, so that it may be rightly said, that God is w^t his people by power, by grace, and by his holy spirit, by meanes wherof his people be not only in safety, from their bodely & ghostely enemies, but also are led dayly forworde towards his euerlasting kingdome.³

John Hudson in A sermon preached at Paules Crosse⁴

reminds his audience that

...as he [Christ] stoupeth downe and commeth neare in all mercifull goodnesse, and most liberall blessinges vnto vs, so maye wee approche and draw neare in all dutifull obedience and observatiō of his righteous precepts, vnto him again...⁵

¹STC 21483.

²STC 4297+.

³STC 21483, Sig. C₂^b - C₃.

⁴STC 13904.

⁵Ibid., Sig. H₂^b.

To make their arguments more concrete, the preachers often utilize Biblical events and parables for the basis of their sermons. John Rainolds' A sermon upon part of the prophesie of Obadiah,¹ John Udall's Two Sermons vpon the Historie of Peters denying Christ² and George Gifford's A sermon on the parable of the sower³ relate specific occurrences to the messages contained in the sermons.

Jean Calvin's Two godly and learned sermons⁴ exhort the readers to cast aside all idolatrous activities and to suffer persecution for Christ's sake. Robert Horne, the translator, in his apology comments

I shall by Gods grace, good Christian brethren, declare and proue by the Testimonie of the Scriptures, and also of the auncient fathers of Christes Church, that the papish Masse is the greatest heresie, blasphemie, and Idolatrie, that euer was in the Church....remember good brethren that our unthankfulness was the cause of our plague....⁵

His argument for martyrdom is intended to convince the reader that mortal death is not the end but only the beginning of an eternity of happiness. Immortal glory is the reward for

¹STC 20623.

²STC 24503.

³STC 11864.

⁴STC 4461.

⁵Ibid., Sig. D₅^b.

those who suffer and die in honour of God's word. Edward Dering sums up the message best when he sermonizes in A sermō preached before the Quenes maiestie¹ that

The God of all mercy, and Father of all consolation inspyre our hearts with wisdom, that we maye walke before God in our owne simplicitie. That what his holie woord hath spoken, we may humbly heare, and reason not against it, because of our common wealth. Then shall we ende these short and euill dayes with gladness: And when Christe shall appeare in glorie and Maiestie to iudge the quicke and dead, we shall stand on the right hande in the number of his Eleate, and heare that last and happyest sentence that neuer shall be called backe againe: "Come ye blessed of my Father and possesse the kingdome which is prepared for you, from the beginning of the world."²

The sermons are not limited to the instruction and guidance of the laity. Preachers deemed it necessary from time to time to talk about the government of the Church, the duty of magistrates and the rights of the ministry. Richard Curteys' Two sermons preached, the first at Paules Crosse, the second at Westminster³ deal with the apparel of the church ministers, the physical condition of the church and with the duty of all Christian magistrates. In his first sermon, Curteys provides

...a Picture of the people of God, fighting in the wilderness of this worlde against Sathan

¹STC 6704.

²Ibid., Sig. C8 - C8^b.

³STC 6141.

and his limmes vnder the Banner and guiding
of Christ Iesus their grande captaine...¹

In the second sermon, Curteys explains that

The holy Ghost by Saint Paule in this portion
of Scripture [Actes. 20.] doth exhort al
Christian Magistrates to see that both they
them selues, and al their flocks and cures be
sound in religion, vertuous in life, and
continue in the same vnto the end.²

John Stockwood's A verie godlie a. profitable sermon of
the office of a good magistrate³ also considers the duties
and obligations of magistrates.

In A frutfull sermon, vpon the 3. 4. 5. 6. 7. and 8.
verses of the 12. Chapter of the Epistle of S. Paul to the
Romanes,⁴ Laurence Chaderton discusses a perpetual law which
touches the government of Christ's Church in terms of the
ministry and the laity. The sense of the sermon is that
the Church is one body in Christ which consists of many
members. The members have specific duties to perform as
established by the law and by the grace of God. Chaderton
reminds his audience to

...look what certaine and proper gift of grace
God hath giuen to anye of you, not for your
priuate profite, but for the publique good and
benefit of the body, in humble iudgement,

¹Ibid., Sig. A₃.

²Ibid., Sig. E₂^b.

³STC 23287.

⁴STC 4926.

discreet wisdom, and soundnes of mind, consider and thinke vpon it, bee thankfull for it, let that be your sober wisdom, let that content and satisfie your heartes, not extending it further then it can reach, not ouerpressing it, nor thinking too basely of it, not enuying others which haue eyther other greater giftes, or the same gift in greater measure.¹

Just as the clergy have specific duties and obligations to the laity, the laity have obligations to the clergy. Eusebius Pagit, in A godlie and fruitefull sermon made vpon the 20. & 21. verses of the 14. Chapter of the book of Genesis: Wherein there is taught, what prouision ought to be made for the Ministrie,² strongly upholds the right of the clergy to be housed and provided for wherever they travel. If such provision is not available, the offending parties are subject to the wrath of God. Yet, in spite of the consequences, Pagit woefully observes

But few are those houses which such men hold and keepe, where the minister may be receiued with his wyfe and children, & haue maintenance set before them with ioy: yea few they are in deed where the sincere minister may eat his meate with ioye, but that the abundaunce of sinne shall make him thinke his bread to be as grauel betweene his teeth, and his drinke to be as wormewood to his taste, and so with grieffe they wold soon make the minister with shame to go and begge his bread.³

¹Ibid., Sig. C₈ - C₈^b.

²STC 19103.

³Ibid., Sig. A₈^b - B₁.

Repentance, obedience to God's word, the good life, salvation, and the duties and rights of the clergy and laity are the themes that dominate sixteenth-century sermons. An additional theme, anti-Papist sentiment, does not dominate any one sermon but seems to be generally included in many of the sermons as a part of the overall argument or lesson. One reason why Robert Horne translates Calvin's sermon on idolatry is to "declare and proue by the Testimonies of the Scriptures, and also of the auncient fathers of Christs Church, that the papishe Masse is the greatest heresie, blasphemie, and Idolatrie...."¹ Thomas Drant provides reasons why a true Papist can never be a good subject to any Christian prince:

...Againe, whosoeuer will be a subiect for conscience sake, as all true subiects must be, that conscience must be enformed by the worde of God: the Papistes are not enformed by Gods worde, but falsely enformed: therefore they cannot be true subiectes.²

John Udall comes out against the Papists in the prefatory material to his sermons on the good life found in the word of God. Udall is concerned about the hypocrisy and falseness of phony religious expression, and he says that "three most pernicious and daungerous euills among men spring forth":

¹STC 4461, Sig. D₅.

²STC 7170, Sig. G₄^b.

first, that the Papists (who measure all things by the outward shew) are not onely kept from listening to the truth, but also more hardened in their blind superstition. Secondly, that the glorie of the highe and mightie God, which should shine in our liues, by the Gospell, is trampled vnder feete. Lastly, that their owne soules and bodies are in a most daungerous estate, (being driuen by the prouocation of the deuill) head long into the pit of condemnation, whereinto so many, as without repentaunce, runne on to the ende, must needes fall at length, feeling the torments increased vnto them:...¹

Although a strong anti-Papist movement did exist, the average citizen was not really concerned about theological controversies. He only wanted to know how to lead a good life on earth and how to achieve the salvation of his soul. Consequently, the sermons, for the most part, were delivered from the pulpit and subsequently were printed with this simplicity of purpose as their central core.

THEOLOGICAL CONTROVERSY

STC 373. Allen, William, Cardinal. A true defence of English Catholiques that suffer for their faith.

STC 1245. Baldwin, William. A maruelous hystory entitled 'Beware the cat.'

STC 2029. Beze, Theodore de. The popes canons.

STC 3910+. Browne, Robert. A true and shorte declaration,

¹STC 24489, Sig. *₄^b - *₅.

both of the gathering...of certain persons, and also the breach amongst them.

STC 4904. Cecil, William, Baron Burghley. Justitia Brittanica.

STC 4905. Cecil, William, Baron Burghley. D'executie von iustitie.

STC 4906. Cecil, William, Baron Burghley. L'execution de iustice faicte en Angleterre.

STC 5815. Cosin, Richard. An answer to the two first treatises of 'An abstract of certein acts of Parliament.'

STC 6131. Curio, Coelius Augustinus. Pasquine in a traunce.

STC 6801 = 10396. Dialogue. A dialogue concerning the strife of our Church.

STC 10395. England, Church of, Appendix. A briefe and plain declaration concerning the desires of all those faithful ministers that seeke reformation of the Church of England.

STC 10396 = 6801. England, Church of. A dialogue, concerning the strife of our Churche.

STC 10770. Fenner, Dudley. A counter-poyson, modestly written for the time.

STC 11429. Fulke, William. De successiane ecclesiastica.

STC 11493+. G., G. A Briefe Treatise Against the Priesthood and Sacrifice of the Church of Rome.

STC 13962. Humphrey, Laurence. Jesuitisimi pars secunda.

STC 14583. Jewel, John. Apologia Ecclesiae Anglicanae.

STC 15255. La Roche de Chandieu, Antoine. A. Sadeelis de rebus gravissimis controuersis disputationes.

STC 18314. Musculus, Wolfgang. The temporysaur: the obseruer of tyme, or he that chaungeth with the tyme.

STC 18581. Nimes University. Academia Nemausensis breuis et modesta responsio ad Professorum Turnoniorum Societatis, ut auint Jesu assertiones.

STC 19399. Parsons, Robert. A copie of a letter wryten by a master of Arte of Cambridge to his friend in London.

STC 20201. Prelates. The vnlawful practices of prelates against godly ministers.*

STC 20626. Rainolds, John. The summe of the conference betweene J. Rainoldes and J. Hart touching the head a. faith of the Church.

STC 24775. Viret, Pierre. The cauteles canons and ceremonies of the popish masse.

The Church of England under Queen Elizabeth I was Catholic in doctrine, Protestant in papal rejection and liturgical changes, and, most significantly, government or Crown controlled. The Roman Catholic - Protestant split grew out of Henry VIII's dismissal of the Pope as spiritual leader of the Church followed by the installation of himself (by authority of Convocation) as the "Supreme Head". The gap between the Protestants and the Roman Catholics varied in degree during the reigns of Edward VI and Mary Tudor, but under Elizabeth I the battle lines were drawn. The papal bull, Regnans in Excelsis (1570), which excommunicated Elizabeth and absolved the Englishmen of their allegiance to the Queen put loyal Catholics in an untenable position. They could be loyal to the Queen or the Pope, but not to both. Consequently, English Parliament enacted legislation which made it a treasonous offence to attempt to deprive the Queen of her title and to convert anyone to Roman Catholicism for the expressed purpose of absolving the Queen's subjects of their allegiance to the Crown. As well, legislation forbade the importation of papal bulls and made the saying or hearing Mass an offence punishable by fine.¹ Other legislative controls were enacted as well with the ultimate result that

¹Craig R. Thomson, "The English Church in the Sixteenth Century," Life and Letters in Tudor and Stuart England, ed. Louis B. Wright, and Virginia A. LaMor. Ithaca, N. Y.: Cornell University Press, p. 228.

religious persecutions and executions became a necessary evil. Both sides justified their own atrocities and condemned the actions of others.¹ Disciplinary action was deemed essential because of the political involvement in Church affairs. Religious differences became political differences and the authority of the State was threatened. Thomson points out that

Henry VIII killed Lutherans as well as Carthusians. The Marian government killed Protestants. Elizabeth's government killed some Puritans as well as Roman Catholics. Nearly everybody agreed on killing Anabaptists.²

As cruel and casual as the persecutions appear, the Anglican Church was being harassed by the Puritans and the Roman Catholics. Puritans, for the most part Anglicans who were Calvinists in theological belief, tried to reform the Church from within. They were stern moralists, hated popery, wanted presbyterian instead of episcopal governance in the Church, and insisted on reducing ceremonialism and liturgy in their worship.³

Presbyterian governance would ultimately mean the end of royal supremacy. Now, political security and national stability were threatened, with the result that tolerances

¹Ibid., p. 230.

²Ibid., p. 237.

³Ibid., p. 239.

disappeared and persecutions commenced.

Similarly, the Roman Catholics were in the same position as the Puritans. The Catholics wanted to regain what they had lost because of the actions of Henry VIII. They presented security problems and thus were hunted down, tried, and convicted of treason.

The twenty-three controversial texts still extant from 1584 concentrate on three basic issues: six publications deal with religious treason, seven consider internal Protestant problems, and ten concern the Protestant - Catholic crisis.

THEOLOGICAL CONTROVERSY - RELIGIOUS TREASON

Religious persecution was a common practice in the sixteenth century. The atrocities committed however were so great that both sides published accusations against and defences for cruel and inhuman practices. In 1583, the Queen's chief minister, Lord Burleigh wrote The Execution of Justice in England in defence of the government's persecution and execution of English Catholics.¹ Three issues of this tract were published in 1584,² each in a different foreign language.³

¹Ibid., p. 272.

²STC 4094, 4095, and 4096.

³STC 4094, in Latin; 4095, in Dutch; and 4096, in French.

The accusations of treason made by Burleigh were denied by Cardinal William Allen in A true, Sincere, and Modest Defence of English Catholiques.¹ On the title page, Allen refers to Burleigh's tract as "a false, seditious and slaunderous Libell"² and summarizes the content:

Wherein is declared, how vniustlie the Protestants doe charge Catholiques with treason; how vntrulie they deny their persecution for Religion; and how deceitfullie they seek to abuse strangers about the cause, greatnes, and maner of their sufferinges, with diuers other matters pertaining to this purpose.³

Allen defends the right of conscience, clears Edmund Campion and his fellow victims of any crimes, and supports the discrete but loyal actions of English Catholics. He is extremely critical of the political intervention in religious matters. He notes

that the separation of the Prince and Realme from the vnitie of the Church and Sea Apostolique, and fal from Catholique religion, is the onely cause of al the present feares and dangers that the state seemeth to stand in. And that they vniustly attribute the same to the Popes Holines, or Catholiques: and vntruly cal them enimies of the Realme.⁴

The conclusion contains "a charitable motion, and a ioinder

¹STC 373.

²Ibid., Sig. A₁.

³Ibid.

⁴Ibid., Sig. L.

with the Libeller touching some meanes of tolleration in Religion and ceasing or mitigating this cruel Persecution."¹ Allen concludes his case by stating very explicitly that the Roman Catholics would be willing to shed their cloak of secrecy once they were granted any reasonable security whereby they would be free to practice their religion without harassment and persecution. However, to believe the libeller who claims that the only reason Catholics are persecuted is because of their secret doings, would be suicide. The only reason the libeller tries to convince Catholics to come into the open is to reduce the difficulty of the search and to attain an ultimate victory once and for all. In a parting shot at the Anglicans, Cardinal Allen notes that if the state cannot be made to obey God's Church, and if a reasonable degree of security cannot be provided for the Catholics, then

Let them seeke with al desparation to diminish, bridle, sporte, impouerish, disgrace and extinguish the whole generation of Catholiques at home and in banishment: let them by artificial Libels...and otherwise by most impudent lies and fictions slaunders vs, charge vs with treasons and other trespasses...let them confederate them selues against vs with al the Protestantes, Turkes, Sectaries, and Athiestes in the world: yet the Catholiques (that is the seede of God) will encrease in number, power and zeale: the Priestes wil not leaue of to folowe their dutiful trade, with more spirite, diligence, deuotion, patience, and cōstancie then euer before; remembering the aduertisement of their Maister, that he shalbe

¹Ibid., Sig. O.

saued that perseuereth to the ende....The persecutors be now no stronger then they were of old. The Church is no weaker than she had wont to be....That, the religion founded in the sacrament of Christs Crosse, can be destroyed by no kind of crueltie. The Church is not diminished by persecution but encreased.¹

A Copie of a leter, wryten by a Master of Arte of Cambrige, to his friend in London² by Robert Parsons reports on a discussion between a lawyer who is a Papist and his host concerning the present state of religious persecutions and in particular about the proceedings of the Earl of Leicester in England. The discussion centers around a book carried by the lawyer entitled A defence of the publique iustyce done of late in Englande, vppon dyvers Pryestes and other Papystes for treason. When asked of his opinion of the book by the host, the lawyer replies:

That it was not euil penned in his opiniō, to proue the guiltines of some persons therein named in particular, as also to perswade in general, that the Papists both abrod & at home, who medle so earnestlie wyth defence & increase of their religion (for thes are not al, said he) do cōsequentlie wishe, and labour some change in the state: but yet whether so far furth, & in so deep a degre of proper treason, as here in this booke both in general and patticular is presumed and inforced, that (quoth he) is somewhat hard (I wene) for you or me (in respect of some other differēce betwene vs) to iudge or desceine with indifferēce.³

¹Ibid., Sig. O₅ - O₅^b.

²STC 19399.

³Ibid., Sig. A₄ - A₄^b.

The lawyer agrees that people like Westmorland, Norton and Saunders were guilty of treason and were executed properly but he asserts that the priests and seminarians are unjustly accused.

The host and the lawyer agree that Catholics and Puritans who actively attempt to re-form the church are traitors to the State but they disagree on the traitorous activities of those Catholics and Puritans who simply followed their own beliefs. Where the lawyer says they are unjustly accused, the host replies that the latter case is "but a step or degree to the other, not differing in nature, but rather in tyme, abilitie or opportunitie."¹

The vnlawful practises of prelates against godly ministers² is the last book extant on treasonable and unlawfull practices which were very prevalent in the religious environments of the sixteenth century. By the very nature of the conditions, an exact definition of treason did not emerge. Instead both sides of the argument made up their own rules and tried to justify their activities according to their own terms of reference. Consequently religious tolerance did not exist and religious persecutions continued for many years.

¹Ibid., Sig. A₅^b.

²STC 20201.

THEOLOGICAL CONTROVERSY - PROTESTANT - CATHOLIC

The Protestant - Roman Catholic related texts available have one thing in common--an affinity for strong invective language. Protestant politicians and theologians hated the Papists because the Papists threatened the stability of the Crown and the Church. The Protestant-based books of 1584 are filled with such endearing terms as "the stubborn Popish coniuurer," "stinking and Idolatrous sacrifice of Ante Christ," and "vomyt vp the Eucharist." Such phraseology suggests that fear, mistrust and hatred characterized the religious and political differences. This atmosphere, however, did not curtail serious discussions in which reason, more than name-calling, prevailed. The texts, reporting on the discussions, appeared in dialogue form and tried to provide logical argument to support individual beliefs.

Wolfgang Musculus' The temporysour: the obseruer of tyme or he that chaungeth with the tyme¹ is a text compiled in four dialogues for "the comfort, edyfication, and instruction of his countrey men the Germaines, then oppressed by the tyranny of Antechrist in his filthie mêbers."² Four speakers, Eusebius, Irenius, Temporisour and Mondayn, discuss the relative merits of their personal opinions of organized

¹STC 18314.

²Ibid., Sig. B₂.

religion, especially Anglicanism. Eusebius is a faithful Christian, always persevering in the fear of God; Ireneus is a peaceful lover of unity and concord who does not condemn religions because the peace and tranquility of the commonwealth is far dearer to him than the glory of God or his own salvation; Temporisiur observes the time rather than the rules of Christianity and swings to the accepted religion of the day; Mondayn is the infidel without any religion or reputation.¹ In his Preface, R. P., the translator, laments on the heathen state of affairs existing in England. In talking about England, he writes that his country is

...ouerwhelmed with iniquitie, wherein veritie is exiled, godlenesse secluded, vertue defaced, fidelitie suppressed and truth imprisoned. And on the other side, Falshood retained, lyes imbraced, impietie cherished, vice aduanced, Infidelity extolled, and vntrueth set at libertie wherein true religion is altered into superstition, the word of God into mens traditions, the holy Sacrementes into blasphemous sacrifices & superstitious Ceremonies, and the true worshipping of god into execrable Idolatry, wherein thy faithful natural native King is chāged into a superstitious vnaturall forreine Prince. Thy worthie Maiestrates, Nobilitie & Rulers into faint harted timerous persōs ruled of other their inferiors. Thy vigilant bishops & faithful ministers, vnto grieuous wolues and bloud thirsty murtherers. And thy infinite nūbre of gossellers & faithful Christians, into dissembling hypocrites, and hallowe harted Papistes.²

¹ Ibid., Sig. B₂ - B₃.

² Ibid., Sig. A₂ - A₂^b.

Eusebius believes that it is far better to live according to God's law and save one's soul than save one's body by conforming to a religion because of political pressures. He questions Temporisor about hypocrisy and false beliefs:

...I demaunde...what thou thinkest in thy heart when thou are present with the papists at their seruices....

Temp. Seeing thou asketh mee of my conscience, Eusebie, I canot deny but first of all before I went vnto the papisticall seruices, my consciēce did incessantly admonish me that I should not go thither, She sayd that this accesse and coniunction with the vngodly, was nothing else but a manyfest renouncing of the veritie knowen and a confirmation of all superstition. She threatened mee also with the great indignation & wrath of almightie God....¹

The Temporisor, however, could not remain steadfast in his beliefs and ultimately became totally confused about the difference between a personal religion and a legal religion.

Pasquine in a Traunce; A Christian and learned Dialogue² by Coelius Augustinus Curio contains strange and wonderful news out of Heaven, Hell, and Purgatory; Christ's truth plainly set forth; a number of pleasant histories discovering all the crafty conveyances of anti-Christ; and certain questions put forth by Pasquine to be disputed in the Council of Trent.³ Curio wrote his work because God's

¹Ibid., Sig. D₄ - D₄^b.

²STC 6131.

³Ibid., Sig. A₁.

truth was being attacked by evil, and truth had to be hidden or disguised in order to avoid detection. As well, his purpose was to allow

...all men may see how the Romish Apothecaries haue so conserued, confected, and couloured with the drugges, and other fine deuises of their subtile Sophistrie, all their whole pelse and trumperié, as meritorius Masses, famed myracles, superstitious obseruances, hypocriticall fastings, painted holynes & Sodomatical chastitie...¹

In the dialogue between Pasquine and Marforius, the posterous doings of the Papists are being discussed:

Marforius. This is indeed a very sublite but no Christian opinion.

Pasquine. And yet it is defended in these dayes, as an Article of our faith.

Marforius. I know that they wil maintain all such things as ought to be condemned, and condemne all such as ought to be maintayned.

Pasquine. This therefore was it, which Saint Thomas of Aquine so botched vp, for if the truth of this matter might be known abroad, they carued stocks, their pictures, their Images, their paintings & their Idolls all would be in great daunger, and the gaine that is gotten thereby, would soone be at an ende.

Marforius. Thou saith the very truth, for euen for the religious care of theyr gaine, and not for any other cause do the Priestes seeke to maintaine all that which God so much forbideth.²

Pasquine asked his questions to be disputed in the Council of Trent because he hated the proud prelates, the false

¹Ibid., Sig. A₃.

²Ibid., Sig. I₃^b - I₄.

allegations of the Scripture, and the idleness, pride, hypocrisy, tyranny and whoremongering of the lying friars and monks. For example, his thirty-fourth question asks "whether Peter Lewes, the Popes sonne, whom all men say to be a most filthy Sodomite, be worthy to be chiefe champion and captaine of the Church?"¹

The summe of the conference betwene J. Rainoldes and J. Hart,² penned by John Rainolds, contains a summated version of the discussion held on many controversial points. According to the title page, the sufficiency and right expounding of the Scriptures, the ministry of the Church, the function of the priesthood, and the sacrifice of the Mass were some of the issues discussed. The main topic, however, was church government, and in particular the supremacy of the Pope versus the supremacy of the Crown. Rainolds and Hart agree that the Pope has no authority in civil matters and has no right to usurp the political authority exercised by the Crown of England. Hart, however, maintains that the Pope is still the Father of the Church while Rainolds argues for the total supremacy of the State. Rainolds directs his comments to the students of the English seminaries at Rome and Reims. He wants to convince the

¹Ibid., Sig. U₃.

²STC 20626.

students that their interpretation of the Gospel and their understanding of their faith is false:

The knowledge, which you want, is the true meaning of it [the Gospel] too. For you are instructed to vnderstand it after the maner of your Fathers. Whereby your seducer beareth you in hand, that the Pope is supreme head of the Church; the trade of Popish Priest hoode, the way to saue soules; the sacrifice of Popish Masse, the souerain sacrifice; in a word, that Papistrie is the Catholike faith: and the faith and seruice of the Church of England is cursed and damnable; specially the oth of the Queenes supremacie. And your mindes are taken as with these opinions, that you are content to venture as farre in the defense of them, as the Donatists did, who loued their errours better then their liues. Great zeale, but not according to knowledge, my brethren. For the Gospel teacheth not that which you imagin; your Fathers were abused by Phariseis & Rabbines: your Pope hath vsurped ouer all Christian states; your Priest hoode is impious; your Masse, abominatiō; your Popish faith, heresie; our doctrine of the Queenes supremacie & oth thereto, our ministrie of the word, of sacrements, of prayers, agreeth with the Gospell, and therefore is holy.¹

Rainolds wants to warn these students that the Jesuits and others who are training them for the priesthood are only instructing them in heresy and treason. He argues further in Chapter 7 that Scriptures neither support papal supremacy nor papal infallibility in religious matters.

William Baldwin's A maruelous hystory intitulde, Beware the cat² is basically anti-papist in nature but is founded on the argument that beasts and fowls can reason as

¹Ibid., Sig. A₇^b - A₈.

²STC 1245.

well as, or better than, man. The nature of the book is outlined in eleven four-line stanzas in the preface. Baldwin states that the book has been exiled and provides an explanation:

Exilde, because perchaunce at first,
it shewed the toyes and driftes:
Of such as then by wiles and willes,
maintained Popish shifts.

Shifts, such as those in such a time,
delighted for to vse:
Whereby ful many simple soules,
they did ful sore abuse.

Abuse, yea sure and that with spight
when as the Cat gan tel:
Of many pranks of popish preests,
both foolishe mad and fel.¹

Baldwin's tale, a recapitulation of a story related by one Master Streamer, is directed against the Pope and his followers. Part of the story deals with a cat, Grimmalkin, who apparently possessed abnormal qualities. Baldwin thought however

...that it was a witch in a cats likenes and that for the wit and craft of her: other natural cats that were not so wise, haue had her & her race ⁊ reuerēce among them, thinking her to be but a meer cat as they thē selues were...²

Baldwin connects this episode with the Papists who by crafty juggling

reuerenced the Pope, thinking him to haue been

¹Ibid., Sig. A₂.

²Ibid., Sig. B₇^b.

but a mā (though much holier thē we our selues were) where as indeed he was a very incarnate deuil, like as this Grammalkin was an incarnate witch...¹

The obedience animals give to the leader of the pack equals the blind obedience given to the Pope. Baldwin notes that for the Pope's cause

all his clergy would not onely scrat and bite: but kil and burn to powder (though they know not why) whom so euer they thought, to think but once against him....²

Ultimately, Baldwin warns all men in general to avoid wickedness, secret sins and private meetings lest their cats reveal their traitorous activities to the world.

Three texts directly attack the Pope's canons and the Sacrifice of the Mass. A Briefe Treatise against the Priesthood & Sacrifice of the Church of Rome³ by G. G. attacks the Mass and the priests.

The Pope and his clergie do stiffely affirme and go about to maintaine, that they bee Priests, and that it is an holie Priest hoode which they haue: euen the Priest hood of the Newe Testament. Further also they boast that the sacrifice which they offer, is the sonne of God himselfe, euen Christ Jesus, God and man, flesh, bloud, and bone, as he was borne of the blessed Virgin. We on the contrarie affirme that they be verie Baalamites, and not Priests of the Newe Testament, and that their

¹Ibid., Sig. B₈.

²Ibid., Sig. B₂^b - B₃.

³STC 11493.

sacrifice is not the Sonne of God, but the stinking and Idolatrous sacrifice of Antichrist. Who shalbe beleued: we or they:...¹

G. G. says that only God can answer the above query but he stipulates that God's word should be obeyed without reservation. He uses the Scriptures to argue that priests do not legally exist because the priests are "not able to bring one sentence of the worde to prooue that there shoulde be any Priest besides Christ. He neuer ordained any Priest, no one of his Apostles was called a Priest...."²

The Mass is also attacked by Pierre Viret in The cauteles canon and ceremonies of the popish mass.³ Viret claims the mass is an invention of their [the Papists'] superstitious and idolatrous religion most contrary to the holy institution of the Lord's Supper.⁴ At one point, Viret reacts against the Catholic regulation governing the Holy Eucharist. The Catholic rule is

...that if any man through surfelting vomit vp the Eucharist, the same vomyt shallbe burnt to ashes, and the ashes, there of be bestowed and kept about the aultor.

And if any clark, moonck, fryer, priest, or deacon do it, let him do penaunce forty daies;

¹Ibid., Sig. B₁.

²Ibid., Sig. C₆.

³STC 24775.

⁴Ibid., Sig. *₂.

a Bishop, threescore and tenne: and a laye man, thirtie. But if any man caste it vp, by reason of sicknes, let him do penance fiue daies: or els, let him, as aforesaid, make due satisfaction at the discretion of his confessor.¹

Viret answers this with the following retort:

The Eucharist, is heere againe taken for the host, and Priests God. But because they thinke it ouer straunge to say, If anie man vomite vp the host, or God, or the bodie of God, or flesh they had therefore rather say the Eucharist: to witte, the action of thanksgiunge. And so by this meane they haue not sayd greatlie amisse. For in verie deede, they vomite vp all the actions of thankesgiuing which ought to be rendered to Iesus Christ in the Supper, through the horrible blasphemies that they spewe out in their Masses. But, who is he that is able to abide to heare these their speeches, without great horroure? And besides, after that this most vile and wicked rabble of Balaamites haue thus cast vp their most filthie and stinking gorge then must forsooth their most pestilent and stinking vomite be shrined, to make thereof a most detestable relique.²

Théodore de Bèze's The Popes Canons³ attacks the "counterfaite & most blasphemous Sacrifice called the Masse,"⁴ as well as many other "grosse and palpable Idolatrous foolish superstitions, As Purgatorie, Auricular Confession, Freewill, Popish Vows and Fasts, worshipping of Images, and such like..."⁵

¹Ibid., Sig. D₃.

²Ibid., Sig. D₃^b.

³STC 2029.

⁴Ibid., Sig. A₃.

⁵Ibid., Sig. A₃^b.

The author pits the word of the Pope against the words of the Apostles with the hope of instructing the uneducated in the singular truth of God's work. One section of the text, "The Probation of the Commaundements of the Pope, Enemy to God and to his word," condemns the voice of the papacy:

Experience is the true and right prooffe of all things and therefore euery man may thereby see, how the Pope by his ordenances, which are contrarie to the diuine lawe, maketh warre with God.

The Pope commaundeth al men to receiue his lawes, as though they came from heauen....He forbiddeth also all men not to doubt, but that whatsoeuer he shall doe, say, or ordayne, is both good, and iust....Wherein he sheweth, that his whole purpose and drift is nothing els but to abolish the Lawe of God, and cause it to bee forgottē, that he might establish his dreames and vain follies: which in very deede doe hurt men more, then any other persistent contagion, because hee buyldeth the saluation of mens soules vpon merites, and not vpon the only freewil, mercie, and grace of God, which is freely giuen vnto vs through Iesus Christ our Lord.¹

Three foreign works in Latin also suppress the claims of the Roman Catholic faith while enhancing and extolling the vertues of the Protestant. Jesuitisimi pars secunda² by Laurence Humphrey is a sound anti-Papist tract which attacks the Jesuits in general and Edmund Campion in particular. Humphrey was a noted Calvinistic divine who was totally dedicated to the doctrine and discipline of Calvin to the

¹Ibid., Sig. F₄.

²STC 13962.

degree that his hatred for the Papists motivated his theological attacks. The major Jesuit doctrine and reason treated in this text are 1) *Sacre Literae*, 2) *Sacrarum Literarum Sententia*, 3) *Natura Ecclesiae*, 4) *Concilia*, and 5) *Patres*.¹ As well, from Nimes University come *Academia Nemausensis brevis et modesta responsio ad professorum Turniorum Societatis, ut auint, Jesu assertiones*.² This work, according to the title page, treats the following questions: "De Verbi & Ecclesiae Dei autoritate: De imaginibus: De vera Christi praesentia, & communicatione in sacrosancta Eucharistia sacramento, ex Verbo Dei & Catholicae Ecclesiae..."³ The questioning of and responding to the Catholic doctrines is also the area of concern of Antoine la Roche de Chandieu's *A. Sadeelis de rebus gravissimis controversis disputationes*.⁴ This work attempts to deal with nine theological and scholastic controversies, two of which are "De vnico Christi Sacerdatio & Sacrificio aduersus commentitium Missae Sacrificium," and "De vera peccatorum remissione aduersus humanas satisfactiones & commentitium Ecclesiae Romanae Purgatorium,"⁵ which, in essence, deal with

¹Ibid., Sig. A^b.

²STC 18581.

³Ibid., Sig. A₁.

⁴STC 15255.

⁵Ibid., Sig. A₂.

the Catholic views on the Sacrifice of the Mass and on Purgatory.

The dispute between the Catholics and the Protestants in England still exists. Deep-rooted hatred stems back to the move by Henry VIII to establish the Church of England by severing ties with Rome. The fundamental beliefs of the Catholics, such as the Pope and the Mass, were constantly attacked and abused in the Protestant press and the Catholics counter-attacked with charges of their own. Consequently, books dealing with the Catholic - Protestant issues were constantly being produced because ammunition was always required to keep the battle alive.

THEOLOGICAL CONTROVERSY - PROTESTANT

Protestant controversial issues centered around the internal governing bodies of the Church of England. The main participants in the debates concerning ecclesiastical government were the Anglicans and the Puritans. The Puritans were not Separatists but Anglicans by nature, who wanted particular internal reforms to occur. The typical Puritans were Calvinists in theology, stern moralists who hated Popery, wanted presbyterian instead of episcopal governance in the Church and insisted on reducing ceremonialism and liturgy in worship. The basis for the Puritan concepts was the Scripture. Worship, polity, order in the Church were always and in all things to be conformable to Biblical precept

and example.¹ The extreme side of Puritanism threatened the political authority exercised over the Church, and consequently the issues between the warring factions led to dissension and in some cases open warfare.

The differences of opinion obviously were openly expressed in print. Richard Cosin's² treatise An answer to the two first treatises of 'An Abstract of certein acts of Parliament'³ describes the work as a factious libel put forth without the name of author and printer and without the sanction of proper authorities. The 'Abstract' was a collection of canons and statutes which claimed to support the presbyterian system of church government. Cosin blasts the Puritan author's assertions and statements on the existing church government. The anonymous author states, for example

that hir Maiestie can by no meanes more honour the Lord, than vtterlie to abandon all semblance of any gouernment, proceeding from an enimie and traitor to his Maiestie....that the Lord hath not yet graciouslie opened hir Maiesties eies, to vnderstand all and singular mysteries of his testament, that blemishes and blots remain...⁴

To these statements, Cosin makes the following response:

¹Thompson, p. 240.

²Richard Cosin was a civil lawyer, tutored by Archbishop Whitgift, who served various ecclesiastical positions in the Church of England. John Whitgift became the archbishop of Canterbury on August 14, 1583.

³STC 5815.

⁴Ibid., Sig. N7.

Whereupon we may gather, besides his vnthankfulness to God, and vndutifulnesse to hir Maiestie, by whose ministerie God hath singularlie blessed vs, besides his boiling malice against the state eccleseastical, his factious greedinesse of innouation, and his schismaticall title of glorie, laid with a kind of peculiar prerogatiue, vpon those who impugne lawes vnder colour of their wished reformation: that he is persuaded, and so would haue others to be, both that diuerse points of their new church-plot, are by lawes of this land established, which yet are kept from them by strong hand:...¹

Cosin's reply to the statements made in the Abstract were challenged by Dudley Fenner in A counter-poyson, modestly written for the time, to make aunswere to the obiections and reproches, wherewith the aunswerer to the Abstract, would disgrace the holy Desciple of Christ.² The treatise considers a number of evils that plague the nation; for example, the horrible wickedness of the land, the lack of contrition for sins, the presence of Jesuits who try to undermine the state and the lack of love and understanding. Fenner also concentrates on the point of whether the whole discipline of the Church of Christ is governed by uncertain and deceivable "waights of human constitutions, or by the infallible Oracles of Gods most holie testimonies...that by the worde of God, we woulde prooue a certain gouernement of the Church vnder the time of the Gospell:..."³ The questions pondered by Fenner

¹ Ibid.

² STC 10770.

³ Ibid., sig. A₆^b - A₇.

are by what laws and offices is the church to be governed and protected. Fenner concludes that only the word of God as found in the Scriptures can settle the controversy. He advises the reader to consider the text as

a light and profitable glasse from day to day to looke in, that it may be a meanes to teach thee and stirre thee vp to praye for, and to seeke by all lawfull, quiet and Godlye meanes, the reformation of some things in our Church.¹

Fenner tackles the question of the minister's ability to preach. His arguments are as follows:

- 1 That which is contrary to the whole course of y^e Scripture, both of y^e old and new Testament, is simple vnlawfull.
- 2 But to admit the administration of signs to such as are vnfit to administer y^e doctrine by preaching, is contrary to the whole course of Scripture.²

He argues further that according to Scriptures the general commission of the Apostles was to preach and baptize. Fenner states that

- 1 It is simply vnlawful to admit such to be Ministers of the Sacrements, which the Lord reiecteth from being Ministers of the Sacrifices:
- 2 But such as are so unapt to preach, as be that meanes the people lacke knowledge, the Lord reiecteth from y^e ministry of the Sacrifices. Dse: 4. 6.³

¹Ibid., Sig. A₆.

²Ibid., Sig. E₈.

³Ibid., Sig. E₈^b - F.

Fenner's final argument on this point is that since the Scriptures do not say that an ordinary Minister may administer the Sacraments if he cannot preach, then it is unlawful "to admitte him to administer the Sacrements, which cannot preach."¹

A work entitled A briefe and plaine declaration concerning the desires of all those faithfull ministers that seeke reformation of the Church of England,² credited to William Fulke, is a Puritan treatise concerning the right order of ecclesiastical government. Fulke states that

The Church of God is the house of God and therefore ought to bee directed in all thinges, according to the order prescribed by the Householder himself: which order is not to bee learned else-where, but in his Holy worde. The first of these principles or propositions is the very worde of the holy Ghost vttered by Paul: The seconde followeth necessarily of the first. The thirde is a manifest trueth beleued of all them, that acknowledge the Scripture of God, to bee a perfect rule of all our life, and able to make the man of God perfect, prepared to all good workes.

This foundation being surely layde against which the gates of hell cannot prevayle: we ought diligently and reuerently to searche the holie scriptures, that we may finde what order our sauour Christe our onely householder hath set foorth in them, by which he would haue his house or church to be directed in al thinges, appertaining to the eternall saluation of vs men, his vnprofitable seruantes...³

¹Ibid., Sig. F.

²STC 10395.

³Ibid., Sig. B₁.

Fulke, as does Fenner, wants peace above all else in the church and in public orders. He feels that all the afflictions that plague the Church could be settled by debates between "the best learned, most Godly and moderate men"¹ from both sides with all decisions and findings from the debates to be adhered to by both sides. Fulke also points out in his treatise the legal offices of the Church.

...Concerning the diuers offices of the Ministry, wee are taught by Saynte Paule Rom. 12. 6. Also 1. Cor. 12. 28. and Ephes. 4. 11. Where we reade that God hath ordained in the ministry of his Church, these seuerall offices: Namely, Apostles, Euangelistes, Prophetes, Pastors, Doctours, Gouvernours and Deacons. Also men indewed with the giftes of healing, of powers or myracles, and of diuers tongues.²

Some of the offices however were only temporary as only the doctors, pastors, governors and deacons were permanent positions. Fulke notes that

there remayneth therefore of these before rehearsed, onely in the Church, these Ecclesiasticall offices instituted of God: namely Pastors, Doctors, Gouvernours, and Deacons. By which the church of God may according to his worde, be directed in all matters, which are commonly called Ecclesiasticall.³

He concludes his arguments by reminding the readers that it is unlawful and unnecessary for any man to institute or ordain

¹Ibid., Sig. A₃.

²Ibid., Sig. B₂.

³Ibid., Sig. B₄.

any kinds of ministers other than those appointed and approved by God. Fulke notes that

as it is vnlawful, so it is vnneedful for men, following the deuices of their owne brayne, without the warrant of Gods worde, to institute and ordayne anye other offices or kindes of ministerye besides these, appointed and approued by God himself....¹

Internal strife in the Church greatly perplexed the minds of many scholars and theologians. Robert Brown relates his understanding of the conditions in A true and short declaration, both of the gathering and ioyning together of certain persons. And also of the lamentable breach and division which fell amongst them.² Brown had lived and studied at Cambridge but left the university to teach religion and other learning to scholars. His own outlook on the religious problem follows:

...Yet the world being so corrupt as it is, & the times so perilous he greatly misliked the wantes and defaultes, whiche he sawe euerie where & marcked plaily that without redresse, neither the parentes could long reioise in their children, nor the children profit so much in religion, as that their other studies & learning might be blessed thereby. Hereuppon he fell into great care, & was soare greiued while he long considered manie thinges amisse, & the cause of all to be the wofull and lametable state of the church. Wherefore he laboured much to knowe his duetie in such thiges, & because the Church of God is his kingdome, & his name especially is thereby magnified; he

¹Ibid.

²STC 3910+.

wholy bent him selfe to search & find out the matters of the church: as how it was to be guided and ordered & what abuses there were in the ecclesiastical government then used.¹

Brown becomes very critical of the present ecclesiastical government and comments on some of the practices of the times:

...And if Paul reioised in all manner of preaching, whi do not thei reioice in the Pope & in the frears & monckes. For thei would preach Christ & with all the lawes and traditiōs of antichrist: as of the power of lordli bishops, of their sending forth of Warrants, of sitting in ciuill iudgment, off imprisoning & persecuting in shamful manner: likewise off their spiritual courtes and officers, which ouerrule, threaten, excommunicate, and poule the people with force & penalties. Indeed would Paule reioise in such preachers, which allowe & teach others to allowe, or wilfulli tolerate that their profane baptisme with godfathers & godmothers, with crossing & confirming of children, & other foolish tounes off these was said, that thei being superfluous ceremonies, are not onelie the precepts of men, & so make vaine the worship of God: Mat. 15. but also are popish superstitions & a miserable yoake laid vpon vs by antichrist. For by them, & other such like, is the word of God made of none authoritie Mark 7. 13. because his message by his seruantes is stopped, except thei yeeld and subscribe to such truth....²

Robert Brown tries to answer the questions dealing with the ignorance and sin in the preachers and the people, the effect of public preaching and generally about matters of the church and the Kingdom of God.

¹Ibid., Sig. A₃.

²Ibid., Sig. B₄^b.

An anonymous author also deals with the strife in the Church in the treatise A dialogue concerning the strife in our Church.¹ This text, in the form of a dialogue among Orthodoxos, a divine; Philodoxos, a lawyer; Philochrematos, a bishop's chaplain; and Philedonos, an Innholder, answers "diuers of those vniust accusations, wherewith the godly preachers and professors of the Gospell are falsly charged"² and includes "a briefe declaration of some such monstrous abuses, as our Byshops haue not bene ashamed to foster."³ In the preface, the author speaks about the unsettled state of affairs in the Church:

Gentle reader, thou art not ignoraunt, that in this our Church of Englande, there hath been a scisme for sundry yeares, which of late is growen so strong, that vnlesse the Lorde looke vpō vs in great mercie, it will in short time bring foorth a very lamentable desolation. Now, it is the part and duetie of euerie true-hearted Christian, to do his best both by heartye prayer and otherwise so far as his calling doth reach, to succour, ayde, and support that side which hath the truth....⁴

The author lashes out at those ministers and preachers who put their own material pleasure before the spiritual needs of

¹STC 6801. This entry is identical to that recorded as STC 10396. STC 6801 is entered under 'England, Church of;' while STC 10396 is listed under 'Dialogue.'

²STC 6801, Sig. A₁.

³Ibid.

⁴Ibid., Sig. π₃^b.

the people. In particular, the Church, because of the number of preachers and ministers who are not fulfilling their duties and offices, is being deprived of the heavenly manna so important for its existence. The children of God are dying of starvation because the truth of the true Gospel is not preached.¹ As well, the success of the efforts of the Papists results from the ignorance of the multitude who are not properly taught the truth by the ministers of the Church of England. Therefore, if the people can be taught to know wholesome doctrine, they will never abide the "rotten drugges of these Romish Apothecaries."² The answer to the conflict of interests is for the ministers to remember who they are and why they were ordained.

...ought not the ministers of the Gospell to bee paterns and examples vnto the flock both in wholsom doctrine and godly conuersations? ought they not to be the lights of the worlde, and the salt of the earth, to season the hearts of the people with spiritual graces, and to shine vnto them as starres, that they may see the paths of life? ought they not to feed the lords stock with the bread of life to lead thē into the green pastures, and vnto the streams of liuing waters? ought they not to seeke vp that which goeth astray, to heale that which is diseased, and to carry the tender Lambes to their bosom...³

The author warns all misguided preachers to repent their sins

¹ Ibid., Sig. π₄^b - π₅.

² Ibid., Sig. π₆^b.

³ Ibid., Sig. π₇^b.

and preach the true word of God so that all people will be guided into the proper paths for salvation.

Two Latin texts complete this section. John Jewel's Apologia Ecclesiae Anglicanae¹ defends the Anglican Church against its Roman Catholic critics who criticize the shift of Anglicanism away from Catholicism. Jewel summarizes the doctrines and practices of the Anglican Church, defending them on the basis of Scripture and antiquity and on the record of past achievements. Jewel's answer to the Roman Catholics is that the Anglican Church has departed from the Catholic church only, not from the primitive Church, the Apostles nor Christ.²

William Fulke's De successione ecclesiastica³ is also anti-Catholic in essence but is Puritan in nature, not Anglican. Fulke is replying to the works of Thomas Stapleton⁴ a noted Catholic controversialist.

The essence of the Protestant controversial issues lies in the split between the Anglicans and the Puritans and in the duties and obligations of the various offices of the

¹STC 14583. This book was first published in Latin in 1562 and anonymously translated into English in the same year.

²Thompson, p. 266.

³STC 11429.

⁴Thomas Stapleton (1535-1598) is a celebrated controversialist on the side of the Papists.

Church hierarchy. More often than not, the clergy who failed to remember the true spirit of Christianity and who allowed personal satisfaction to cloud their spiritual requirements were the cause of the unrest and were the recipients of the scorn and criticism.

DEVOTIONAL LITERATURE

Devotional literature encompasses all the written material that allows the reader to seek comfort and solace through the word of God, to learn the proper prayer for every occasion, and to learn the form of prayers and sacraments used in the Church of England. Any book that gives the reader the opportunity to pray to God, to read the word of God and to meditate on what he has read is considered devotional by their nature.

Seventeen devotional texts are still extant from 1584: nine books of prayers and liturgies and eight Bibles and Psalms.

PRAYERS AND LITURGIES

STC 4031. Bull, Henry. Christian prayers and holy meditations.

STC 16309+. Liturgies. Book of Common Prayer.*

STC 16563+. Liturgies. Common Prayer Used by English Calvinistic Congregations Abroad. The forme of prayers and ministrations of the sacrements vsed in the English

congregations in Geneva.*

STC 16567. Liturgies. Common Prayer Used By English Calvinistic Congregations Abroad. A booke of the forme of common prayers, administration of the sacrements, etc. agreable to Gods worde and the vse of the reformed churches.*

STC 16581. Liturgies. The Scottishe Book of Common Order. The forme of prayers and ministration of the sacrements & c. vused in the English Church at Geneua, approued and receiued by the Church of Scotland, whereunto are also added sondrie other prayers, with the whole Psalmes of Dauid in English meter.

STC 16908. Luis de Granada. Of prayer and meditation.

STC 18616. Norden, John. A pensive mans practise.

STC 20192. Prayer. A prayer for all kings, princes, countries, and peoples.

STC 25329. Wheathill, Anne. A handfull of holsome (though homelie) hearbs.

From the nature of the prayers collected and the numerous occasions for which they have been set aside, one can observe that the Elizabethan layman was greatly influenced by the power of and necessity for prayer as well as being conscious of the pervading presence of God in human affairs.

Prayer, as defined by Luis de Granada in Of prayer and meditation,¹ is

...a petitiō we make vnto almightie God, for such things as are apperteining to our saluation. Houbeit praier is also taken in an other more large sense: to wit, for euerie lifting vp of our hart vnto god. And according to this definition, both Meditation and Contemplation & euerie other good thought maie be also called a praier.²

Since prayers pertain to salvation in particular and to communicating with God in general, collections of prayers and meditations have been popular publishing material. From 1584, five collections of prayers and meditations as well as four liturgical works are still extant.

A handfull of holesome (though homilie) hearbs, gathered out of the goodlie garden of Gods most holie word for the common benefit and comfortable exercise of all such as are deuoutlie disposed³ by Anne Wheathill is a collection of prayers for many occasions. "A praier for the morning,"⁴ "A praier for the iustice of God and of his mercie,"⁵ "A praier against the enemies of the church"⁶ and "A humble

¹STC 16908.

²Ibid., Sig. C7.

³STC 25329.

⁴Ibid., Sig. B1.

⁵Ibid., Sig. C5.

⁶Ibid., Sig. E4.

confession of our sinnes before God as also a petition to haue the same remitted"¹ are samples of the kinds of prayers and their particular occasions contained in her text.

John Norden's A pensiuē mans practise² contains very devout and necessary prayers for many occasions and purposes. The preface is a calendar containing information such as the 'Year of our Lord', 'Dominicall Letter', 'Leape yeare', 'Golden number' and 'Easter day'. It also contains other pieces of information related to the number of hours, days, weeks and months in the year, times of sunrise and sunset and the important days of each month explained in terms of Biblical or historical events. The dedication is unique in that it combines the "Epistle Dedicatore" with meditations in Latin dedicated to Sir Henry Knyvit of Charleton where each line in verse starts with each letter of his name. Likewise, "certain godly precepts, alphabetically set down vppon the name of the right worshipfull Lady Elizabeth Kniuet and A godly motion to awaken the heartes of such as sleepe in securitye by the Lady Anne Kneuet"³ are found in the dedication:

E Endure temptations patiently
L Liue as thou mayst liue eternally

¹Ibid., Sig. I₄.

²STC 18616.

³Ibid., Sig. *₆^b.

I Imbracing trueth vnfeynedly
 Z Zealously and freely
 A Aske God mercy heartely
 B Beware of euill warely
 E Endure all crosses willingly
 T Trust in God faythfully
 H Heare his word attentiuely

 K Know him thy maker rightly
 N None helpes but hee effectually
 Y Yeelde him prayses dayly
 U Vse his gifts reuerently
 E Embrace them thankfully
 T Take all thinges of him ioyfully¹

Norden also provides his explanation for making prayers successful:

...for it is not the tongue onely or lippes, that maketh the sacrifice of prayer, sweete and acceptable to God, but an humbled minde, a contrite and sorrowful spirit, declyning from sinne, and enclyning to God: wherefore it behoueth vs vnder the burden of our sins... to imbrace and follow that which is good, but all what good is commeth from God, to whom we ought at all times to bend our repentaunt heartes, and pray him for his sweete and welbeloued sonne Iesus Christes sake to shew vs...the right pathe vnto the Kingdome of heauē....²

Some of the prayers included in this text are "A prayer for a competent and necessary liuing,"³ "A prayer to be sayd of a woman with child,"⁴ "A prayer for wisdome,"⁵ and "A

¹Ibid.

²Ibid., Sig. *4 - *4^b.

³Ibid., Sig. D₂^b.

⁴Ibid., Sig. F8.

⁵Ibid., Sig. G₃^b.

prayer before meate."¹

The publication entitled Of prayer and meditation is ordered and divided into three parts:

...The first part, for remedie of the first inconuenience, treateth of the matter of praier, or meditation wherein are contained fowertiene meditations seruing for all the seuen daies of the weeke, both in the morninges & euenings. And these meditatiōs do containe the principall places and misteries of our faith, and especially the consideratiō of those misteries, that are of most force and power, to brydle our hartes, & to encline thē to the loue and feare of God, and to the abhorring of sinne. In like maner there are set out the fiue partes of this exercise, which be, Preparation: reading: meditation: thankesgiuing: and petition.... The second part, for remedie of the secōd inconueniēce, treateth of those thinges, that do helpe vs vnto deuotion, and likewise of those that do hinder vs from the same. It treateth also of the most common temptations, that are wont to molest deuout persons. Moreouer there are geuen certein aduices to be a direction vnto vs that we erre not in this waie....The thirde parte, in which is treated of the vertue of praier, and of her two companiōs, Fasting and Almes deedes:...²

Luis de Granada explains further that the book not only gives the matter of meditation but also shows the end. The end of meditation is the fear of God and the amendment of one's life which can only be procured through the profound and long consideration of the mysteries of faith.³

¹Ibid., Sig. K₆^b.

²STC 16908, Sig. D₁^b - D₂^b.

³Ibid., Sig. D₂^b.

Henry Bull's Christian prayers and holy meditations¹
 also contains a calendar² in the preface as well as an
 "Almanache for XXVI. years"³ and "A rule to know when the
 Terme beginneth and endeth."⁴ An excerpt from Titus. 2.
 sums up Henry Bull's philosophy concerning prayer:

The grace of God that bringeth saluation
 vnto all men hath appeared, and teacheth vs
 that we should denie vngodlines, and worldly
 lustes, and that we should liue soberlie,
 righteously, and godly, in this present
 worlde, looking for that blessed hope and
 notable appearing of the glory of the
 mightie God, which is, of our Sauour Iesus
 Christ.⁵

A sampling of the prayers and meditations include the follow-
 ing:

"A meditation vpon the Lords Prayer",⁶
 "When you go forth of the doores, pray"⁷
 "When you are going any iourney, pray",⁸
 "A fourme of thankesgiuing for our redemption,
 and prajer for the strength and increase of
 faith",⁹

¹STC 4031.

²Ibid., Sig. A₂ - A₇^b.

³Ibid., Sig. A₈.

⁴Ibid., Sig. A₈^b.

⁵Ibid., Sig. A₁^b.

⁶Ibid., Sig. D₇ - G₈.

⁷Ibid., Sig. H₂^b - H₃.

⁸Ibid., Sig. H₃.

⁹Ibid., Sig. K₇^b - K₈^b.

"A meditation concerning the sober vsage of the bodie, that it may be subiect and obedient to the soule",¹ and

"A meditation concerning praier".²

A single prayer entitled A prayer for all Kings, Princes, Countreyes and people, which doe professe the Gospell: And especially for our soueraigne Lady Queene Elizabeth, vsed in her Maiesties Chappell, and meet to bee vsed of all persons within her Maiesties Dominions³ begins

O Lord God of hostes, most louing and mercifull father, whose power no creature is able to resist, who of thy great goodnesse hast promised to graunt the petitions of such as aske in thy sonnes name: we most humbley beseech thee to saue and defend all Princes, Magistrates, kingdomes, countreyes & people, which haue receiued and doe professe thy holy word and Gospel, and namely this Realme of Englande, and thy seruant Elizabeth our Queene...⁴

LITURGIES

Liturgy, very simply, is defined as a form of public worship and a collection of formularies for public worship. The four texts dealing with liturgy still available from 1584 provide the form of common prayers and administration

¹Ibid., Sig. M₈^b - N₂.

²Ibid., Sig. C₆^b - D₆^b.

³STC 20192. This prayer is bound with STC 19342, Sig. N₁ - N₂.

⁴Ibid., Sig. N₁.

of the sacraments used in the English Church at Geneva.

The Scottish Book of Common Order¹ according to the expanded title contains

The forme of prayers and ministration of the sacrements, &c., vsed in the English Church at Geneua, approued and receiued by the Churche of Scotland, whereunto are also added sondrie other prayers, with the whole Psalmes of Dauid in English meter. (The catechisme).²

A partial listing of the contents of the work will provide some indication of the scope and range of the material contained in the text: "The confession of the Christian Faith," "The order of Electing Ministers, Elders and Deacons," "A confession of our sinnes vsed before the sermon," "The Administration of Baptisme & the Lordes Supper," "A prayer for the Sick & maner of burial," and "The Catechisme of M. Iohn Caluine."³ The manner of burial outlines the ceremonies involved and the duties of the minister:

The corps is reuerētlic brought to the graue, accōpanied with the Congregation, without any further ceremonies: which being buried, the Minister if he be present, and required, goeth to the Church, if it be not farr of, and maketh some comfortable exhortation to the people, touching death and resurrection.⁴

¹STC 16581.

²Ibid., Sig. A₁.

³Ibid., Sig. A₆^b.

⁴Ibid., Sig. P₆^b.

The book also contains a catechism by Jean Calvin to teach children the Christian religion. The minister provides the questions and the children respond with their answers. For example, on the true knowledge of God:

- M. But what is the true and right knowledge of God?
- C. When a man so knoweth good, that he giueth him dewe honour.
- M. Which is the way to honour God aright?
- C. It is to put our whole trust & confidence in him: to studie to serue him in obeying his will, to call vppon him in our necessities, seeking our saluation and all good thinges at his hande: and finallie, to acknowledge both with hart and mouth that he is the liuelie fountaine of all goodness.¹

BIBLES AND PSALMS

Five versions of the Bible, two metrical versions of the Psalms and one paraphrased version of the Psalms of David constitute the number of "Bibles and Psalms" still extant.

BIBLES

STC 2138. Bible. English. The bible with a concordance. [Geneva].

STC 2139. Bible. English. The bible with a concordance. [Geneva].*

¹Ibid., Sig. Q₃^b.

STC 2140. Bible. English. The bible with a concordance.
[Geneva].*

STC 2141. Bible. English. The holy bible. [Bishops
Version].*

STC 2142. Bible. English. The holy bible. [Bishops
Version].*

As the word of God was one of the most influential aspects of the Elizabethan layman's life style, the Bible became one of the most sought after books in the bookstalls. Although many issues of many versions of the Bible were put into print, only three Geneva editions and two Bishops editions are available from 1584. The Geneva version was the first new edition published during the reign of Elizabeth. The translators were a group of Puritan exiles in Geneva who had moved there during the reign of Queen Mary. The Geneva version became the most popular and influential version because the arguments and explanatory notes were often distinctly Calvinistic in tone and also because the compact form using roman type and verse divisions lent itself to easy reading.

To combat the popularity of this highly Puritan version, Archbishop Matthew Parker and his colleagues revamped the traditional Bible and produced a folio version in 1568 that was rather ornate in its print and illustrations.

This was known as the Bishops Bible. The Geneva and Bishops versions were put into service to compete for the attention of the Protestant audience.

GENEVA VERSIONS

The three editions of the Geneva version still extant are catalogued by A. S. Herbert¹ as Nos. 182, 183, and 184.

The first issue, Herbert #183, is entitled The Bible.

Translated according to the Ebreu and Greeke, and conferred with the best translations in diuers languages. With most profitable Annotations vpon all the hard places, and other thinges of great importance, as may appeare in the Epistle to the Reader. And also a most profitable Concordance for the readie finding out of anything in the same conteyned.²

It is a quarto edition as is Herbert #182 The Bible, with a concordance³ and is similar in terms of layout and content.

This work is a close reprint of an edition from 1581 except that this later work lacks the first five leaves. The earlier edition closely resembles an edition from 1580 with the exception of a few minor differences. The quarto version is characterized by a lengthy preliminary section

¹A. S. Herbert, Historical Catalogue of Printed Editions of the English Bible 1525-1961, red. ed. London: The British and Foreign Bible Society; New York: The American Bible Society, 1968, p. 98.

²STC 2138.

³STC 2139.

consisting of an 'Epistle,' 'Proper Lessons,' 'Book of Common Prayer,' 'Almanack,' and other similar material. The text contains the Old Testament, the Apocrypha, and the New Testament with a preliminary section and concordances.

The third edition from 1584, The Bible, with a concordance,¹ closely resembles another edition from 1581 which has mistakenly been considered the first octavo edition in English. Apparently, editions from 1577 and 1579 were the first two octavo editions thereby making this 1584 edition the fourth octavo edition. This Bible is imperfect in that it lacks the first three leaves and folio 400. The major difference between the quarto editions and the octavo edition is that the octavo edition only has two preliminary leaves compared to the fifty-eight preliminary leaves of the quarto editions. The main text remains consistent with the quarto editions.

BISHOPS VERSION

The two extant editions of the Bishops Version are catalogued by Herbert as #185 and 186 respectively. The former is a folio version whereas the latter is a quarto edition. The immediate object of the folio edition is set forth in the following extract from a letter dated July 16, 1587 from Archbishop John Whitgift to Bishop William Wickham

¹STC 2140.

of Lincoln.

Whereas I am credibly informed that diuers, as well parish Churches, as Chapels of Ease, are not sufficiently furnished with Bibles, but some haue either none at all, or such as be torn and defaced, and yet not of the translation authorised by the Synods of Bishops. These are therefore to require you strictly in your visitations, or otherwise, to see that all and euery the said Churches and Chapels in your diocese be prouided of one Bible or more, at your discretion, of the translation allowed as aforesaid and one book of Common prayer, as by the laws of this realm is appointed. And for the performance thereof, I haue caused her Highness's Printer to imprint two volumes of the said translation of the Bible aforesaid, a bigger and a less: the largest for such Parishes as are of ability, and the lesser for Chapels and very small parishes, both which are now extant and ready.¹

The folio edition (#185) is entitled The Holy Bible, conteining the Olde Testament and the Newe: of that Translation authorized to be read in Churches² appears to be the same as #186--The holy bible³ in terms of content, but it is radically different in terms of layout, print, and content. For example, both versions contain an almanack in the prefatory section. The first volume covers the years from 1580 through 1611, while the second includes the years from 1578 through 1603. As well, the marginal notes are in black

¹Herbert, p. 98.

²STC 2141.

³STC 2142.

letter in the first and in roman type in the latter. Also, this latter entry is imperfect since it is wanting the first two sheets of preliminary matter, containing the title "Kalendor" and other introductory material and perhaps twelve folios including the table.¹

PSALMS - METRICAL VERSIONS

STC 2467. Bible. English. Psalms. Metrical Versions.

Sternhold and Hopkins. The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others.

STC 2468. Bible. English. Psalms. Metrical Versions.

Sternhold and Hopkins. The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others.*

Thomas Sternhold, John Hopkins and their colleagues collected the Psalms and put them into English meter under the title of The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others.² This work was so popular that 1584 saw at least two editions published which were at least the thirty-fifth and thirty-sixth of at least seventy-seven editions published between 1565 and 1601. Other editions may now be lost. The purpose behind their

¹All information concerning the description of the Bible comes from A. S. Herbert. For a complete description of each Bible see Appendix D.

²STC 2467 and 2468.

effort was to allow the Psalms

...to be sung of all the people together, in all Churches, before and after Mornyng and Euening prayer: as also before & after the sermons, and moreouer in priuate houses, for their godly solace and comfort, laying apart all vngodly songes and ballades, which tend onely to the nourishing of vyce and corrupting of youth.¹

An introduction preceding the text is 'A treatise made by Athanasius the great concerning the vse and vertue of the Psalmes' which, in part, states:

Moreouer, the Psalmes enforme & teach euery man with diuers instructions, whereby he may not onely espy the affections and state of his soule, and to win a good paterne and discipline, how he may please God, but also with what forme of wordes he may amend himselfe, and how to giue God due thankes....²

Besides the presentation of the Psalmes in verse, the text also contains additional songs and prayers. For example, two of the songs are 'The Lords Prayer'³ and 'The Ten Commandments'⁴ while examples of the prayers include 'The Creede'⁵ and 'A prayer to be sayd before a man begin his work.'⁶ These works would be particularly profitable for

¹STC 2467, Sig. A₁.

²Ibid., Sig. A₂.

³Ibid., Sig. C₅^b - C₆.

⁴Ibid., Sig. C₆ - C₇.

⁵Ibid., Sig. Ee₄ - Ee₅^b.

⁶Ibid., Sig. Gg₁ - Gg₂.

the devout layman and householder because it also provides a collection of prayers for morning and evenings and for use before and after meals.

PSALMS - TRANSLATIONS

STC 11731. Gentili, Scipione. S. Gentilis in XXV. Davidis Psalmos epica paraphrases.

Only one text is available to indicate that any translations were done on the Psalms. Scipione Gentili's S. Gentilis in XXV. Davidis Psalmos epica paraphrases¹ contains the epic paraphrases of twenty-five of David's Psalms.² A typical example of his style follows:

Psalmi viii. Domine Dominus noster quam admirabile.

Svmme parens rerum, & populi rex inclyte nostre,
 Vt tua per magnas terrarum didita gentes
 Claurescit fama, atque animos impellit hiantes!
 Vt super aetherea mundi sedet arce coruseans
 Ille decor tuus! en molli tua numinalingua
 Infantes, en lacte tuas rorantia laudes
 Oracanunt, laudes stygii quibus arma tyranni
 Frangis, & humano sudantem sanguine dextram....³

Devotional literature was extremely important to the Elizabethan Christian reader for it provided the necessary prayers, meditations and words of God to sustain his day to day needs. Prayer has always been the communicative link

¹STC 11731.

²The Psalms included are Nos. 8, 11, 18, 20, 46, 48, 50, 61, 65, 74, 75, 84, 87, 93, 102, 104, 106, 113, 114, 118, 126, 133, 137, 148, and 157.

³STC 11731, Sig. *5.

between God and man and as such the power of prayer and its absolute necessity have constantly been preached by the clergy to the laity. Consequently, Bibles, prayer books and liturgies were best sellers on the sixteenth century bookstalls.

CHURCH REGULATIONS AND VISITATIONS

STC 4583. Canterbury, Province of. Articles to be enqyred of. Articuli per archiepiscopum, episcopos, & reliquum clerum Cantuoriensis provinciae stabilitie, etc.

STC 10032, 10032.1, 10032.2. England, Church of. Aduertisements. Aduertisements partly for due order in the publique administration of common prayers and vsing the holy sacrements and partly for the apparell of all persons ecclesiasticall.

STC 10128. England, Church of. Visitation Articles - General. Articles to be enqyred in the visitation in the first yeere of Elizabeth Anno 1559.

STC 10224. England, Church of. Visitation Articles - Local. Lichfield and Couentry.

STC 10353. England, Church of. Visitation Articles - Local. Winchester.

The Bill of Supremacy and the Bill of Uniformity were the two great measures of Elizabeth's first Parliament which

sat from January 25 to May 8, 1559. The Bill of Supremacy returned the supremacy of the Church of England to the Crown of England. The conditions of control however varied under Elizabeth because there was, for example, a constitutional provision for a body of ecclesiastical commissioners to exercise the royal supremacy on behalf of the Crown.¹ The Bill of Uniformity authorized the Second Book of Edward, after several alterations, to be the standard prayer book of the Church. These acts also provided for the punishment of any person who went against the rules laid down by the acts.

The Supremacy Act recovered for the Crown the power of visitation. The principal work of the visitation was to administer the oath of supremacy and enforce the prayer book. However, the 'change of religion' was not totally covered by Parliamentary statutes so a series of ecclesiastical injunctions and articles of inquiry were enjoined upon the country by royal authority.² Consequently, a revised oath was devised to encompass all three components. As well as the articles and injunctions, a set of 56 visitation questions was issued. The purposes of these questions were to ensure the maintenance of old and new regulations governing the conduct of both the clergy and the laity in

¹W. H. Frere, The English Church. New York: AMS Press, 1904, p. 26.

²Ibid., p. 36.

religious matters, and to ensure the proper upkeep and protection for church property. The general articles covered all conditions not previously included in Acts of Parliament. For example, the fourth article reads

Item, whether thei [the ministers] do charge fathers and mothers, Maisters, and gouenours of youth, to bryng them vp in some vertuous studie and Occupation.¹

The fortieth article reads

Item, whether any Inholder, or Alehouse keepers, doe vse commonly to sell meate and drink in the time of common praier, preaching, readyng of the Homilies, or Scripture.²

Although the general articles were issued to cover the entire country, local visitation articles were also issued. Church-wardens and sworne-men were required to ask these questions in their parishes and to reply, under oath to any questions submitted to them by the Bishop of the diocese, concerning any deeds carried out contrary to the said articles. The oath of the church-wardens and sworne-men is worth noting:

Yee shall sweare by almightie God, that ye shall diligently consider all and euerie the Articles giuen to you in charge and make a true answeare to the same in writing, presently all and every such person and persons dwelling within your Parish, as haue committed any offence or fault, or made any default mentioned in anie of the same Articles, or which are vehementlie suspected or deformed of any such offence, fault or default wherein ye shall

¹STC 10128, Sig. A₂^b.

²Ibid., Sig. B₁^b.

not present anie person or persons of any euill will, malice, or hatred, contrary to the truth, nor shal for loue, fauour, meede, dread or any corrupt affection spare to present any that be offenders suspected, or defamed in any of these cases, but shal doe vprightly, as men hauing the feare of God before their eies, and desyrous to maintaine Vertue, and suppress vice, so God helpe you.¹

One set of visitation articles was issued for the diocese of Winchester. Under the title Interrogations to be enquired of by the Church-wardens and Sworne-men within the Diocese of Winchester, and the truth thereof to be by them vpon their othes duely presented vnto the Bishop, or his Deputies, at his Visitation, now to be holden this present yeare of our Lord, 1584 with particu'ar answeare to euerie Interrogatorie,² 32 articles were issued. One typical article asks

Whether your Parson, Vicar or Curate, or any other minister in your Church or Chapell, haue admitted to the receauing of the holy Communion any open and notorious fornicator, adulterer, or euill liuer, by whom the congregation is offended, without due penance first done to the satisfaction of the congregation, or also any malicious person that is notoriously knowne to be out of charitie, or that hath done any open wrong to his neighbour in word or deede without due reconciliation first made to the partie that is wronged.³

A second set of articles entitled Articles to be inquired of

¹STC 10353, Sig. B₂^b.

²STC 10353.

³Ibid., Sig. A₄^b.

in the Ordinary Visitation of the Right Reverend Father in God, William Lord Bishop of Couentrie and Lichfield, holden Anno 1584, diligently to be considered of, as well by the Ministers, as Church-wardens, and sworne-men, and aduisedly to be aunswered particularly to euerie pointe, by eyther of them seuerally in writing, at the Visitation holden by the saide reuerende Father or his officers,¹ contains 21 articles and 12 advertisements appended to ensure that a continual order was observed within the Diocese of Coventry and Lichfield. The advertisements provided the mechanism for appointing and licensing qualified curates to serve particular congregations. The objective was to ensure that each parish was served by a lawfully appointed minister who had been examined and approved by the proper authorities. One of the advertisements states:

Item, that euerie Minister within the Diocese bring in and exhibite to the Chauncellour at y^t Visitation, his letters of orders, his letters dismisaries if he came out of an other Diocese, his Institutiō, his Qualification, and dispensation to remaine in recorde in the Office.²

The articles, as usual, were concerned with the spiritual and physical well-being of the parish--the clergy, the laity and even church property were under constant observation.

One article asks

¹STC 10224.

²Ibid., Sig. B₂^b.

Whether your Minister keep any suspected woman in his house or be giuen to dronkenesse, idlenesse, or be a haunter of Tauerns, Alehouses, or other suspected place, or be Hunters, Hawkers, Dicers, Carders, Tablers, Swearers, or any wayes giue any euill example of life, or vnseemely apparell, to be offence of others, and discredite of their calling. And whether they be reported or suspected to have come by their Benefice or other Ecclesiastical promotions Simonically directly, or indirectly.¹

Besides the articles claimed by royal authority, others were issued by ecclesiastical agreement. One such group was the Articuli per Archiepiscopum, Episcopos, & reliquum Clerum Cantuariensis Prouincial in Synodo inchoatee Londini, vicesimo quarto die Mensis Nouembris, Anno Domini. 1584.² One of the articles appears under the heading "De moderandis quibusdane indulgentiis, pro celebratione Matrimonii absque trinundina denuntiatione, quam, Bannos vocant Matrimoniales."³

Advertisements, as well as visitation articles, were also issued. In the preface to Aduertisements partly for due order in the publique administration of common prayers and vsing the holy sacrements and partly for the apparell of all persons ecclesiasticall,⁴ the reader is informed that

¹Ibid., Sig. A₂^b.

²STC 4583.

³Ibid., Sig. A₃.

⁴STC 10032a. The STC entry can apply to three issues set in 1584.

certain Ecclesiastical laws and temporal orders were established to comply with the Queens regard for the necessity of uniformity, oneness and harmony in all matters Ecclesiastical, i.e. uniformity of Rites, manners in the ministration of God's holy word, in open prayer and ministration of the Sacraments and with a decent behaviour apparent in outward behaviour.¹ The uniformity of outward apparel was a serious matter. For instance, one such order states:

Item, that al Deanes of Cathedrall Churches, Maisters of Colledges, all Archdeacons, & other dignities in cathedral churches; doctors, bachelors of Diuinitie and lawe, hauing any Ecclesiasticall liuinge, shall weare in their common apparell abroade, a side Gowne with sleeues streight at the hand, without any cuttes in the same. And that also without any falling cape: & to weare tippets of Sarcenet, as is lawfull for them by the Act of Parliament, Anno 24, Henrici octavi.²

All the advertisements were agreed upon and subscribed by the commissioners in causes ecclesiastical.

The primary motive behind the establishment of the church visitation articles and the advertisements was to achieve, as quickly as possible, an overall uniformity and stability within the realm and particularly within the Church. The Crown sensed the necessity for a well-knit populace in view of the recent religious changes as well as

¹Ibid., Sig. A₂.

²Ibid., Sig. B₂^b.

the unstable political conditions that existed between England and the Catholic nations of the continent.

CATECHISMS AND RELIGIOUS INSTRUCTION

STC 5964. Craig, John. A shorte summe of the whole catechisme.

STC 6713. Dering, Edward. A shorte catechisme for householders. With prayers to the same adioyning.

STC 18711b. Nowell, Alexander. Catechismus poruus pueris primum qui ediscatur, proponendis in scholis Latine & Graece.

CATECHISMS

In the dedication of his tract A short catechisme for householders. With prayers to the same adioyning,¹ Edward Dering provides, in his own words, the primary reasons for the writing of catechisms. One of these reasons is that

...whereby they might with more easines teach theyr families, the principles of Christian religion: haue diuers learned men...shortlie and plainlie to set downe the chiefest points of Christian doctrine, to the great benefit and profit, no doubt, of our houses and Families.²

The need for instructing the laity in the true principles

¹STC 6713.

²Ibid., Sig. A₂ - A₂^b.

and doctrines of the Christian religion was immediate because of the official change in religion and because of the oppressive presence of the Papists. Dering strongly attacks the Papist doctrines, particularly their concept of ignorance being the mother of devotion. He argues that "they [the papists] should haue learned ignourance to be the mother, not of deuotion, but of error."¹ He further adds, for the benefit of all, that

...the next and readiest waye to come out of error and ignoraunce is to knowe the Scriptures, and the true vnderstanding, and meaning of the same, that thereby we may learne to perfourme those dueties, which God requireth at our handes to be fulfilled, as well towards his Maiestie: as towards our selues, and our neighbours.²

The three catechisms still extant follow the same question and answer format. In the dedication to A shorte summe of the whole catechisme, wherein the Question is propounded, and answered in few words, for the greater ease of the common people and Children,³ John Craig explains that he utilizes the plain and simple approach to instruct and help the ignorant, for the common people and the children would not profit from long questions and long answers supported by extended scriptural explanations.

¹Ibid., Sig. *4 - *4^b.

²Ibid., Sig. *5.

³STC 5964.

Catechism included the principle doctrines of Christian religion. Questions and answers on the Articles of Faith, the Ten Commandments, the Creed, the Sacraments, the way to salvation, obedience, repentance and thanksgiving are examples of the doctrines covered.

The format of Craig's catechism is simpler than Dering's. Craig, on "Obedience," lists the Ten Commandments and follows up with a series of questions and answers.

- Q. Who gaue this law first to Moses?
- A. The eternal God, distinct in two tables.
- Q. What thing doth this law teach?
- A. It doth teach and craue our duety towarde God and man.¹

Edward Dering, on the other hand, supports his answers with scriptural proofs. For example:

Question
How many Sacrements be there?

Aunswer
There be two (a) Sacrements: that is to say, Baptisme, and the supper of the Lord.

Prooues out of the word of God

a

Moreouer, Brethren, I would not that ye should be ignoraunt, that all our Fathers were vnder the clowde, and all passed through the Sea, and were all baptized vnto Moses, in the clowde, and in the Sea, and dyd all eate the same spiritual meate, and did all drinke the same

¹STC 5964, Sig. D₁.

spiritual drinke. For they dranke of the
spiritual rocke that followed them: and the
rocke was Christe. 1 Cor. 10. 1. 2. 3. 4.¹

The third catechism is Catechismus poruus pueris
primum qui ediscatur, proponendus in scholis Latine &
Graece,² by Alexander Nowell. This catechism follows the
same question and answer format and is arranged with
corresponding Greek and Latin versions.

RELIGIOUS INSTRUCTION

STC 18821. Openshaw, Robert. Short questions and answeres
conteyning the summe of christian religion.*

STC 20560. Questions. Certayne short questions and
answers...in the principles of the christian faith.*

Books of religious instruction such as Short questions
and answeres conteyning the summe of christian religion³ by
Robert Openshaw and the anonymous Certayne short questions
and answers...in the principles of the christian faith⁴ are
presented in standard catechismal form and deal with the sum
of Christian religion. The chief points of Christian

¹STC 6713, Sig. Jg.

²STC 18711b. This catechism is known as "The Church
Catechism" and is not Nowell's most celebrated Catechism
which was published in 1570.

³STC 18821 (1581 edition).

⁴STC 20560.

doctrine are set down mainly in question and answer form. Openshaw starts his text with a series of observations on how a Christian household operates; for example, the saying of morning and evening prayers and the saying of grace before and after meals. However, the question and answer format dominates the text. The author deals with all aspects of Christian faith and discusses the Creed, for example, in great detail:

Q. What learne you out of the 11. and 12. articles: The resurrection of, &c?

A. First, that my bodie shal rise from the earth. 1. Thes. 4. 14.

Secondly, it shall rise a glorious bodie. 1. Cor. 15. 42. Phil. 3. 21.

Thirdly, my bodie being risen a glorious body, shall liue with Christ for euer in his kingdom. 1. Thes. 4. 17.¹

Catechisms and religious instructions have one essential function which is to teach the laity, particularly the ignorant and uninformed, the true concepts and doctrines of Christian faith. The five extant texts accomplish their purpose by utilizing simplicity in form with completeness in content.

¹STC 18821, Sig. B7.

CHAPTER II

EDUCATION AND LEARNING

Fifty-one books or 22.1% of the books extant from 1584 are concerned with education, knowledge, and self-improvement through learning. The Elizabethan citizen was obsessed with learning as success depended on knowledge and personal skills. Educational demands are linked directly to the connection between education and social acceptance, education and commercial success, and education and salvation. The kingdom of God, it seems, was more accessible to those with schooling, preferably at the university level. Consequently, books on reading, writing and arithmetic were taught in the schools and were available on the bookstalls. Commercial enterprises, for example, needed apprentices who could read, write and tabulate accounts.

The Elizabethan however wanted more than a cursory education. He wanted a complete, in-depth look at everything there was to consider. Elementary medicine, astronomy, philosophy, history and geography were prime areas of interest because the individual citizen was interested in the past and the present and in his general well-being. He

was also concerned about nature and where he, as an individual, fitted into the natural scheme of things.

Individual skills like horsemanship, navigation and cooking, to mention a few, were taught through instructional books and pamphlets. In fact, most of the professional skills received great coverage because the printed word was the only way of passing knowledge on to the ignorant and the uninformed.

Consequently, a strong, personal relationship developed between a book and its reader. The reader had to rely on the book for complete, factual information and guidance. The book was his teacher, mentor and ticket to success and self-satisfaction. The education received through these books hopefully would create a wise, healthy, happy, wealthy and godly society. The time had come for mental as well as physical expansion and development. England's industrial and commercial expansion, trade demands, agricultural requirements, military endeavours and overall economic growth called for a nation of educated, well-informed people. The books on education and learning helped prepare the English public to meet the challenge.

PHILOSOPHY

Philosophy is generally defined as the study or science of the truths or principles underlying all knowledge and being. Sixteenth century scholars, churchmen, politicians,

and citizens continually searched for such truths and principles. Educational, religious, and political theories were philosophically connected as they dominated the intellectual atmosphere of the age. The philosophical theories that existed in the sixteenth century were both old and new which naturally led to debates and conflicts.

LOGIC AND RHETORIC

STC 10766. Fenner, Dudley. The artes of logike and rhetorike.

STC 22254. Seton, John. Dialectica.

STC 25805. Wilson, Sir Thomas. The arte of rhetorique.

Two important tools or skills important to the philosophic minds were the arts of logic and rhetoric. Logic was the basis for reason and judgement, and rhetoric was the communicative medium for expressing that reasoning in argument form. Successful debate depends on the logic of the argument and the eloquence of the delivery. Consequently, texts on logic and rhetoric were necessary and attractive publications.

Three books on logic and rhetoric are extant and all three are excellent, standard treatises. John Seton's Dialectica¹ is the only book available which is strictly

¹STC 22254. This work was extensively circulated in

concerned with logic. This Latin text which discusses dialectics in detail has an appended treatise by Gulielmo Buclaeo entitled Arithmetica memoratiua siue compendioria arithmeticae tractatio, non solum tyranibus, sed etiam veteranis & bene exercitatis in eo arte viris, memoriae inuande gratia admodum necessaria. Seton begins his treatise by defining dialectics and then by dividing dialectics into two parts.

Dialectica est scientia disseredi de qua^uis re probabilia, & in utranque partem.¹

Dialectics is divided into two major parts, invention and judgement.

Inuentio est quae certos locos continet, ex quibus argumenta depromuntur, ad qua^eque rem confirmandam, vel refillendam. Iudicium est argumentarū, quae ex locis deprompta sunt, certo ordine collacandarum, scienta.²

Logic is an art of reasoning which is divided into invention and judgement. Invention basically provides the rules for developing reasons for arguments, while judgement is concerned with the ordering or arranging of the reasons into proper form.

manuscript among students long before it appeared in print, and for nearly a century it was recognized as the standard treatise on logic. Seton was a Roman Catholic divine who specialized in philosophy and rhetoric. (Dictionary of National Biography.)

¹Ibid., Sig. A3.

²Ibid.

Rhetoric is thoroughly set into print by Sir Thomas Wilson in The arte of rhetorique.¹ Wilson, like Seton, first defines rhetoric for the interested reader:

Rhetorique is an Arte to set forthe by vtterance of wordes, matter at large, or (as Cicero doth saie), it is learned, or rather an artificiall declaration of the mynde, in the handelyng of any cause, called in contention, y^t maie through reason largely be discussed.²

Rhetoric then is essential for the verbal presentation of logical arguments. These arguments can be developed from "three kindes of causes or Orations, which serue for euey matter:"

...Either the matter cōsisteth in praise, or dispraise of a thing or els in consultancy whether the cause bee profitable, or vnprofitable: or lastly whether the matter be right or wrong.³

Logic and rhetoric are also analyzed and presented clearly and thoroughly by Dudley Fenner in The artes of logike and rhetorique.⁴ Fenner, however, includes examples where logic and rhetoric can be applied. The expanded title of the work notes that the text includes "examples for the practise of the same, for Methode in the gouernment of the familie, prescribed in the word of God: and for the whole in the

¹STC 25805.

²Ibid., Sig. B₁.

³Ibid., Sig. B₆.

⁴STC 10766.

resolution or opening of certain parts of Scripture according to the same."¹ Fenner applies logic and rhetoric to establishing the authority, duties and position of each member of a household according to Scripture and analyzes and interprets the Lords prayer and the Epistle to Philemon according to the same principles.

PHILOSOPHIC DEBATE

STC 3935. Bruno, Giordano. La cena de le ceneri, descritta in cinque dialogi.

STC 3936. Bruno, Giordano. De la causa, principio et uno.

STC 3938. Bruno, Giordano. De l'infinito vniverso et mondi.

STC 3940. Bruno, Giordano. Spaccio de la bestia trionfante.

STC 4762. Case, John. Summa veterum interpretum in vniversam dialecticam aristotelis.

STC 15243. La Ramée, Pierre de. Dialectica Libri duo.

STC 17524. Martinus, Jacobus. Jacobi Martini de prima corporum generatione disputatio.

STC 19064. P., G. Cantabrigiensis. Antidicsonus.

STC 19065. P., G. Libellus de memoria verissim aque bene

¹Ibid., Sig. A₁.

recordandi scienta.

STC 21809. Scepsius, Heius. Defensio pro Alexandro Dicsoni,
aduersus G. P. Cantabrigiensis.

Logic and rhetoric are instrumental aspects of the philosophical debates and confrontations that went on during the sixteenth century. One of the most furious and tragic confrontations occurred between the Ramists and the Aristotelians. One analyst describes the philosophy of Peter Ramus¹ as follows:

Considering dialectics as the art of deducing conclusions from premises, he endeavours to improve this art by uniting it with that of rhetoric. Of the several branches of rhetoric, he considers invention and disposition as belonging equally to logic. Making Cicero his chiefe guide, he divides his treatise on dialectics into two parts, the first of which treats of the invention of arguments, the second, of judgements. Arguments he derives not only from what the Aristotelians called middle terms but from any kind of proposition which connected with another, may serve to prove any assertion. Of these he enumerates various kinds. Judgements he divides into axioms, or self-evident propositions, and dianoëa, or deductions, by means of a series of arguments. Both these he divides into various classes: and illustrates the whole by examples from the ancient orators and poets.²

The concepts of Ramus, which denied the logic of Aristotle,

¹Peter Ramus was an anti-Aristotelian who considered logic as dialectic, synonymous with reasoning.

²Alexander Chalmers, ed., The General Biographical Dictionary, rev. ed. London: J. Nichols and Son, XXV, 1816, 21-22.

were quickly picked up and supported by scholars at Cambridge and just as quickly treated with contempt by scholars at Oxford. Noted exponents of Ramist philosophy included Sir William Temple who in 1584 published an annotated edition of Ramus's Dialectics entitled P. Rami Dialecticae Libri Duo, Scholiis G. Tempelli Cantabrigiensis illustrati.¹ Appended to this treatise is a reply entitled Epistolae De P. Rami Dialecticae Contra Iohannis Piscatoris responsionem defensio Gulielmi Tempelli² to Iohannis Piscator who opposed Ramus and championed Aristotle's ideas. Both works deal with Ramus's concept of logic which consists, in part, of a discussion on the syllogism. The syllogism is the basic form for all deductive reasoning which states that specific conclusions can be drawn from general premises. Temple indicates how, for example, false conclusions can be drawn from poorly structured arguments:

Omnis equus est animal
 Omnis homo est animal
 Omnis igitur homo est equus.³

Obviously the conclusion that all men are horses is incorrect because both premises are major premises which together produce an illogical conclusion.

¹STC 15243.

²Ibid., Sig. N₅.

³Ibid., Sig. G₂^b.

A second pro-Ramist work is Jacobi Martini de prima corporum generatione disputatio¹ by Jacobus Martinus or James Martin² which basically refutes Aristotelian dogma and is prefaced by William Temple. Aristotle, however, was not completely rejected as John Case's Summa veterum interpretum in vniuersam dialecticam aristotelis³ favorably interprets Aristotle's concepts of logic.

Three texts which seem to deal indirectly at least with expounding or denying Ramist theories concentrate on the 'artificosia memoria' of Alexander Dicson. Two books by G. P. of Cambridge, Antidicsonus⁴ and Libellus de memoria verissimaeque bene recordandi scientia,⁵ deal directly with logic and the nature of memory. The third text by Heius Scepsius Defensio pro Alexandro Dicsona, aduersus G. P. Cantabrigien⁶ is again an untranslated Latin work which obviously approves of the approach to logic and memory taken by Alexander Dicson.

Another anti-Aristotelian philosopher who has no

¹STC 17524.

²James Martin was a devout Ramist who taught philosophy at Turin.

³STC 4762.

⁴STC 19064.

⁵STC 19065.

⁶STC 21809.

Ramist connection is Giordano Bruno¹ who published at least the four extant texts. In La cena de le Ceneri descritta in cinque dialogi,² after a qualified acceptance of Copernicus' solar system, he postulates the infinity of the universe as composed of an infinity of worlds and criticizes Oxonian pedantry and English society. In De la causa, principio et uno³ he tries to demonstrate the basic unity of all substances as well as of form and matter and the coincidence of contraries. De l'infinito, universo et mondi⁴ uses pre-Socratic teachings in an attack against Aristotle and introduces for the first time the notion of minimum. Spaccio de la bestia trionfanti⁵ expresses his ideal for an ethical and social reform in accordance with his anti-ascetic and anti-Christian tendencies. In general, Giordano Bruno prepared philosophical treatises on his serious and satirical postulations which attempt to adjust human thought to the entire cosmos.

¹Bruno was an Italian philosopher who defended certain propositions concerning nature and the world. He postulated an infinite universe of infinite duration and a plurality of worlds. He rejected the Virgin Mary and transubstantiation.

²STC 3935.

³STC 3936.

⁴STC 3938.

⁵STC 3940.

SAYINGS AND SIMILES

STC 1261. Baldwin, William. A treatise of morall philosophie, contaynyng the sayinges of the wyse.

STC 4858. Cato, Dionysius. Cato construed, or a familiar interpretation upon Catos moral verses.

STC 5298+. Cicero, Marcus Tullius. M. Tulli Ciceronis Epistolae familiares.*

STC 5319. Cicero, Marcus Tullius. Sententiae Ciceronius.

STC 10925. Fiston, William. The welspring of wittie conceites.

Books of proverbs strongly appealed to the Elizabethans because proverbs and witty sayings contain a great deal of wisdom in very few words. Since the Elizabethan disliked ignorance, he liked to have committed to memory wise and pithy sayings which he could utter at a moment's notice to display how learned he really was. Books of sayings, similes and proverbs were therefore in high demand. Five books of sayings are extant from 1584.

The welspring of wittie conceits: containing A method, as wel to speake, as to endight (aptly and eloquently of sundrie Matters: as (also) see great varietie of pithy Sentences, vertuous sayings, and right Morall Instructions,¹

¹STC 10925--also appears in the Short-Title Catalogue under STC 5615.

translated by William Fiston, is prefaced by the comment that

The Conceites or Deuices of our mindes expressed, either with Pen or by Speaking, do tende to this ende, namely, that they may Perswade: And to Perswade, is as much as that one man should make others beleeeue that our talke, or the thing whereof we reason, is either True or False, and our Reasoning or Speeches be either publique or priuat...¹

This work, an anthology of aphorisms, concerns itself with rejoicings, prayers for health and peace, warnings of traitorous dealings and evil minds, laments, exhortations and thanksgivings. A good example is "The maner to expresse by word or writing how we reioyce, and what it is":

To reioyce is a conceipte of the minde, that groweth of the pleasure which we receiue of those things that delight vs: like (as contrariewise) to be sory, groweth of the displeasur that griueth vs: And this Cōcept expressed in words, or in writting is deuided into three speciall sortes, which be, the goodes of the minde, of the Body, & of Fortune: vnder which are comprehēded many kindes of reioycing with others of their consolations, and of proper and common words, apt vnto all sortes of persuading.²

As well, a sample of "certaine worthie sentences, very meete to be written about a Bed-chamber, or to be set vp in any conuenient place in a house" are

1. The good Son, grafted goodnes, whereof

¹Ibid., Sig. A₄.

²Ibid., Sig. B₁.

saluation is the fruit. But the euill plāteth vices, the fruit whereof is dānatiō....

5. Who any sinne in conscience keepes, when he to quiet goes, More venterous is, thē he y^t sleepes, with twēty mortal foes.¹

A second work of proverbs, similes, and adages is William Baldwin's A treatise of Morall Phylosophie, contaynyng the sayinges of the wyse.² The text contains "the worthie and pithie sayings of Philosophers, Emperors, Kings and Oratours: of their liues, their aunsweres, of what lineage they came of, and what countrie they were: whose worthie sentences, notable precepts, counsels, parables and semblables, doo heereafter followe...."³ These sentences and parables reflect three methods of teaching moral philosophy which are "by counsells, lawes, and precepts.... by prouerbs & adages...by parables, examples and semblances"⁴ From "Of kings, rulers, & guernours: how they should rule their subiects" comes the following:

A king ought not to trust him that is couetous which setteth his minde to get riches: nor him that is a flatterer, nor any to whō he hath done wrong, nor in him that is at truce with his enimies [Socrates].

¹Ibid., Sig. N₃^b.

²STC 1261.

³Ibid., Sig. A₁.

⁴Ibid., Sig. C₃ - C₃^b.

It is better for a Realme, countrey, or citie to be gouerned by the vertue of a good man, then by a good lawe. [Aristotle].

Except wise men be made gouernours, or gouernours be made wise men: mankinde shall neuer haue quiet rest, nor vertue be able to defend hir selfe. [Plato].¹

A translation of the sayings of the wise also appears in the work Cato construed, or a familiar interpretation upon Catos morall verses,² which also contains the excellent sayings of the seven wise men of Greece together with their interpretations. The fundamental reason for the anonymous translation and interpretation was that the sayings

...were approued of most men & thought very necessarie to be taught, and also for because euery where euen at the firste, this booke is receiued into Schooles: and for that by experience he did perceiue that his Scholers through ignorance in writyng erred, and through negligence were forgetfull, and for lacke of readie instruction learned much, and profited little, so that when the scholer should come to repetition, the Maister should haue more labour to correcte, then he had before to teache ...the yong Scholer shalbe able to reade, interprete, construe, and pars his Lesson well, whereas the most parte of Scholers...doe neither read well, construe a right, nor be able to pars out worde of their Lesson.³

A sample of the philosophic and moral intent is evident from the translations:

¹Ibid., Sig. I₆^b.

²STC 4858.

³Ibid., Sig. A₁^b - A₂.

Craue thou nothing that is unreasonable...

It is foolishnesse to aske that thyng which hath good cause to be denied...

Demaunde thou that thyng which is iust, or els that thyng which maie seeme to be honest, virteous, For, it is foolishnesse for any man to aske or require that thyng which maie be denied hym for good cause.¹

The final two books of proverbs and maxims are on the familiar sentences and epistles of Marcus Tullius Cicero and his contemporaries. Sententiae Ciceronius Demosthensis Ac Terentii² and M. Tulli Ciceronis Epistolae familiares³ are collections of proverbs by Cicero, Demosthensis, Plautus, Seneca, Virgil, and others. For example, Sententiae Ciceronius, in the fourth book,⁴ contains the maxims of various authorities:

Virtute homini à diis immortalibus nihil melius datum est.
Amplissimū sibe ipsi praeniū est virtus
[Cicero]...

Omnia ei adsunt bona, quem penes est vertus...[Plautus].⁵

The impact of the ancient Greek and Latin philosophers

¹Ibid., Sig. C7 - C7^b. English translation only. The Latin equivalent is also given in the text.

²STC 5319.

³STC 5298+.

⁴The text contains ten books.

⁵STC 5319, Sig. O4.

on sixteenth century England was tremendous. Wisdom, according to William Fiston, "is like a thing fallen into the water, which no man can finde, except it be serched to the bottome."¹ The memorization of proverbs and the moral instruction gained from this practice enhanced the Elizabethans' consistent search for knowledge.

SCIENCE AND PSEUDO-SCIENCE

Books on science and pseudo-science reflect the Elizabethan's intense interest in and curiosity about the world around him. Areas that were once beyond the imagination of the ordinary man such as astronomy, astrology, phisiology, natural history, medicine, and witchcraft were investigated and absorbed with a great deal of vigour and ambition. The Elizabethan became increasingly interested in himself as an individual and as a part of the natural world. Consequently, texts that dealt with the phenomena of nature and with things scientific were much in demand.

MEDICINE AND HEALTH CARE

STC 3745. Bright, Timothy. In physicam G. A. Scribonii animaduersiones.

STC 4940. Chaloner, Sir Thomas the younger. A shorte discourse of the most rare vertue of nitre.

¹STC 5615, Sig. A₁.

STC 5478. Cogan, Thomas. The hauen of health.

STC 18204+. Morus, Horatius. Tabulae.*

STC 19426. Partridge, John. The tresurie of commodious conceites a. hidden secrets.

STC 19427. Partridge, John. The tresurie of commodious conceits a. hidden secrets.

In an age when disease ran roughshod over the land, the individual had to accumulate, out of necessity, a vast amount of medical knowledge. Because he was often forced to be his own doctor, an ordinary man needed medical texts written for him in a language he could understand. As such, the contents of these books covered most situations that would require some degree of medical attention. The householder simply had to identify the disease or ailment, find a suggested treatment, and apply it according to the instructions provided.

The five books still extant are somewhat unique in that they approach the medical question from several points of view. In The hauen of health,¹ Thomas Cogan is primarily concerned with the prevention of sickness, not with how to cure it. However, he does append two sections on how to

¹STC 5478.

avoid the plague and on "the sickness at Oxford". His main treatise concerns the diet of the English nation. Cogan agrees in principle with the order of diet suggested by Hippocrates and Galen. According to Hippocrates, the whole order of diet is contained in the five things that are most important in man's life: labour, meat, drink, sleep and sex. Galen altered the areas slightly and set up six divisions of diet: 1) air, 2) meat and drink, 3) labor and rest, 4) sleep and watch, 5) emptiness and repletion, and 6) affections of the mind. Cogan accepts the principles of Hippocrates and Galen and points out that proper control and temperance in each area is necessary for maintaining a healthy body. He asserts that

Euerie man therefore that hath a care of his health as much as he may, must not onlie vse a measure in these fiue thinges, that is to say in labor, meat, drinke, sleepe and venus, but also must vse them in such order as Hippocrates hath proposed them, that is, to beginne the preseruacion of health with labor, after labor to take meate, after meate, drinke: after both, sleepe: and venus last of all.¹

Cogan includes in his treatise all aspects of each area he deemed important for the proper control of one's diet.

Examples of his analysis are as follows:

Of Spinage

Spinage, not mentioned in Galen, is colde and moyst in the first degree, being vsed in

¹Ibid., Sig. 994.

brothes or potage it maketh the belly soluble,
& easeth paines of the backe and openeth the
brest & strengtheneth the stomacke.¹

Of the Liuer

The Liuer of beastes is ill to digest,
passeth slowelie and maketh grosse bloude.
But it is strong in nourishment, and is best
of those beastes that sucke as of calues and
lambes.²

Books on preventive measures only covered part of the total medical need. Additional information on cures and remedies was also vital to the housewife and her family as well as for every non-medical person. The treasure of commodious conceits, a. hidden secrets³ by John Partridge, published twice in 1584, packaged together a tremendous variety of information geared towards the housewife to use in keeping her household healthy. The information provided by Partridge covers a wide range of health, medical and general household concerns. For example, one section tells how "to bake a capon with yolkes of eggs." Another section reveals how "to make women haue a quick and speedy deliuerance of their children, and without paine, or at least very little." A third section considers "the sundry vertues of Roses for diuerse Medecines." Other sections deal with

¹Ibid., Sig. K₄^b.

²Ibid., Sig. Q₄.

³STC 19426, 19427.

ways to cure the French pox and to test urine samples to determine the state of health for both men and women. One interesting section shows how "to keepe Poultry from destroying with Wesels." The secret is to

rub your poultry with the iuice of Rue
Herbegrasse, and the Wesels shall do them
no hurt: if they eat the lungs or lights
of a foxe, the foxes will not eat them.¹

A second book on remedies for ailments, A shorte discourse of the most rare vertue of nitre,² was written by Sir Thomas Chaloner the younger in letter form to his cousin John Napper, an apothecary. The treatise touches on the quality and faculty of nitre as a medicine which could be used either internally or externally. Chaloner first describes the qualities that the drug possesses. He writes that

So in faculty this Nitre hath no astringēce
(which, you wot meaneth in our English tongue,
shriueling or shutting of the poores or swet-
holes of the skinne) as that other salter Nitre
hath. But it hath faculties and Vertues of
entring, and percing, and sufficiently warming
and heating, suppling, rarifying, opening,
enlarging, vnstopping, deuiding, resolving,
spredding, dispersing, extenuating, euaporring,
emptying, discombring, and effectually wying,
clensing and skowringe, without smarting,
fretting, or excoriation as hath the other
sharper or salter Nitre.³

The drug was used for all kinds of medical and health problems

¹STC 19426, Sig. E8^b.

²STC 4940.

³Ibid., Sig. A2 - A2^b.

such as "unstopping and discombering the liuer from distentions" to curing dandruff to cleaning woolen cloth soiled with dirt, grease or oil and to make it capable of receiving and retaining dye. The drug was also used for easing tooth-aches. The suggested remedy is to

Boyle Nitre with wine and pepper, and holde that licour in the mouth.

Likewise

Boyle Nitre and bruised Leeke seede with vinegre or with wine, and holde that licour in the mouth.

Or else

Boyle Nitre & bruised Leekes, with vinegre, or with wine and hold that licour in the mouth.¹

The medical books of this kind encompass many areas related to health, directly and indirectly. The inclusion of treatments for cloth and cooking hints suggests that the Renaissance English were health conscious in all areas that affected the body.

Two medical books appear to be more than treatises on elementary medicine. Timothy Bright's In physicam G. A. Scribonii animaduersiones² and Horatius Morus' Tabulae³ are Latin medical texts of a highly scientific nature. Bright's work is a treatise containing his observations

¹Ibid., Sig. C₄ - C₄^b.

²STC 3745.

³STC 18204+. Morus was a noted Florentine surgeon.

against the natural scientist G. A. Scribonius. An example of the controversial nature of the text appears under the heading "Hucusque de rebus formates: sequitur de materiales."¹ Bright first provides the idea put forth by Scribonius and then offers the reader his personal observations on the point in question. The idea of Scribonius, for example, is

34 Quo perfectior igitur formae cum materia corporis fuerit coaduntio, eo corpus quog perfectius & durabilius erit.²

Bright's response is as follows:

34 Perfectior] Ista, quam coadunctionem dicis formae cum materia, in omnibus naturis aequae perfecta est. Nisi aliquam imperfectam naturam statuas, cuius omnia perfectissime absoluta sunt opera. Nam quod aliae perennes magis aliis sint, non ex perfectiore formae cum materia moritatione oritur, sed ex material ipsius puritate, & sinceritate, qua simplicissima forma gaudens, diuturnum obtinent vinculum durationis. Nam profecto nisa forma perfectissime cum materia misceatur, nihil vel momento temporis duraret, aut omino existeret.³

Texts on medicine and health care filled an important part of the Elizabethans' intense desire to gain knowledge of things scientific. Therefore, two achievements were gained; an insight into how to prevent and cure ailments, and a partial satisfaction of the desire to learn, a typical desire that gripped the society of the time.

¹STC 3745, Sig. C₃^b.

²Ibid.

³Ibid., Sig. C₅^b - C₆.

ALMANACKS

STC 101.1. Adams, Frank. Writing tables w. a Kalender f. xxiii yerres.*

STC 402. [An almanacke, etc.]*

STC 423. Buckminster, T. A new almanacke a. prognostication.*¹

STC 19817+. Pett, John. The great Circle of Easter.

Almanacks are publications containing astronomical and meteorological data arranged according to the days, weeks, and months of a given year and often including other related information. The 1581 edition of [An almanacke etc.]² reveals a fragment of a calendar with each month headed by different illustrations. The calendar features the days when the moon is in the first quarter, when the moon is full and meteorological information such as wind and precipitation forecasts.

John Pett's The great Circle of Easter³ contains a short rule "to knowe vppon what day of the month Easter day will fall, made for the vse of such as would without their booke readily find out, and declare as well Easter day, as the other moueable Feastes in the yeere: the dominicall

¹The 1584 editions of STC 402 and 423 are not available.

²STC 402.

³STC 19817+.

letter, the Epact, the age of the Moone, her shining and the course of the tide. With other necessarie Tables to learn out the course of the yeere."¹ John Pett is very explicit in his directions:

By these verses which haere are written with letters and figures, directly placed ouer euery word. You may knowe Easter foreuer, whether it wilbe bye a lawe, you may also know the Dominicall Letter, the leape yeere and the Prime for euery yeere, for ouer euery word you shall finde the Prime, and under the Prime the Dominicall Letter and when you find two letters together ouer one word, that signifieth the leape yeere, and the latter Letter is the Dominicall Letter for that yeere.²

MATHEMATICS

STC 1212.1. Baker, Humphrey. The well-sprynq of sciences.*

Only one book of mathematics is extant from 1584. Humphrey Baker's The well-sprynq of sciences³ teaches the perfect work and practice of arithmetic, both in whole numbers and in fractions. The work was well received as it was published ten times between 1568 and 1631. The book is in three parts--whole numbers, fractions, and arithmetic used in the merchandizing trade.

¹Ibid., Sig. A₁.

²Ibid., Sig. B₄.

³STC 1212.1.

PSEUDO-SCIENCE

STC 21864. Scot, Reginald. The discoverie of witchcraft.

Pseudo-science deals with subject matter that is science oriented but relies on trickery, magic, sleight-of-hand, and human vanity for its success. Such areas of concern include alchemy, witchcraft, magic, seances and soothsaying. One work which investigates the claims of witchcraft and its companion trades of the devil is Reginald Scot's The discoverie of witchcraft, wherein the lewde dealing of witches and witchmongers is notablie detected, the knauerie of coniuorors, the impietie of inchantors, the follie of soothsaiers, the impudent falshood of cousenors, the infidelitie of atheists, the pestilent practices of Pythanists, the curiositie of figurecasters, the vanitie of dreamers, the beggerlie art of Alcumysterie, the abhominacion of idolatrie, the horrible art of poisoning the vertue and power of naturall magike, and all the conueniencies of Legierdemaine and iuggling are deciphered: and many other things opened, which haue long been hidden, howbeit verie necessarie to be knowne.¹ To this massive text which consists of sixteen books is added A discourse vpon diuels and spirits and first of philosophers opinions, also the maner of their reasoning here vpon; the same confuted.² Scot's greatest

¹STC 21864.

²Ibid., Sig. Nn5.

concern is that the arrogant and wicked people who partake of the evils of witchcraft transfer the power that belongs solely to God to the devil and his confederates:

...And therefore, that which grieueth me to the bottome of my hart is, that these witch-mongers cannot be content, to wrest out of Gods hand his almightie power, and keepe it themselues or leaue it with a witch: but that when by drift of argument they are made to laie downe the bucklers, they yield them vp to the diuell, or at the least praie aid of him as though the raines of all mens liues and actions were committed into his hand, and that he sat at the sterne, to guide and direct the course of the whole world, imputing vnto him power and abilitie inough to doo as great things, and as strange miracles as euer Christ did.¹

Part of the text deals with the sixteen items concerning the matters of evidence against witches:

Item, if three witnesses doo but saie, Such a woman is a witch; then it is a cleere case that she is to be executed with death which matter Bodin saith is not onlie certaine by the canon and ciuill lawes, but by the opinion of pope Innocent, the wisest pope as he saith that euer was.²

The world of science and pseudo-science is complex, strange and often overpowering. Yet, these characteristics excited the Elizabethans, piqued their curiosity and opened up whole new areas of discovery and knowledge to hungry, barren minds which absorbed every scrap of information made available. Modern science and scientific methods and

¹Ibid., Sig. A₃.

²Ibid., Sig. D₄.

achievements owe a great deal to the intense interest in things scientific shown by the sixteenth century Englishman.

HISTORY

STC 4606. Caradoc of Llancarfan. The historie of Cambria, now called Wales.

STC 6145. Curtius Rufus, Quintus. The historie of Quintus Curcius, conteyning the actes of the greate Alexander.

STC 13224. Herodotus. The famous hystory of Herodotus.

STC 15507. Leslie, John, Bp. A defence of the honor of Marie Quene of Scotlande.

STC 16634. Lloyd, Richard. A briefe discourse of the actes and conquests of the Nine Worthies.

STC 19847. Philipppson, Joannes, Sleidanus. De quatuor summis imperiis.

STC 24885. Vowell, John. A catalog of the bishops of Excester.

History is primarily concerned with reporting the unbiased truths of famous or obscure people, places, and events of the past. Unlike poetry and prose, history for the Elizabethans needed little defence because virtue and vice alike offered ample material for moral instruction. The reading of history was recommended to all men because of the

moral and social issues involved but men in authority were strongly advised to study history because of the educational value of historical knowledge. Quintus Curtius reflected on the immense value of historical knowledge in the preface to The historie of Quintus Curtius conteining the actes of the greate Alexander.¹ He notes how necessary historical knowledge is to all men:

...but specially to Princes and to others whiche excell in dignity or beare authority in any common-weale: the same being counted the most excellent kind of knowledge, the chiefest part of the ciuill prudence, and the mirrour of mans lyfe. There is required in all magistrates both a faith and feare in God, and also an outward pollicy in worldly thinges, whereof as the one is to be learned by the Scriptures, so the other must chiefly be gathered by readings of Histories. For in them men may see the grounds & beginnings of common wealthes, the causes of their increase, of their prosperous maintenance, and good preseruation, and again by what meanes they decreased, decayed, and came to ruine. There the vertues and vices of men doe appeare, howe by theyr good doinges they florished, and by their euill actes, they decayed....²

The recounting of the exploits of Alexander followed a common pattern of communicating historical knowledge. In A briefe discourse of the most renowned actes and right valiant conquests of those puisant Princes, called the Nine worthies: wherein is declared their seuerall proportions and what Armes euerie one gaue, as also in what time ech of them

¹STC 6145.

²Ibid., Sig. A3.

liued, and how at the length they ended their liues,¹

Richard Lloyd discusses, in verse form, Joshua, Hector, David, Alexander, Judas Maccabeus, Julius Caesar, King Arthur, Charlemagne and Guy of Warwick in terms of their valuable contributions to history. The dedication to Thomas Bromley is unique because of its form in which the name of the dedicatee gives the first letter of each line as follows:

To God giue honour due, feare him aboue all thinges:
 He is the Lord of Lords, and onelie King of Kings.
 Obey the Princes lawes, the poore do not denie:
 Make peace where discord is, remember you must die:
 Auoyde vnruled wrath, iudge iustlie to ech wight:
 Set naught by worldly selfe, in the respect of right:

Be stout vnto the proud, and gentle to the meeke:
 Reproue the wicked sorte, reuengement do not seeke.
 Of flattering toongs beware, let none your secrets kno:
 Manie seeme a freend, yet proue a verie fo.
 Look you attempt nothing, but wey the end before:
 Eschue ech vice, and loue ech vertue euermore.²

The text describes, among other things, "the bodily proportion of the Nine worthies with what Armes euerie one of them gaue":

Arthur was of body square, of visage grim, and full
 of haire:
 Strong and bold and liberall of nature gentle ouer all,
 And stout vnto his enemy, but giuen to adultery:
 In martiall acts he did delight, and loued euery noble
 Knight:
 He thirteene crownes did beare also, or in asure against
 his foe.³

¹STC 16634.

²Ibid., Sig. A₂.

³Ibid., Sig. A₄.

The pattern was also followed by Herodotus in The famous hystory of Herodotus: conteyning the Discourse of dyuers Countreys, the succession of theyr Kynoges: the actes and employtes atchieued by them: the Lawes and customes of euery Nation: with the true Description and Antiquitie of the same.¹ The work in its entirety is divided into nine books, each entitled with the name of one of the nine Muses. This text consists of two books named after Cleo and Euterpe. Cleo travels through Lydia, Persia and Assyria marking down and recording for future reference all memorable and excellent things that happened there. Euterpe remained in Egypt where she found and reported on the country, people, princes, laws and events characteristic of Egypt's identity. Historical chronicles or digests such as the histories of Herodotus are favorite and useful communicative tools. Joannes Philipppson's De quatuor summis imperiis² chronicles the historical importance of the four chief monarchies, Babylon, Persia, Greece and Rome, chiefly for reference purposes.

Closer to home and indeed of immediate national interest was The historie of Cambria, now called Wales³ by

¹STC 13224.

²STC 19847.

³STC 4606.

Caradoc of Llancarfan and translated into English by Humfrey Lhoyd. The work has two basic functions: the first to describe Wales geographically and physically, the second to outline the developing of the principality and government of Wales. The work was translated to show the true cause and circumstances of English - Welsh wars, and to analyze the controversies and hopefully free the Welsh nation from prejudiced or biased labels. Important and lengthy sections of the text include 'The History of British Princes' and 'The Princes of Wales of the blood royall of England' where chronological successions and specific events were emphasized.

Of a quite different nature yet basically historically based is John Vowell's A catalog of the bishops of Excester¹ which catalogues each bishop and expounds upon the antiquity, foundation and building of the Cathedral Church of Saint Peter's in Exeter. The catalogue lists forty-eight bishops from 905 to 1579 and contains for each a brief resumé of his profession, parentage, personal characteristics, and worthy contributions made to the church and state. The thirty-fourth bishop was catalogued as follows:

George Neuell, succeeded Edmond Lucie, and was consecrated in the feast of S. Katherine, anno 1455. he was of a noble parentage, being the second sonne of Richard Neuell Earle of

¹STC 24885.

Sarisburie, he finished and ended the chapter house which his predecessor had beganne. And after that he had beene Bishop about ten yeares, he was remoued to Yorke, and made Archbishop there, anno 1465.¹

Political figures or royal personages always are historically important because of their position, authority and control over their nation and realm. John Leslie's A defence of the honor of Marie Quene of Scotlande or A Treatise Touching the Right, Title, and Interest of the Most excellent Princesse Marie, Queene of Scotland, And of the most noble king Iames, her Graces sonne, to the succession of the Croune of England² contains an exhortation to the English and Scottish nations to agree to everlasting peace and friendship because of the author's strong defence of Mary's legal claims to the English throne. The argument for legal possession was based in part on her parentage:

Her Graces Title there, as it is most open and euidente, so it is moste conformable to the lawe of God, of Nature, and of that Realme: And consequently, in a manner of all other Realmes in the worlde, as growing by the nearest proximitie of Royal blood. She is a Kinges and a Queenes daughter, her selfe a Queene, daughter (as is before declared) to the late King Iames of Scotlande sonne to Ladie Margaret the eldest Syster to the late King Henrie the eight. Whose daughter also the late Ladie Lenoux was, by a later husbände. But Ladie Frauncis, late wife to Henrie Marques Dorsette, afterworde Duke of Suffolke: and the Ladie Eleanour, late wife to

¹Ibid., Sig. G₂^b.

²STC 15507. The first title is from the Short-Title Catalogue; the subtitle from the text.

the Earle of Cumberlande, and their Progenie
 proceede from the Lady Marie, Dowager of Fraunce,
 yongest Sister of the sayd King Henrye, late
 wyfe to Charles Brandon Duke of Suffolke as
 is before declared.¹

History texts provided two essential pieces of
 information to the reader--a true account of past events
 and a forecast of future happenings should history repeat
 itself. The past teaches a valuable lesson to those of the
 present who are willing to listen.

LESSONS AND INSTRUCTIONS

STC 884. Astley, John. The art of riding, set foorth in a
 briefe treatise.

STC 5797. Corte, Claude. The art of riding reduced into
 English discourses.

STC 17979+. Mirroure. The mirroure of friendship.

STC 25341. Whetstone, George. A mirroure for magistrates of
 cyties.

STC 25808. Wilson, Sir Thomas. A discourse vppon vsurye.*

The Elizabethan's desire for knowledge produced a
 number of lesson books which were geared to instructing its
 readers on how to acquire good skills and habits as well as
 how to avoid or discard bad ones. The range of skills and

¹Ibid., Sig. D₃ - D₃^b.

habits is extensive simply because of the general scope of the subject. The five publications which can be classified as lesson books range from the art of riding a horse to how to make friends and how to avoid drunkenness and save money.

Claudio Corte's The art of riding reduced into English discourse¹ advises the reader on how to teach a horse basic tricks and manoeuvres, how to eliminate faulty habits in the horse and how to use special pieces of equipment. Thomas Bedingfield, the translator, points out in the first dedication that horses generally are used for pleasure and for service, usually in everyday transportation and for war. He also thinks it allowable and commendable that some horses should be instructed in "those singularities, and exquisite motions for pleasure, as well as to delight the lookers on, and make prooffe of the riders excellencie; as also thereby to shew the capacitie of the beastes."² He is so adamant about the necessity of mastering horsemanship that he recommends that "all Gentlemen and others desirous of that knowledge, should not onelie read, but also exercise the rules in this book prescribed."³ The thirty-sixth chapter provides an example of the rules and instructs the reader how to teach the horse to kneel down and submit to

¹STC 5797.

²Ibid., Sig. A₂^b - A₃.

³Ibid., Sig. q₁.

only one master. For the latter requirement

If you will make your horsse so coie, as not to suffer anie other than your self to ride him; then let euerie other man that rideth him rate him, beate him, and entreate him the worst he can deuise:...you must make yourselfe well-acquainted with the horse in the stable...you must come vnto him with a cheereful countenance, giuing him pleasant things to eate, and put them aside that haue offended him.

You shall likewise please him much, to cherish him with your hands, when you weare sweete gloues wiping his face, and chieflie his nostrils with perfumes & sweet handkerchiefs: for neatnesse & sweetnes be two things wherein a horsse dooth singularlie take pleasure....¹

The final stage in the process is to mount the horse gently, rubbing him constantly, and to not allow any other rider to lead him into the stable where additional pleasant things to eat are supplied. Eventually the horse will respond to only one master.

John Astley's The art of riding set foorth in a breefe treatise with a due interpretation of certain places alledged out of Xenaphon, and Gryfon, verie expert and excellent Horseman² instructs the reader on how to properly use the hand when learning the art of riding. Also included in this text is a short discourse of the "Chaine or Cauezzan, the Trench, and the Martingale."³ The relationship between the hand and the bit is very important in the art of riding:

¹Ibid., Sig. P4.

²STC 884.

³Ibid., Sig. A1.

...Now then, after you haue somewhat pressed him with the bridle, so as he carrieth his necke well, then must you by and by ease your bridle hand, and make much of him, assoone as he sheweth himselfe obedient vnto you. Further he [Xenaphon] saith, that when you shall perceiue, that the horse is delighted and hath a certaine pride in the raising vp of his neck, and that he is well pleased with the easing of the bridle, you must take heed least anie thing at that present be offered him, which beside may then vex and greeue him, as though you would driue him to a perpetuall paine. But then you must winne him with gentle and curteous dealing whereby he may hope for rest and quietnesse: for by that meanes he will be more readie and willing to doo whatsoever you will haue him.¹

Lessons in friendship and behavior were also considered important for individual development. An anonymous work, The mirroure of friendship: both how to knowe a perfect friend, and how to choose him,² indicates that true friends are hard to find and harder to keep. The author explains first how to know a perfect friend:

Hee then of good right ought to be called a friend, and esteemed as true and perfect, that dothe willingly offer, departe, and giue to his friend those things that he lacketh, before he asketh his ayde: and y^t speedely commeth to succour & helpe his friende, being in peril, without calling, or sending for. And therefore there is not, nor can not be in this world, better friendshippe, thē this that I haue spoken of which is that commeth with a free heart of himselfe to ayde his friends in necessite....³

¹Ibid., Sig. F₁.

²STC 17979+.

³Ibid., Sig. B₃.

The next step in the lesson is to learn how to choose the friend. The procedure is to

...haue regarde that he be not couetous, unpacient, or angry: a great talker, seditious, or a mouer of strife, neither presumptuous: for if he be infected with these vices, thou wert better to haue him thine enimie, then to choose him for thy friend but the perfect friend out to be of good conditions and honest customes: that is to be gentle of nature, wise in his purposes, and paynefull in trauels, patient in iniuries, sober in eating and drinking....¹

This text has appended to it "an excellent aduertisement and counsell to bee by the reader well remembered: not to trust prosperous fortune, neither the felicities of this worldly life...."² The gist of the discourse is not to trust in the false hopes of good fortune or in the apparent rewards of good fortune because "when we thinke to haue peace and truce with fortune, at the same instant she rayses a camp, and stirs vp a new war against vs."³

Lessons in pride, thrift and diligence characterize George Whetstone's A mirour for magistrates of cyties.⁴ The theme of the text is to expose the evils of tippling and the large number of alehouses which Whetstone wanted the authorities to limit. The author also describes the feud

¹Ibid., Sig. B5.

²Ibid., Sig. C5.

³Ibid., Sig. D2.

⁴STC 25341.

between the old aristocracy and the emerging middle-class in terms of the greedy purchase of land on which the vice-ridden gaming houses were raised. The evils of gaming and drinking, its moral and economic effects on the citizenry, and the need for tight controls prompted Whetstone's publication. Whetstone presents "the Ordinaunces, Policies and Diligence of the Noble Emperour Alexander (surnamed) Seuerus, to suppressse and chastise the notorious Vices noorished in Rome by the superfluous number of Dicing-houses, Tauarns, and common Stewes:"¹ and "A Touchstone for the Time: Containing: many perillous mischiefes, vsed in the Bowels of the Citie of London: By the Infection of some of thease Sanctuaries of Iniquitie"² in order to convince the readers and the authorities that vice must be controlled because money and land was being illegally taken from the honest citizens. Whetstone points out that he wrote the treatise "to shoue how mightie sinne will grow with a little lybertie: and how soone it is quailed with seuerer Correction."³ He attributes much of the poverty and many of the hardships of the people to drinking and gambling. Whetstone points to Roman history and shows how wickedness was suppressed. Of

¹ Ibid., Sig. A₁.

² Ibid.

³ Ibid., Sig. A₄^b.

"Vitayling and bordell houses," he comments:

He [Alexander] commaunded that in vittailing and Bordel-houses, the Doores should not be open from the Sun-settyng vntyll the Sun-risyng: by which Pollycie, the Conseruators knewe what manner of people repayed vnto them.¹

Sir Thomas Wilson also deals with a specific kind of vice in his work entitled A discourse vppon vsurye.²

Usurers were often singled out for condemnation by writers like Wilson who based his economic theories on the Scriptures. Wilson is not against usury completely as he explains in the Prologue:

And let them not saye that I am suche an enemie to vsurie that I will haue none at all to bee vsed. For I am an vsurer my selfe so farre forthe as I am able...I will teach others to be greater vsurers then I am....Do therfore O ye men of this worlde, as I shall teache you, and you shall bee suche men....Lēd to your poore neighbors in time of their great neede, for gaine on gods name, and put out your money to them for vsurie, in suche sorte of vsurye I meane, as god hath commaunded you to vse, and you shall yerely, daylie, and howerly reape infinit gain. For as god is better able to rewarde you then man: so will he for his promise sake, make you recompēce with encrease infinytely.³

The argument is that if you lend your money or your goods because of compassion and not greed, God will reward you. Consequently, the lender will profit from his transaction.

¹Ibid., Sig. F₁.

²STC 25808. Material is taken from STC 25807, 1572 edition.

³Ibid., sig. 44₃^b - 44₄.

Wilson wants the usurer and anyone contemplating becoming a usurer to consider the alternatives:

We see if a man neede moneye in this worlde, and hath a knowen rich man to bee his suertie, euery man is readye to lende for gaine. And is the lorde of heauen and earth, he that made the world and all that therein is, a poore man in your sight my ryche masters? wyl you not truste hym, that made you al of nought? that gaue you freely all that you haue, and wythoute whom you can haue nothyng? that suffreth the Sunne to shyne vpon you throughe hys mercye, that sendeth rayne in due season, that ruleth the heauens, and the course thereof, for your onely benefyte: And doubtte you now good sirs, that thys lorde of oures, being lorde of all lordes, is not a sufficient suertye to paye vnto you youre owne agayne, and to recompence you to the vttermost farthyng.¹

DICTIONARIES AND GRAMMARS

STC 5689. Cooper, Thomas, Bp. Thesaurus linguae Romanae & Britannicae.

STC 15621. Lily, William and John Colet. A shorte introduction of grammar.

STC 24678. Veron, Jean. A dictionary in Latine and Englishe corrected by R. W[addington].

STC 25880.1. Withals, John. A short dictionarie [English and Latin] for yonge begynners.

Dictionaries, thesaurus and grammars were compiled

¹Ibid., Sig. 44₆.

for the education of all individuals who needed initial guidance in the learning of Latin. One grammar book, one thesaurus and two dictionaries are still extant and all four deal with the Latin tongue.

William Lily and John Colet's A shorte introduction of grammar¹ was compiled for the education of all youth who wanted to learn Latin. In fact, this text is set forth in conjunction with a royal command:

...King Henrie the eight...did not forget ne neglect, the good and vertuous education of the tender youth of this saide Realme, but hauing a fervent zeale, both towards the godlie bringing vp of the said youth, and also a speciall regard that they might attaine the rudiments of the Latine tongue....did cause one vniforme Grammar to be set foorth, commaunding all Schoolmaisters and teachers... to teach, vse, and exercise the same....²

Along with the grammar books, dictionaries were published for the profit of all students learning the Latin tongue. Jean Vernon's A dictionary in Latine and Englishe³ and John Withal's A shorte dictionarie for yonge begynners⁴ provide the essential translations required by young students. Withal's dictionary contains, for example, the Latin equiva-

¹STC 15621.

²Ibid., Sig. A₂.

³STC 24678.

⁴STC 25880.1.

lents to the planets, the sky, the sea, animals of land and sea, ships, metals, and crops. As well, the dictionary contains adjectives and adverbs as well as certain phrases for children to use in familiar speeches. It appears quite natural for the children to learn the Latin names for familiar objects and terms before progressing to abstract or foreign phrases.

Thomas Cooper's Thesaurus linguae Romanae & Britannicae¹ is set up according to the first three letters of the word or phrase--similar to the dictionary--and guides the reader to the correct page and column for its use.

TRAVEL AND NAVIGATION

STC 5801. Cortes, Martin. The arte of nauigation.

STC 21545. Safeguard. The safeguard of sailers.

The two works available that deal with navigation primarily and travel in a minor sense reflect the intense interest and devotion applied to the art of navigation by the English people in general. The arte of nauigation² by Martin Cortes is a three-part text showing the composition of the world and providing universal principles for the art of navigation; a section on the motions of the sun,

¹STC 5689.

²STC 5801.

the moon and of the effects caused by such motion; and finally on the composition and use of instruments and the rules for the art of navigation. A complete knowledge of the universe is extremely important for the navigator so the author specifically defines the Sphere:

Theodosius sayth, that the Sphere is a whole and corporall figure, vnder one superficial: in the middest whereof, is a poynt or pricke, from the whiche al ryght lines drawne directly to the circumference, are equal.

This poynt or pricke, is called the cencer of the Sphere: accordyng to Euclide, it is the passage of the circumference of halfe a circle, which is turned rounde about his Diameter that is fixed, untyll it returne to his owne proper place agayne, as where it was at the fyrst. By the cencer of the Sphere, passeth a ryght lyne, and the extremeties or endes thereof touch in the circumference. And this lyne (imagined) is called the Aris, or Exeltree of the Sphere, and the endes thereof are called the Poles. Uppon this Axis is the Sphere of the worlde moued.¹

As well, the navigator must be well versed in the principles of the arts of navigation. In the sixth chapter of the third part, for example, Cortes refers to what the pilot must do to pinpoint his position on the ocean:

...And because this estimation or computation can not be iust & exact, especially in a long vyage, or in long tyme, it shalbe conuenient that we rectifie or amend it, knowing the place where the shyp is, on the superficial part of the water, by the place that aunswereth to it in heauen. This place of heauen is knowen by the altitude of the pole: and by the altitude of the Equinatiall and declination of the Sunne,

¹Ibid., Sig. A5^b.

is known the Meridian altitude: and contrary-wise, knowing the Meridian altitude and declination of the Sunne, is known the altitude of the Equinoctiall, and by the Equinoctial, the pole and by the altitude of the pole, is known the latitude: and this is the place that is desyred to be known...¹

This chapter continues by providing rules on how to know altitudes, longitudes and latitudes, variation of degrees, altitudes by the sixth star, the North Star, the sun, the meridian altitude and so on.

The safeguard of sailers, great Rutter, Conning the Courses, Distances, Depthes, Saunding Floudes and Ebbes, with the markes for the entrings of sundrie Harboroughs both of England, Fraunce, Spaine, Ireland, Flaunders, and the Soundes of Denmarke, with other necessarie Rules of common Nauigation² advises the earnest reader how to sail from place to place by knowing all courses, landmarks and dangers. The dedication by the translator Robert Norman explains what navigation and travel meant to the English people:

By this art, we enioy by participation, such commodities as grow in other Regions, and haue the same plentifulle brought home to our doores by exchange and entercourse of such wares as we (euen in superfluous measure) possesse within our own country. By it we see and learne the situation, natures customes, and dealings of other countries, by mutuall traffique bartering with thē, and enterchangeably giuing and taking by exchange one

¹Ibid., Sig. J₃.

²STC 21545.

commoditie for another, whereby the need that one man hath of another more cleerly appeareth: & thereby is societie the more willinglie embraced and brotherly frequented. By it many a poore commoner, laboring these commodities is releued, and many an houshold from pine preserued, by it the Mariner is maintained whose seruice in all marine exploites standeth the prince in speciall sted. To be short, by it is the Naiue Royall furnished, the Realme fortified, and the Common-welth inriched.¹

The text primarily outlines the best navigational aids for sailing the waters and coastlines of England and continental Europe. For example, the information set forth pertaining to the coast of Flanders is as follows:

Item, one Flaunders side, the coast lieth alongst east northeast, and west southwest: and a south or north moone makes a full sea at the Shore. And without the Sholds a south-west or northeast moone: and alongst all the coast of Flaunders in the vttermost chanell, it is not in anie place aboue foure and twentie fatham deepe.²

As well as basic navigational aids, the text includes important information on how to compass in relation to the position of the sun and the moon. For example, the text contains

particular notes from the change to the full, to know how many points and minutes the Sunne and moone are apart, during which time the moone seemeth by the course of the diurnall motion to be behind the sunne. Neuerthelesse by hir proper motion in the Zodiacke being swifter than the sun, she goeth continually before him, vntill the instant of the next coniunction, or change.³

¹Ibid., Sig. A₁^b - A₂.

²Ibid., Sig. G₁.

³Ibid., Sig. X₂.

Also, the text includes "the maner how to know the houre of the night by the Gwards, by knowing one what point of the compasse they shall be at midnight, euerie fifteene daie thorough out the whole yeare."¹

POLITICAL THEORY AND COMMENTARY

STC 17159. Macchiavelli, Niccolò. I. discorsi di N.

Macchiauelli sopra la prima deca di. T. Liuiio.

STC 17167. Macchiavelli, Niccolò. Il principe: con alcune altre operetti.

Two books on political theory by Niccolo Machiavelli are extant from 1584. His most celebrated work is The Prince or Il principe² which is an objective, scientific analysis of the methods by which political power is obtained and kept by any ambitious man who wishes to rise to sovereign power. The Prince, however, appears to have grown out of the Discorsi sopra la prima deca di Tito Liuiio³ which Machiavelli did not finish until he had completed The Prince:

Cast in the form of comments on the history of Livy, the Discorsi are really an inquiry into the genesis and maintenance of states. The Principe is an offshoot from the main theme of the Discorse, setting forth

¹Ibid., Sig. x₃^b.

²STC 17167.

³STC 17159.

Machiavelli's views at large and in detail upon the nature of principalities, the method of cementing them, and the qualities of a successful autocrat....The two works form one coherent body of opinion, not systematically expressed, it is true, but based on the same principles, involving the same conclusions, and directed toward the same philosophical end. That end is the analysis of the conception of the state, studied under two main types, republican and monarchial.¹

The concepts of Machiavelli were of great interest to the Elizabethan because of the political instability of the sixteenth century and because of the question of Elizabeth's successor to the throne of England.

¹"Machiavelli, Niccolo," The Encyclopedia Brittanica, 11th ed., XXVII, 235.

CHAPTER III

ARTS

The 28 extant books of literature and music reflect and confirm many of the well-known aspects of the Elizabethan's cultural heritage and literary tastes. Writers and readers alike were heavily influenced by the classics, the Italian Renaissance and continental concepts. The popularity of foreign works is evidenced by the translations of foreign texts and by the presence of untranslated originals. These translations are primarily out of the Latin tongue with one from a French work included. All the untranslated works are in Latin.

A second notable feature is the variety of literary form made available to the Elizabethan reader. Drama--tragedies and comedies--, pastorals, romances, prose fiction, epic poems, prose pamphlets, songs and sonnets and verse are the most common literary forms utilized by the English and foreign writers.

The extant literary and music texts consist of single works, collected works and anthologies.

COLLECTED WORKS AND ANTHOLOGIES

STC 14373. James I, King. The essayes of a prentise in the diuine art of poesie.

STC 16653. Lodge, Thomas. An alarum against vsurers.

STC 19912. Pietro, Aretino. La prima (seconda) parte de Ragionamente.

STC 24790+. Virgilius Maro, Publius. P. Virgilii maronis opera.

Only one volume of collected works is available from 1584. P. Virgilii maronis opera¹ by Publius Virgilius Maro is better known as the works of Virgil. The collection contains, for example, the ten eclogues, Georgics, Aeneid, Aetna and the Epigrams. The works of Virgil were extremely popular since this edition was the fifth of nine published between 1570 and 1634.

Three anthologies of prose and poetry are also available from 1584. One presentation of prose and poetry is Thomas Lodge's An alarum against vsurers² which, for the reader contains "good counsells to confirme them and pleasant Histories to delight them: and euerthing so interlaced with

¹STC 24790+.

²STC 16653.

varietie: as the curious may be satisfied with rarenesse, and the curteous with pleasure."¹ As well as the biting attack on usurers, the work contains 'The Delectable Historie of Forbonius and Prisceria' which presents for the reader's interpretation dilemmas of constancy and patience, and 'Truth Complaint ouer England'--a poem of 29 seven-line stanzas. An interesting facet of the text is Barnaby Rich's poem of praise of the author:

If that which warnes the young beware of vice,
 And schoals the olde to shunne vnlawfull gaine,
 If pleasant stile and method may suffice,
 I thinke thy trauaile merits thanks for paine,
 My simple doome is thus in termes as plaine:
 That both the subiect and thy stile is good,
 Thou needs not feare the scoffes of Momus brood.

If thus it be, good Lodge continue still
 Thou needst not feare Goose sonne or Ganders hisse,
 Whose rude reports past from a slaunders quill,
 Will be determined but in reading this,
 Of whom the wiser sort will thinke amis,
 To slaunder him whose birth and life is such,
 As false report his fame can neuer tuch.²

Rich urges Lodge to continue in his poetic pursuits and compliments both his pleasant style and method.

The second anthology is an extensive, untranslated assembly of different prose works by Pietro Aretino, entitled La prima (seconda) parte de Ragionamente.³ Included,

¹Ibid., Sig. A₁.

²Ibid., Sig. 7.

³STC 19912.

for example, are some of his letters written to various friends like 'A scripta Medesimo Privato in Francis.'¹ The third anthology is The essayes of a prentise in the diuine art of poesie² by King James VI of Scotland, later King James I of England. This anthology contains various examples of creative work including 'The twelf sonnets of Invocations to the Goddes,'³ 'A treatise of the airt of Scottes Poesie,'⁴ and 'The ciii. Psalme of Daid, translated out of Tremellius.'⁵

EPICS

STC 21671. Saluste du Bartas, Guillaume de. The historie of Judith.

STC 24802. Virgilius Maro, Publius. The thirteene bookes of Aenidos.

Of the two extant epics, one is extremely popular and the other is relatively unknown. The thirteene books of Aenidos⁶ by Virgil were translated into English by Thomas

¹Ibid., Sig. Mm⁵^b - Mm7.

²STC 14373.

³Ibid., Sig. A₂^b - C₁.

⁴Ibid., Sig. K₁ - N₁.

⁵Ibid., Sig. N₂ - N₂^b.

⁶STC 24802.

Phaer and Thomas Twyne.¹ The first part of the text is a translated account of Virgil's life as set forth by Aelius Donatus. The arguments of the thirteen books are then expressed in verse:

1. Aeneas, in the first, to Liby land arriueth well.
2. The fall of Troy, and wofull dole, the second book doth tell.
3. The thyrd of wonderinges speakes, and father dead, and laid full low.
4. In fourth, Queene Dido burnes, & flames of raginge loue doth show.
5. The fift declareth plaies, and how the fleete with fire was caught.
6. The sixt doth speake of ghosts, and how deepe Plutoes reyne was sought.
7. The seuenth booke, Aeneas bringes vnto his fatall land.
8. The eight prepareth war and power how foes for to withstand.
9. The ninth of battles telles, and yet the capitaine is away.
10. Aeneas greeuous wrath Mezentius, in the tenth, doth stay.
11. The eleuenth, in vnequall fight Camilla castes to ground.
12. The twelfth with heauenly weapons giues to Turnus mortall wound.
13. The thirteenth weds Aeneas wife, and brings him to eternall life.²

The second epic is The historie of Judith³ by Guillaume de Saluste du Bartas and is translated by Thomas Hudson. This work in six books is concerned with the over-

¹Thomas Phaer translated the first nine books and part of the tenth. Thomas Twyne completed the translation.

²STC 24802, Sig. A7^b.

³STC 21671.

throw of the pagan army of Nebuchadnezzar, under the command of Holofernes, by a feeble woman named Judith acting under the direct order of God. Hudson, in a report to the reader, claims that

...he was commaunded...to reduce the Historie of Iudith, in form of a Poeme Epique wherein [he] not so much aimed to follow the phrase or text of the bible as...to imitate Homer in the Iliades and Virgill in his Aeneidos...¹

The nature of the history also prompted Hudson to refute the basic action of the tale in that he did not agree that anyone had the right to wilfully attack lawfully placed Princes. He notes that the act of Judith

...had been worthie of a hundreth gallowes, a hundreth fires, and a hundreth wheelles, if they had not been peculiarly chosen of God for to vnlose the chaines, and breake the bonds which retainde the Hebrewe people in more then Aegiptian seruitude, and expresly called to kill those tyrants with a death as shamefull as their liues were wicked and abhominable.²

Hudson therefore condoned the actions of Judith only because she acted under the authority of God.

PROSE FICTION

STC 12217. Greene, Robert. Arbasto, the anatomie of fortune.

STC 12218. Greene, Robert. Arbasto, the anatomie of fortune.

STC 12262. Greene, Robert. Gwyndonius: the carde of fancie.

¹Ibid., Sig. A5.

²Ibid., Sig. A5^b.

STC 12276. Greene, Robert. Morando. The tritameron of loue.

STC 12278. Greene, Robert. The myrrour of modestie.

STC 17072.1. Lyly, John. Euphues and his England.

STC 21002a. Rich, Barnaby. The second tome of the travailes and aduentures of Don Simonides.

STC 25086. Warner, William. Pan his syrinx, or pipe.

Eight works of prose fiction are still extant from 1584. The second tome of the travailes and aduentures of Don Simonides¹ by Barnaby Rich is a romance which under the guise of episodes of love and adventure provides delightful and instructive lessons for the reader:

For malancholie men, they shall not neede to saile to Anticera, for here they shall find pleasaunt expulsives. For merrie myndes, sober discourses to preuent excesse. For deuoute, wholesome lesson to confirme their contemplatiō. For al sortes, such delightes as neither allow of daliaunce, nor discomende honest pleasure.²

As well, in his 'To the Gentlemen Readers,' Rich states:

Gentlemen, vnder these Cloudes of fained Histories, (if it please you to prie with aduised insight) you maie find the Anatomy of wantō youth, seasoned with ouer late repētance: and amongst you that bee staid,

¹STC 21002a.

²Ibid., Sig. A₁.

good lessons to confirme your experience. For other that are now entering the world, maie find wholesome counsailes to preuent inconuenience.¹

Barnaby Rich uses the figure Simonides to express his antagonistic views against women:

In these detestations Simonides finished his loue, betayking himselfe wholly to inueigh against feminine inconstancie, and framyng himselfe to more orderly studies, he concludeth the Catastrophe of loue with this cautile, beauty is uniust, women inconstant, louers fooles, he most fortunate that can forbeare, and blessed that is not burnt.²

In spite of his invective against women, Rich is careful to exclude English women from his tirade as he donates many lines of exuberant praise to English damsels:

...O blessed England, where Ladies are so learned, Gentlewomen so constant, Virgines so modest, nay all the feminine sex so honourable: they neuer offend in breache of faith, they neuer look with vnchaste eies, they neuer burne in vnlawfull₃ lust, they neuer use to commit abuse:...

William Warner's Pan his Syrinx, or Pipe, compact of seuen Reedes: including in one, seuen Tragical and Comicall arguments...⁴ is a collection of tales in prose,⁵

¹Ibid., Sig. A₄.

²Ibid., Sig. V₁.

³Ibid., Sig. V₁^b.

⁴STC 25086.

⁵It is said to be in the nature of Heliodorus's Aethiopica.

entitled respectively 'Arbaces,' 'Thetis,' 'Belopares,' 'Pheone,' 'Deipyrus,' 'Aphrodite,' and 'Opheltes.' The purpose of his labor was to provide something 'either profitable by chance as it did to the sicke, or pleasant by chance as it did to Casar'¹ by touching 'in few, something of the vayne, wanton, proud, and inconstant course of the world.'²

A very familiar and important piece of prose is John Lyly's Euphuës and his England.³ This work was in its sixth of thirteen editions published between 1580 and 1609 which indicates its popularity. Its importance is twofold-- it provides a superb explanation of the nature of English loyalty to Elizabeth and it also helps to popularize a new prose style--euphuism⁴--in the literary and educational scene. The work is a didactic romance based on the Greek romance with obvious contemporary parallels in political and courtly matters. Lessons in conduct and morality and reflections of the grandeur of London and the greatness of

¹STC 25086, Sig. A₂^b.

²Ibid., Sig. A₁.

³STC 17072.1.

⁴Euphuism is a prose style which has two aspects: an especially elaborate sentence structure and a wealth of ornament of various kinds. It is highly artificial, delicate and graceful and suitable for formal use.

both the Queen and the citizens dominate the thematic intent.

The five remaining works of prose fiction were written by Robert Greene. The myrror of modestie¹ is a prose pamphlet from which the readers could see how the Lord delivers the innocent from impending dangers and plagues the bloodthirsty hypocrites with deserved punishments.² The theme of the pamphlet, chastity, is presented by Greene through his fictional treatment of the chaste life of his heroine Susanna. A second theme of repentance is also visible in that Greene liked to warn his readers that only the pure of heart would go peacefully to the grave.

Problems of love are also dominant themes of Greene's other prose works. Morando. The Tritameron of Loue: wherein certaine pleasaunt conceites vttered by diuers woorthy personages, are perfectly discoursed, and three doubtfull questyons of Loue, most pithely and pleasauntly discussed: Shewing to the wyse howe to vse Loue, and to the fonde, howe to eschew Lust: and yeelding to all both pleasare and profitt³ educates the reader about love and lust while Gwyndonius: the card of fancie⁴ spreads out to encompass a war between love and folly and Nature and necessity. In the

¹STC 12278.

²Ibid., Sig. A₁.

³STC 12276.

⁴STC 12262.

latter, Greene introduces two of youth's major foes--folly and fancy. Gwyndonius is a victim of fancy. He is described as "a heauenly creature in a mortall carcasse" with "a minde...so blemished with detestable qualytes, and so spotted with the staine of voluptuousnesse, that he was not so much to be commended for the proportion of his mind."¹ His father continuously laments the state of his son's condition:

...for what grieffe is there more griping,
 what paine more pinching, what crosse more
 cumbersome, what plague more pernicious, yea,
 what trouble can torment me worse then to
 see my sonne, mine heire, the inheritour of
 my Dukedome, which should be the piller of
 my parentage, to consume his time in roysting
 and ryot, in spending and spoiling, in
 swearing and swathing, and in following
 wilfullye the furie of his own frontike
 fancie.²

In the appended work The Debate betweene Follie and Loue, Greene argues that as is Fancy, Folly is also blind to Truth and Reason and as such Chaos will reign supreme unless Folly and Fancy are kept under tight control.

Greene also discusses the matter of fortune in Arbasto, the anatomie of fortune³ which was issued twice in 1584. The function of this discourse was to show that "the

¹Ibid., sig. B₁^b.

²Ibid.

³STC 12217 and 12218.

highest state of prosperitie, is oftentimes the first step to mishap, and that to stay vpon Fortunes lotte, is to tread on brittle Glasse."¹ As well, the reader can find "pleasaunte conceytes to purge Melancholy, and perfite counsell to preuent misfortune."² An example of Greene's reaction to fortune follows:

Friend (quoth he) all is not gold that glitters: the smoothest talke hath oftentimes the smallest truth: the sunne when it glistreth most bright, then breedeth the greatest shoure: when the Bore layeth down his bristles, then he meaneth to strike. The Painter casteth the fairest colour ouer the foulest boord and strangers flattering are oftentimes but meere fallacions: yet whether thy talke be truth or tales: whether thou comest to note my passions as a spie, or hast by chance hit into my cell as a stranger, I care not: for if thou enuie me as a foe I force thee not, in that I feare not the spight of fortune: if thou muse at my suddaine motions, as one desirous to be acquainted with my case, it shall little availe thee to heare it, and be a great grieffe for me to rehearse it.³

DRAMA

STC 17048. Lyly, John. Campaspe.

STC 17048a. Lyly, John. Campaspe.

STC 17048b. Lyly, John. Campaspe.

¹STC 12218, Sig. A₁.

²Ibid.

³Ibid., Sig. B₂^b.

STC 17086. Lyly, John. Sapho and Phao.

STC 19530. Peele, George. The araynement of Paris, a pastorall.

STC 25784. Wilson, Robert. A right excellent comoedy called The three Ladies of London.

Although six dramatic works are available, only four are distinct since three issues of one play were made. The works include three comedies, and one pastoral. The latter is George Peele's The araynement of Paris¹ which is an elaborate compliment to Elizabeth I drawn from the Greek myth of Paris' award of the golden apple.²

The comedies offer a very striking and dramatic contrast in style and method. Robert Wilson's A right excellent comoedy called the three Ladies of London³ is a loosely constructed morality play in which personified vices and virtues play the major roles.⁴ The three ladies are

¹STC 19530.

²Its poetic fancy, like the wit and conceit of Lyly's prose dialogue made its appeal to courtly taste. Nashe declares that it reveals the "pregnant dexterity of wit and manifold variety of invention." The play is a masque-like pastoral in which Peele followed the pastoral tradition. He is indebted to Spenser's Shepherd Calendar for the names of the shepherds and to Paulilli's Il Giuditio di Paride for conventional devices.

³STC 25784.

⁴Characters are numerous, plot is weak, meter includes ballad doggerel, short rhyming lines, rhyming heroics and blank verse, and occasional passages in prose.

Lucre, Love, and Conscience and Love and Conscience are perverted by the contrivances of Lucre and Dissimulation. The play, in part, acts as mirror for the reader to look into in order to see the disturbing effects of vice on virtue and to profit from the experience.

The second comedy is John Lyly's Sapho and Phao¹ which is part of his series of brilliant court comedies that are refined, witty, and topical in their cleverly developed allegory. Sapho and Phao has a mythological base as Lyly unravels a complicated love story centered around Venus, Queen Sapho, and the ferryman Phao.

The third comedy is Lyly's Campaspe,² also a court comedy, which is founded on a love story drawn from ancient history. Campaspe was a Theban girl captured by Alexander the Great who immediately falls in love with her, gives her freedom and ultimately loses her to a painter Apelles. Both comedies follow Lyly's tradition of utilizing love intrigue, classical stories either mythologically or historically based, wit and satire to comment, usually allegorically, on contemporary figures or events.³ One of

¹STC 17086.

²STC 17048, 17048a, 17048b.

³The court comedies in general are characterized by a good motivation of action, variety and skillful complication of incidents and suspense, especially in the love story. A simplified form of the famous euphuistic prose style, with new elements of conceit and wit appropriate to brisk dialogue makes Lyly's dramatic prose significant. He also likes to include in his plays classic quotations and parodies of the forms and devices of logic.

his favorite pastimes, according to interpretations made on the allegory in the plays, was to flatter Elizabeth I and report on the events of the court.

POETRY

STC 18951. Ovidius Naso, Publius. [Metamorphoses]
Fabularum Ouidii interpretatio ethica, physica et historica, tradita in Academia Regiomontana à G. Sabino & edita industria T. T[homae].

STC 18958. Ovidius Naso, Publius. The xv. bookes of P. Ovidius Naso, entytuled Metamorphosis.

STC 22928. Soowthern, John. Pandora. The musyque of the beautie of his mistress Diana.

STC 23700. Tasso, Torquato. T. Tassi Solymeidos liber primus latinis numeris expressus à. S. Gentilii.

STC 23701. Tasso, Torquato. Scipii Gentiliis Solymeidos liber duo priores de T. Tassi Italicis expressi.

STC 23702. Tasso, Torquato. Plutonis concilium, ex initio quarti libri Solymeidos.

Of the six books of poetry extant, only one is an original English work. John Soowthern's Pandora. The musyque of the beautie of his mistress Diana¹ is a collection

¹STC 22928.

of Pindaric odes, sonnets, elegies and epitaphs and new verse forms. For example, included in an 'Epitaph made by the Queenes Maiestie, at the death of the Princesse of Espinoye':

When the warriour Phoebus, goth to make his round
 With a painefull course, to too ther Hemisphère:
 A darke shadowe, a great horror, and a fear,
 In I knoe not what clowdes inueron the ground.
 An euen so for Pinay, that fayre vertues Lady,
 (Although Iupiter haue in this Orizôn,
 Made a starre of her, by the Ariodnon crowne)
 Morns dolour, and greefe accompany our body.
 O Atropos thou hast doone a worke per-verst.
 And as a byrde that hath lost both young and nest:
 About the place where it was makes many a tourne.
 Euen so dooth Cupid, that infaunt God of amore,
 Flie about the tombe, where she lyes all in doloure,
 Weeping for her eies, wherein he made soiourne.¹

Publius Ovidius Naso's Metamorphosis² was published for the third time and this work had such a strong impact on the Elizabethan literary scene that it was published seven times between 1567 and 1612. The importance of Ovidian influence on Elizabethan literary giants is evidenced by Shakespeare's indebtedness to Ovid's Metamorphosis for much of the characterization and action set forth in Venus and Adonis and elsewhere. For example, from the tenth book, he takes the central figures and something of the general background; from the eighth book the description of the boor. An annotated version of the Metamorphosis entitled Fabvlarum

¹Ibid., Sig. D₁.

²STC 18958.

Ovidii interpretatio ethica, physica et historica, tradita in Academia Regiomontana à G. Sabino & edita industria T. T[homae]¹ was also published. The annotating was implemented by the noted Latin poet, George Sabinus.

The remaining three books of poetry present some of the poetry of Torquato Tasso as translated by Scipio Gentili. The three books are T. Tassi Solymeidos liber primus latinus numeris expressus à S. Gentili,² Scipii Gentilis Solymeidos libri duo priores de T. Tassi Italices expressi,³ and Plutonis concilium, ex initio quarti libri Solymeidos.⁴ The poems are the Latin version of Tasso's Gerusalemnae Liberata or Jerusalem Delivered, an epic religious poem of the First Crusade completed in 1575 and which has been originally written in Italian.

SONGS

STC 7559. Elderton, William. A new Yorkshyre song intituled: Yorke, Yorke, for my monie.

STC 12789. Harrington, Richard. A famous dittie of the ioyful receauing of the Queens maiestie, by the citizens of

¹STC 18951.

²STC 23700.

³STC 23701.

⁴STC 23702.

London.

Only two of the songs published in 1584 are still extant. William Elderton penned A new Yorkshyre song intituled:- Yorke, Yorke, for my monie¹ which contains 22 eight-line verses. The twenty-second stanza, for example, is

God graunt that (once) her Maiestie
 Would come her Cittie of Yorke to see,
 For the comfort great of that Countrie
 As well as she doth to London.
 Nothing shalbe thought to deare,
 To see her Highnes Person there,
 With such obedient loue and feare,
 As euer she had in London.²

The basis of the song was to exalt the virtues of the city of York as the place to be, except for the city of London.

The second song is A famous dittie of the ioyful receauing of the Queens maiestie, by the citizens of London³ which was sung to the tune of Wigmore's Galliard by Richard Harrington. The song contains 14 eight-line stanzas, and the first stanza is

The twelwe day of Nouember last,
 Elizabeth our Noble Queen:
 To London-warde she heed fast
 which in the Cuntry long had been.
 The Citizens went then apace
 on Stately steeds to meet her grace

¹STC 7559.

²Ibid., Sig. A1.

³STC 12798.

In velvet coats and chaines of golde
moste go gorgiously for to behold.¹

The impact that Elizabethan literature and music had on its immediate audience and on succeeding generations of scholars and students alike is evident. Many texts were reissued and reprinted as much as twenty-one times within a short span of time. This evidence indicates that the artists' work was popular and relevant to the conditions of the age. Major and minor poets and dramatists, such as John Lyly, Robert Greene and George Peele are still read by modern audiences to understand the political and social scene of the time and to study the development of many literary forms and genres that were created by sixteenth century artists. The fact that so much of the literature and music has endured four centuries evidences the artistic genius of Shakespeare, Spenser, Marlowe and their contemporaries.

¹Ibid., Sig. A₁.

CHAPTER IV

GOVERNMENT AND LAW

STC 3343. [The book of Precedents.] A new boke of presidents in maner of a register: wherin is compreh. the very trade of makying all maner evidences, etc.

STC 8144. England. Proclamations. II. Chronological Series. Orders for the postes betweene London and Scotland. [14 January, 1584].

STC 8145. England. Proclamations. II. Chronological Series. Articles set down etc. [Respecting posts from London to Scotland. 22 January, 1584].

STC 8146. England. Proclamations. II. Chronological Series. By the Queene. For suppressing seditious bookes. [12 October, 1584].

STC 8147. England. Proclamations. II. Chronological Series. By the Queene. For the prices of wines. [13 November, 1584].

STC 9557. England. Year Books. [Edw. III. 17]. De

termino Hillari, etc.

STC 9560. England. Year Books. [Edw. iii. 18]. De termino Hillarie, etc.

STC 9564. England. Year Books. [Edw. iii. 21]. De termino Hillarie, etc.

STC 9623. England. Year Books. [H. VI. 1]. De termino Michis, etc.

STC 9630. England. Year Books. [H. VI. 2]. De termino Michaelis.

STC 9647. England. Year Books. [H. VI. 7, 8]. De termino Michaelis, etc.

STC 9783.1. England. Year Books. [Edw. IV. 2]. De termino Pasche.

STC 9802. England. Year Books. [Edw. IV. 5]. De termino Pasche. anno V. Edw. quarte.

STC 9818. England. Year Books. [Edw. IV. 7]. De termino Pasche.

STC 9835.2. England. Year Books. [Edw. IV. 10]. De termino Pasche.

STC 9887.1. England. Year Books. [Edw. IV. 21]. De termino Pasche.*

STC 10979. Fitzherbert, Sir Anthony. [Crompton's enlargement.] L'office et auctoritie de Iustices de peace in part collect per A. Fitzherbert, et ore enlarge per. R. Crompton.

STC 15147. Lambard, William. The duties of constables, borsholders, tithing-men, etc.

STC 16710. London. Orders and regulations. By the Maior. [An order for regulating the price of firewood.]*

STC 16747. London. Appendix. A breefe discourse declaring and approuing the necessarie maintenance of the laudable customes of London.

STC 18402. Natura Brevium. La vieux natura breuium dernièrement corrigée.

STC 20043. Plowden, Edmund. Les comentaries ou les reportes de dyvers cases. Edw. VI - Elizabeth.*

STC 20049. Plowden, Edmund. Vn report fait per vn vncertaine autheur del part de vn argument del E. Plowden.

STC 21887. Scotland. In the current parliament holden at Edinburg.

STC 22858. Smith, Sir Thomas. De republica Anglorum.

STC 24889. Vowell, John. A pamphlet of the offices of the citie of Excester.

The political and judicial system in sixteenth century England was based on the supremacy of the statute law, and in some cases on the overriding authority of official proclamations and even local customs. Statute laws were permanent laws enacted by the ruler in Parliament to be enforced throughout the realm. Proclamations were official public announcements issued by the monarch or by local governmental bodies, without Parliamentary consent. Proclamations were intended to provide temporary controls or restrictions over matters of immediate concern to the welfare of the people and the state or to permit certain conditions to exist which were contrary to establish law.¹ The system was characterized by a decentralization of authority in that the enforcement of all statutes and proclamations was the sworn duty of a hierarchy of legal officers.

Twenty-six of the publications still extant from 1584 deal with various aspects of government and law. Of the twenty-six, there are eleven year books, four proclamations, four legal reports and books of writs and precedents, three on the duties and offices of legal officers, two on

¹The export trade of unfinished cloth, for example, was prohibited by law, and yet, by special license from the Crown, the export of unfinished cloth was the most important commodity in the English export trade. [The date of this proclamation is not available.]

municipal orders, regulations and customs and two on statutes, laws and constitutions.

In the current parliament holden at Edinburg¹ lists sundry laws, statutes and constitutions enacted by King James, in session, in Parliament which began on May 22, 1584. The acts passed in that session covered twenty-one specific political, judicial, religious, and economic issues. An example of the legislation is the act "anent the libertie of the preching of the trew word of God, and administration of the Sacrementes".² The act reads:

Ovr Souerane Lord with aduise of his thrie Estates ratifiit conuenit in this present Parliament, hes ratifiit and appreuit, and be the tennour heirof ratifiis, and appreuis the libertie of the preching of ye trew word of God, and administratioun of the Sacrements in puritie, and synceritie, according to the confessioun of the faith receauit, and auctorizit be Parliament in the first yeir of his Maiesties Regne.³

While this account of the statutes passed provided an accurate accounting of actual legislation, Sir Thomas Smith's De republica Anglorum⁴ was the first written account of the government of Elizabeth. The book, written around 1573, was

¹STC 21887.

²Ibid., Sig. A₂.

³Ibid.

⁴STC 22858.

not published until 1583, six years after Sir Thomas Smith's death. The 1584 edition is the second of eleven editions published between 1583 and 1640. Smith was well qualified to comment on the constitutional aspects of Elizabeth's government. He was Regius Professor of Civil Law at Cambridge under Henry VIII, Principal Secretary to Edward, Member of Parliament, Privy Councillor and Principal Secretary to Elizabeth. De republica Anglorum consists of three books, the first of which classifies three main types of government--monarchy, aristocracy, and democracy--and concludes that most commonwealths are a combination of all three. The primary purpose of the book was to reveal the author's own impressions of the government of the time, and according to A. L. Rowse, the book did "enshrine the constitutional common places of the time".¹ Of particular significance was the apparent constitutional inequality afforded to a great majority of the people because of a fairly rigid class structure and a poorly defined democratic system. Smith believed in social stratification and at one point states that all classes should be marked by their attire.

The constitutional aspects of the government are presented. An example, from Chapter 22, concerns citizens

¹A. L. Rowse, The England of Elizabeth. London: MacMillan & Co. Ltd., 1951, p. 263.

and burgesses.

Next to gentlemen, be appointed citizens and burgesses, such as not onely be free and receiued as officers within the cities, but also be of some substance to beare the charge. But these citizens and burgesses be to serue the common wealth in their cities & burrowes, or in the corporate townes where they dwell. Generally in the Shires they be of none account, saue onely in the common assembly of the Realme to make lawes, which is called the Parliament. The auncient Cities appoint iiii, and ech borogh ii to haue voices in it, and to giue their consent or dissent to the name of the citie or borough for which they be appointed.¹

Proclamations, distinct from statutes, represented the legislative powers of the Queen and local governments.

When the common good of the people required it, proclamations were as binding as a law and did not require Parliamentary approval. Proclamations were used wisely by Queen Elizabeth to cover many matters. In 1584, four proclamations were issued--two on social requirements, one on religious matters, and one on commercial and industrial regulations.

One prominent feature of social environments--the postal service--was affected by proclamations. Governmental needs led to the establishment of regular posts between London and the rest of the country. By the end of the sixteenth century, riders were carrying private letters as well, and private persons could hire the post horses.

¹STC 22858, Sig. E3.

Two proclamations were issued in 1584 governing the postal service--Orders for the postes betweene London and Scotland [14 Jan. 1584]¹ and Articles set down etc. [Respecting posts from London to Scotland. 22 Jan. 1584].² The Privy Council set down 11 items in the first proclamation, and Thomas Randolph, the Master of the Posts, 12 items in the second. The regulations governed all aspects of the mail; for example:

First, that euery Post for the service of the Packet for her Maiesties affaires, shall haue in his stable, or in a readinesse throughout the yeere, three good and sufficient post horses, with sadles and furniture fitte and belonging. Three good and strong leather bagges well lined with bages or cotton, to carrie the Packet in. And three hornes to blowe by the way, as by their Lordships order in commanded. Whosoeuer shall faile hereof, at any time when they shall be surueyed, shall abide the punishment that the Master of the Postes shall lay vpon them.³

A proclamation entitled For the prices of wines⁴ was issued by the Queen on November 13, 1584. A statute made during the reign of Henry VIII stated that:

the prices of all kinde of wines...of the Tunne, Butt, Pype, Punchion, Hogshead, Tyerse, Barrell and Rundlet, when it should be solde

¹STC 8144.

²STC 8145.

³Ibid.

⁴STC 8147.

in grosse, should be limited and declared by the Lord Chauncellor of England, Lord Treasurer of England...and that the same should be solde according to the same prices so by them set and taxed....¹

The proclamation of Elizabeth taxed, limited, assigned and appointed the prices of Gascoigne, French and other wines.

The proclamation reads, in part, that

Euery Tunne of the best Gascoigne and French wines to be sold (the seller bearing all the charges due and payable to her Maiestie in her Custome house) after the rate and price of xi li sterling the Tunne, and not aboue: The buyer bearing all the said charges, after the price and rate of viii. li vi. s. viiii d. sterling the Tunne, and not aboue.²

In the religious category, a proclamation issued by the Queen on October 12, 1584 For suppressing seditious bookes³ was "to protect the Church, gouernment from slanderous, libellous books chiefly published to discredit and make odious both her Highnesse and her most gracious gouernment both home and abroad."⁴ The proclamation charges that all persons who come into possession of such books should turn them over immediately to the proper authorities. Furthermore, it lays down the judicial procedure to be

¹Ibid.

²Ibid.

³STC 8146.

⁴Ibid., Sig. A.

followed in bringing all persons involved in hiding or smuggling such books to justice.

Besides statutes and proclamations, municipal orders, regulations and customs possess a certain degree of authority. The Mayor of London issued An order for regulating the price of firewood.¹

It appears that customs were held in high regard also. In A breefe discourse declaring and approuing the necessarie and inuiolable maintenance of the laudable Custemes of London² it was noted that

...a Custome which iustly deserueth that name is of no less reuerent regarde and authoritie than a written lawe, passed and allowed in Parliament...there are certaine differences betweene a lawe and a custome: for the Custome taketh his force by degrees of time and consent of a certain people, or the better part thereof, but a lawe springeth vp in an instant & receiueth life from him that is of soueraigne authoritie to cōmand.³

It was also emphasized that "a Custome grounded vppon reasonable and honest consideration abridgeth or altereth the iudgement of the cōmon Law."⁴

The City of London had many ancient customs which,

¹STC 16710.

²STC 16747.

³Ibid., Sig. A₃.

⁴Ibid., Sig. A₄.

though they differ much from common law, have been approved by time and confirmed by many acts of Parliament. One such custom assures that wives and children receive a reasonable portion of the goods of the deceased husbands and fathers.

The custom states that

...it hath laudably and conscionably beene obserued for a custome, and is yet by the wiser and better sort religiously regarded that when any citizen of London dyeth, his wife shall haue the third part, equally to be diuided among them, according to the proportion of his goods and himselfe another third part to dispose by his last will & testament at his pleasure.¹

Since the laws, proclamations, orders, regulations and customs in the sixteenth century were numerous and complex, and because of the decentralization of authority in law enforcement, it became necessary that manuals be written on the offices, authority and duties of all the legal officers who were responsible for maintaining law and order. From 1584, three such books are still extant. It was deemed important that "a more orderly treatment was needed for the guidance not only of lawyers, but also of those who, with little or no preliminary training in the law, were called on to perform the multifarious duties of the office."² Sir Anthony Fitzherbert's L'office et

¹ Ibid., sig. B₄.

² William Holdsworth, A History of English Law. London: Methuen & Co. Ltd., and Sweet & Maxwell Ltd., IV, 1924, rpt. 1966, p. 116.

auctoritie de Iustice de peace¹ was originally published in 1538. In 1583, Crompton enlarged and reissued the text. The original text contained an exposition of the justices' commission, the articles of the justices' charge to the jury, an explanation of the duties² of these officials and separate groupings of the articles of the charge. Crompton added a number of learned notes upon matters connected with the jurisdiction of the justices concerning the kind of sessions at which the justices exercised this jurisdiction, and as to the powers of one, two, three or more justices. He also separated his account of the older officials of the county from his account of the justices.³ An example of the authority of the justices, according to the commission is

Deux seruingmen sount a debate, & come il
sount attendaunts sur laur Masters, les
Masters combate sur le sudden, et les seruaunts
prist lour partes, et lun des seruants tue
lautre seruant. Ovare si soit Murder, au
sorsque Manslaughter.⁴

¹STC 10979.

²Justices of the peace, parochial officers, sheriffs, coroners, constables, etc. handled most of the main work of local government. Some of the more important powers of the justices can be classified under criminal jurisdiction, civil jurisdiction, administration, trade and religion.

³Holdsworth, p. 116.

⁴STC 10979, Sig. C₂.

William Lambard also separated his account of the justices of the peace from the older officials by writing two treatises. His main treatise on the justices, the Eirenarcha was first published in 1581. The companion tract, The duties of constables, borsholders, tithing-men, etc.¹ was published in 1583. The 1584 edition was the third of eighteen published between 1583 and 1631. The defined duties of the legal officers provides a clear, organized account of the lower government at the end of the sixteenth century. In the preface, Lambard remarks that such treatises were designed to inform individuals called to any office of the best way to perform their duties in order to fulfill their obligations to the Queen and to God. An example follows:

If the Constable, Tythingman, or such other officer, of anie place, be negligent, and doe not his best indeuor, for the apprehension of all sturdie Rogues, or vagabonds, that shall beg, wander, or disorder them selues within his authoritie, and for the bringing of them before a Iustice of Peace, but shall suffer anie such to escape, then shall such Constable or Officer forfeite vi. s. viii d for euerie such Rogue.²

A pamphlet of the offices of the citie of Excester³
by John Vowell unifies all public offices under one common

¹STC 15147.

²Ibid., Sig. B₆.

³STC 24889.

purpose--to serve God and man with benevolence, gratefulness, humanity and beneficence. Vowell points out to each officer that he has taken an oath and sworn by God to fulfill the duties of the office and any breaking of the oath of office is offensive both to God and the commonwealth.

The pamphlet summarizes the functions and characteristics of each office and then gives an itemized account of the specific duties of each officer. For example, "the office of the Bullring keeper, named commonly the Maior of the Bull Ring" is described:

The Maier of the Bull ring is an office of countenance and appointed for the keeping of a good order in such things as be committed to his trust and office.¹

One of the duties of this office is

First, when any bull or beare baiting be appointed, he is first to make the Maior priuie thereof, and no baiting to be vsed within the city, but that the said Maior be present or giue leaue there vnto.²

The complexities of the law, however, were not considered in the treatises on the duties of the legal officers. The methodology of the legal practice was set down in numerous law books and law reports by literate Elizabethan lawyers like William Lambard and Edmund Plowden. The latter is

¹Ibid., sig. I.

²Ibid.

considered the most accurate of all the legal reporters. His major text, Les comentaries ou les reportes de dyuers cases. Edw. VI - Eliz.¹ was published for the fourth time, since 1571, during 1584. This work, originally prepared for Plowden's own instruction, contained many cases upon matters of law, argued and determined in the reigns of Edward VI, Mary, Philip and Mary, and Elizabeth. The text, a standard authority, was considered the most important law book published before Sir Edward Coke became the Attorney-General to Elizabeth from 1594-1603.² As the cases included were ones which had been tried and decided, valuable and authoritative precedents on the interpretation of the medieval common Law were made available. A specific case was also reported. Un report fait per vn vncertaine autheur del part de vn argument del E. Plowden³ is a report on a legal case tried and decided on October 19, 1574.

Besides commentaries and reports, two extremely important legal books were also available for consultation. A booke of presidents exactly written in maner of a Register, newlye corrected, with additions of diuers necessarie Presidents...to learne the fourme and manner how to make all

¹STC 20043.

²Rowse, p. 373.

³STC 20049.

manner of Euidences¹ deals with the formal and procedural side of legal practice. This particular book concerns itself with the procedural methods for preparing and presenting cases on sundry legal matters such as indentures, deeds, leases, letter patents, grants, licences, releases, and letters of attorney. An example of the legal matters considered in "A condition where a man buyeth land, the seller shalbe bound that the land is discharged of al former bargaines":

The condition & c. that where the within bounden J. H. hath bargained and solde to the within named J. A. and M. his wife and to their heires for euer, all those his mesuages, landes, tenements, medowes, pastures, feedings, rentes, and seruices, and all other his hereditamentes with their appurtenances whatsoeuer, set lyinge and being in the towne & field of N. in the county of N. if the said landes and tenementes, and all other the premisses & euery parcel thereof, at the day of the date within written of clerely discharged of all former bargaines, sales, iointes, dowries, releases, tiles, rents, charges, statuts of the staple statuts marchant, feoffements, annuities, and of all other charges and encombrances whatsoeuer they be, made & done by the said J. H. or by any other person or persons by his assent, procurement or commandement the rentes and seruices therefore from the date within written to be due to the chiefe lord or lords of the fee or fees onely except.²

The second reference text is Natura Brevium. La vieux

¹STC 3343.

²Ibid., Sig.

natura breuium, dernierment corrigée.¹ This particular book is a selection of writs published during the reign of Edward III. A writ is a formal order under seal issued in the name of a sovereign, government, court, or other competent authority, enjoining the officer or other persons to whom it is issued in address to do or refrain from some specified act. The writs contained in this text are representative of specific cases, forms of action and methods of procedure that became the base for the common law. Lawyers studied the writs to learn what form of action to take in specific cases, what form of trial to elect and what method of pleading to adopt. In fact, the writ educated the lawyer in the art of practicing law.

Eleven year books were published in 1584. The kings and particular years of their reign covered were Henry VI (1, 2, 7 & 8), Edward III (17, 18, 21) and Edward IV (2, 5, 7, 10, 21). Year books are the law reports of earlier years written by lawyers for lawyers. They are the most important source and authority for medieval common law. Year books are about the only first-hand account of the legal doctrines laid down by the judges of the fourteenth and fifteenth centuries who constructed the internal structure of the medieval common law. The main objective of the year book

¹STC 18402.

was to teach law and to publish the latest information of the doings of the courts in which the law was being made. In fact, the year books are really reports of arguments-- arguments used by the bar and the bench. It was the argument rather than the final decision which interested the profession partly because there was then no such rigid theory as to the binding force of decided cases, partly because the discussion and the elucidation of legal principles were to be found in the argument rather than in the dry formal decision, and partly because decisions upon points of law were often not given, or if given, were difficult for the private reporter to collect.¹

¹William Holdsworth, A History of English Law. London: Methuen & Co. Ltd., and Sweet & Maxwell Ltd., II, 1924, rpt., 1966, p. 556.

CHAPTER V

TOPICAL PUBLICATIONS

STC 1104. Baçan, Alvaro de, Marquis de Santa Cruz. Relation of the expõgnable attempt and conquest of the ylande of Tercera.

STC 5255. Churchyard, Thomas. A scourge for rebels, wherein are many notable seruices.

STC 5681. Cooper, Margaret. A true and most dreadfull discourse of a woman (M. Cooper) possessed with the deuill.

STC 11720. Gempertinga, Christeman. Newes out of Germanie of a cruell murderer.

STC 15690+. Lingham, J. A true relation of all suche capetaines and lieuetenants as haue been slain in the Low Countries.

STC 18282, 18282a. Munday, Anthony. A watch-woord to Englande.

STC 18439. Netherlands. A Discourse Touching the Meanes to Preserue the Estate and Religion in the Low Countries.*

STC 19063. P., G. The true report of the lamentable death of William of Nassawe.

STC 23396. Stubbs, Philip. The intended treason of Doctor Parry.

STC 24050, 24051. Throckmorton, Francis. A discoverie of the treasons practised by F. Throckmorton.

STC 24558+. Usurer. A most rare and wonderful tragedy of the life a. death of a miserable vsurer of Fraunce.

Topical publications which provide information on current events of interest to the general reading public are important to any society. The printed word, since its inception, has always been the carrier of local, national and international news, particularly in countries with an educated populace. Sixteenth century England was no exception. The average citizen's demands for educational material together with his insatiable thirst for knowledge of any subject naturally created a tremendous growth in the reading public. Louis B. Wright points out that

from the mid-sixteenth century onward, the number of average citizens who were buying and reading books was steadily increasing, and even before this time, a large portion of the output of the printing presses had been designed for ordinary readers....the printing press was perhaps the most powerful single medium of influencing public opinion.¹

¹Louis B. Wright, Middle-Class Culture in Elizabethan England, p. 81.

The increased awareness of the educational value inherent in books and the lack of any established literary taste contributed to the diversified subject matter found in sixteenth century books. Current events and topical issues were popular subjects for publishers and printers because the reading public liked to know what was happening around them.

Thirteen publications which deal primarily, although not exclusively, with contemporary people and events are still extant. Because of the diversified nature of the subject matter, sub-classifications of the topical publications are in order. As such, the publications will be discussed under Treason, Crime and Punishment, Political Issues, the Occult, and Military Matters.

Treason:

Six publications on treason are still available. Two editions of A watch-woord to Englande¹ by Anthony Munday, first published in 1584, provide an in-depth analysis of traitors and treasonous practices from the reign of Richard I to the current year of Elizabeth I--1584.

The reason why Munday digresses into the past is made clear when he writes:

it shall not be much amisse for me to make

¹STC 18282, 18282a.

repetition of former tretcheros practises
and withal to declare their end and successe,
which happilie may cause some men to alter
their bad affections, and seeing the
accidents that hath heeretofore chaunced in
their owne Countrie, they may forsake those
contrarie natures whereby they are gouerned
and so in time shew themselues more vehement
in dutie.¹

Munday is concerned about the welfare of London also and
the impact that wrongdoers have on the city and its subjects.
In his opening plea to the Lord Mayor and the sheriffs of
London, Munday says

And if I maye (without offence) speake one
word to your Honor and Worshippes, not by
waye of teaching, but for vnlading some part
of the burden of true loue I beare to my
Countrie: I would desire you to haue an
especiall eye to the Cittie of London, for it
is a receptacle to many of these bad people,
and many faouurers & friends they haue in the
Cittie, who bearing the coutenance of good
and honest Subiectes, are neuerthelesse but
hallowy hearted, and giue aide and releefe to
such as seeke the ruine of the whole state.²

As already mentioned, Munday retells events that occured in
the past. One such event took place during the reign of
Henry VIII. Munday reports on the beheading of Bishop
Fisher and Sir Thomas More in 1536. The account states
that on

the two and twentie day of June, Doctor Iohn
Fisher was beheaded on the Tower hill, and
his head was set on London Bridge: and the

¹STC 18282a, Sig. B₂^b.

²Ibid., Sig. A₃.

first of Julie following, Sir Thomas More was beheaded on the Tower hill, for denying the Kings supremacie.¹

Munday reports on the results of traitorous acts up to 1584. He reports on the execution of Francis Throckmorton, on July 10, 1584, for treason.

Fraunces Throckmorton Esquire, for diuers traitorous practices attempted against the Queenes Maiesty, was arraigned and condemned in the Guild Hall of London, and afterward on the tenth day of Julie, he was drawne from the Sessions house in London to Tiborne, where he was hanged, bowelled and quartered.²

As Munday considered treason in a total sense and incorporated into his text a lengthy discourse on the Papists, who he declared were the worst enemies of the State, other writers concerned themselves with individual cases of treason.

Two anonymous tracts entitled A discouerie of the treasons practised by F. Throckmorton³ were published with the expressed purpose of denying and proving false the evil rumors spread against the justice and leniency of Elizabeth. In particular, the author wishes to put to rest those reports which accused Her Majesty and the government of using torture to extract a confession of guilt from Throck-

¹Ibid., Sig. E₃.

²Ibid., Sig. K₂^b.

³STC 24050, 24051.

morton. The author sums up his account of the case as follows:

...he hath conspired to ouerthrowe the state: to bring in strangers to inuade the Realme: to remoue her Maiestie from her lawfull and naturall right and inheritance to the Crowne of Englande, and to place a stranger in her seate: but this last point, for placing a stranger will (perchaunce) be denyed: then note, that in the whole course of the practice, the greatest barre to the prosecution of the enterprise was, they found no way how to put the Scottishe Queene in safetie. Then, if these dangerous treasons be discovered by torture, (the onely meanes left vnto Princes to discouer treasons and attemptes against their State and Persons, where they finde apparent matter to induce suspition, as in the case of Throckmorton, vpon sight of the plattes of hauens, & c) may the Law touch the traitour or not? If any man holde this question negatiuely, hold him for a friend to traitours and treasons, and an enemie to the Queenes Maiestie, whome God long preserue, and confound her enemies.¹

As this anonymous author supports the use of torture to extract confessions from suspected traitors, Philip Stubbes argues in favor of the death penalty in his report on The intended treason of Doctor Parry: and his complices, Against the Queenes most Excellent Maiestie.² This tract reports on the treason of Doctor Parry and attacks the traitorous efforts of the Papists in general. Doctor Parry was a Doctor of Civil Law who was sent overseas by the

¹STC 25040, sig. C₄^b.

²STC 23396.

Queen to conduct state business which he handled in a highly efficient and satisfactory fashion. However, while conducting his official business, Parry was commissioned by the Pope to kill the Queen. Stubbes reports on the incident and concludes:

...how many papists her grace hath in the Land: so many deaths, may she feare God graūt that this high Court of Parliament may see to this geare. For shall it be lawfull for the papists to put to death true professors of Gods woord without lawe, without reason, without concience, or warrant of the woord of God and shall it not be lawfull for vs to inflict the punishment of death vpon them being traitours to God, their Prince and cuntry, hauing the law of God vpon our side, reason, good concience, and els whatsoeuer....¹

Stubbes cements his hatred and contempt for the Papists by referring to the Pope as "that great Antichrist and rose-collored whore of Rome"² and insists that "all papists are traitours in their hearts".³

Anthony Munday probably provides the most satisfactory reason for the existence of books on treason. He writes:

Heere mayst thou O England (as in a Glass)
 behold the successe of treason from time to
 time, by these so many and sundrie examples
 heere offered vnto thee, whereof full many
 remaine fresh and quicke in remembrance, there
 maist discerne how God, who placeth Kinges and

¹Ibid., Sig. A₄.

²Ibid., Sig. A₂^b.

³Ibid., Sig. A₄.

Princes in their seates and Signories, and by whose appointment they haue their ruling on earth: dooth sharply chastise such wicked branches as deales otherwise then beseemes them with their Princes and Gouenours.¹

The final book on treason is The true report of the lamentable death of William of Nassawe, Prince of Orange²

by G. P. The Prince of Orange was slain by Balthazar Serack on July 1, 1584. The text provides an account of the plotting and slaying of the Prince and of the execution of the murderer on July 10, 1584. An interesting aspect of the report is the explicit description of the execution.

The order of the torment, & death of the murtherer was as followeth, which was foure dayes. He had the i day the Strappado, openly in the Market. The second day whipped and salted, and his right hand cut off. The third day, his breastes cut out and salte throwne in, and then his left hand cut off. The last day of his torment, which was the 10 of Iuly, he was bound to 2 stakes, standing vpright, in such order that he could not shrinke downe nor stirre any way. Thus standing naked, there was a great fire placed some small distaunce from him, wherein was heated pincers of Iron, with which pincers, two men appointed for the same, did pinch and pul his flesh in small peeces from his bones, throughout moste partes of his body. Then was he vnbound from the stakes, and layd vppon the earth, and againe fastened to fowre postes, namely by his feete and armes: then they ripped vp his belly at which time he had life and perfect memorye, he had his bowels burned before his face, and his bodie cutt in foure seueral quarters. During the whole time of his execution, hee remained impenitent and

¹STC 18282a, Sig. K₃.

²STC 19063.

obstinate, reioycing that he had slaine the Prince.¹

Crime and Punishment:

Criminal activities, other than treason, are limited to two extant books. Christeman Gempertinga, in Newes out of Germanie of a cruell murderer,² deals strictly with a sensational news story of a mass murderer. The title page of the report summarizes the context of the text. What the reader will find in the book is

A most wonderfull and true discourse of a cruell murderer, who had kylled in his life tyme, nine hundred, threescore and odde persons [934], among which six of them were his owne children, begotten on a young woman which he forceable kept in a caue seuen yeeres, with the manner how he was taken, and the abundance of wealth that was found in the said caue: executed at Berkesfell on the 14. of Iune.³

The text, in the form of a letter, corresponds to a lengthy news release reporting sensational news.

The second text is an anonymous report entitled A most rare and wonderful tragedy of the life a. death of a miserable vsurer of Fraunce.⁴ The usurer is reported to have hanged himself "in Hell Streete, betweene the Cittie of

¹Ibid., Sig. A7^b - A8.

²STC 11720.

³Ibid., Sig. A.

⁴STC 24558+.

Niuers in Fraunce, and S. Peter le Monstier, on theyr Christmas-eue last past."¹ The function of this report however was to act as looking glass so that all men who deal in avarice will profit. The author states

Now let our Usurers of London consider well this mans example, regarde his lyfe, and note his ende, the one being dishonest, and the other desperate, let them learne by his peryll, to make theyr future profite. I would I had arte to perswade them, wisdom to winne them, or cunning to conuert them. I would they had heartes to vnderstande, as they haue handes to heaue, eares to heare, as they haue mindes to hoorde.²

Political Issues:

Only one book deals with a political issue, an anonymous tract entitled Netherlands. A Discourse Touching the Meanes to Preserue the Estate and Religion in the Low Countries.³

The Occult:

One text, an anonymous account, entitled A true and most dreadfull discourse of a woman (M. Cooper) possessed with the deuill,⁴ describes how the devil, in the form of a headless bear, fetches her out of bed, and in the presence

¹Ibid., Sig. A.

²Ibid., Sig. C₂^b.

³STC 18439.

⁴STC 5681.

of seven persons, rolls her in a strange fashion, through three rooms and down a high flight of stairs on May 24, 1584. The story is sensational in nature because it deals with unknown forces and the power of the Devil. Strange as it appears, however, a moral lesson is available and is impressed upon the reader. In the Preface to the Reader, the author proclaims

...how redy Sathan is to take hold on vs if we fall from God neuer so little. He cōtinually runneth vp and downe seeking whom he may deuour: But not withstanding his temptations which are great, the mercie of God is greater, who neuer faileth to send comfort in temptation, if we accept thereof.... Let not this which is here declared seeme a fained fable vnto thee, but assure thy selfe that all such thinges are sent as warninges for our wickednesse: and to put ys in mynd of the stare of our saluation....¹

Margaret Cooper, after the terrifying experience, "asked forgiueness of Gods handes, and of all that she had offended, acknowledging that it was her sinnes that she was so tormented of the euill Spirits."² It is interesting to note the didactic implications directed toward the reader by those authors who are primarily reporting news events.

Military Matters:

Topical publications on military matters were also sought after by the Elizabethan reading public. Three books

¹Ibid., Sig. A₃ - A₃^b.

²Ibid., Sig. A₇^b.

concerned with military activities are still extant. One text, The Relation of the expongnable attempt and conquest of the ylande of Tercera¹ by Alvaro de Baçan, Marquis de Santa Cruz, reads like a detailed report of an entire military operation. An example of the information contained within the report follows:

Thurseday, the 23 day of June, in the yeare of our Lord 1583, vpon the euen of the glorious S. John Baptist, the Marquis Santa-cruz departed out of the riuer of the Citie of Lisburne, with fyue great shippes called Gallions, and two Galiages, twelue Gallies, 30 bigge ships, 12 Pataxes, and 15 Zabras, 14 Caruels of Portugall, and seuen flat bottomed barkes to land people: and in all these shippes were 8976 souldiers, Spaniardes, Almaynes, and Italians of the companye of the maysters of the field. Dõ Lope de Figueroa, Don Fransisco de Bobadilla, & Don Iuan de Sandouall...²

The report also lists the enemies found on the island, the bulworks, munitions, and other artillery found in the cities and forts, and it describes the punishments inflicted upon the inhabitants. One such execution is described as follows:

Manuel de Silua earle of Torres Vedras, gouenour and captayne generall of all the Ilandes of the Acores...on occasioner of alteratiõ in the Ilandes, a robber and receyuer of Heretikes, was condemned his throte to bee cut, and his head to be put in the publique place whereas he commaunded

¹STC 1104.

²Ibid., Sig. A₂.

to be put the head of Melchior Alfonso, Portugall, for that hee sayd King Philip was his natural Lord and King.¹

A second military episode is related by Thomas Churchyard in A scourge for rebels: wherein are many notable seruices truly set out, and thorowly discoursed of, with euerie particular point touching the trouble of Ireland, as farre as the painfull and dutiful seruice of the Earle of Ormond in sundrie sortes is manifestly knowen.² The text concentrates, for the most part, on the notable services performed by the Earl of Ormonde and his soldiers in suppressing rebellions in Ireland. An example of his exploits follows:

...In another greate seruice the Earle of Ormond hearing that Desmound went about to annoy Syr Maurice fitz Gerralt (late Vicount of the Desies) he raised a power and mette Desmounde in the fielde, gaue him battaile at Athmanie, slue fiue hundred of his men, tooke himselfe captiue, and sente him into England where he remayned till the Queenes highnesse vouchsafed to remit his offence and returned him home to his country.³

On November 26, 1583 the Earl of Desmond was pursued and slain. The Earl of Ormonde and others questioned the soldiers about the capture and execution of Desmond and received the following testimony:

¹Ibid., Sig. D₂.

²STC 5255.

³Ibid., Sig. B₃.

...Owen mac Donil willed the souldier Daniel O Kelleye to cut off the Earles head, for that they could not apply to fight and carry him away....and the forenamed Daniel O Kelley (being likewise examined before these), testified that the Earle of Desmounde was pursued in the order and maner afore written and that he him selfe wounded the said Desmound within his Cabbin, and after cut off his head (least he should be rescued) and that hee the sayd Daniel mac Daniel layd vp the same head to be kepte at Castlemaing, til it had beene brought by them to the Lorde General.¹

A third military text was J. Lingham's A true relation of all suche capetaines and lieuutenants as haue been slain in the Low Countries.² Three lists actually exist--one for the officers killed, one for those still alive, and one for those who fled to the enemy. One example of an officer slain is

First Coronall Cotton, most valiantly, and like a hardy man of courage resisting the foe, after manie a cruell skirmish, and bloodie battell, and after he had giuen manie a man deadlie wounds, he was himselfe vnhappily slaine, to the great greefe of his wortheie company, and the residue of his frends, and well-willers.³

The function of the topical publication was twofold. First, it reported sensational and interesting news stories to the general reading public. Any event which happened within a year of the date of publication such as murders,

¹Ibid., Sig. C₂^b.

²STC 15690+.

³Ibid., Sig. A₆.

assassinations, fires, battles, executions, or any bit of exciting happenings were of great interest to every Englishman. Consequently this kind of material sold well. Second, the topical publication acted as a mirror reflecting the consequences of evil deeds so the reader could examine his own conscience and correct any wickedness that might be there. It is evident that the explicit detailed descriptions of tortures and long drawn-out executions were included to act as a deterrent to criminal activities.

CHAPTER VI

DEDICATIONS

Dedications were written by authors, translators, revisers, printers or publishers for many reasons but essentially the dedicator wanted something from the dedicatee. David Powel, in his dedication to Sir Philip Sidney, sums it up very well:

It is the maner of most writers (Right worshipfull) in dedicating of their bookes, to praise and extoll the Vertues and noble qualities of such men as they choose to be patrons of their works, whereby to winne some credit and countenance to themselues...¹

Powel goes on, not to follow this example, but to advise Sir Philip Sidney how to employ his many talents and vertues for the benefit of humanity and of himself.

In contrast, Thomas Lodge follows this avowed tradition when in his dedication to Sir Philip Sidney he writes:

It is not (noble Gentleman) the titles of Honour that allureth me, nor the nobilitie of your Parents that induceth me, but the

¹STC 4606, Sig. ¶2.

admiration of your vertues that perswadeth me
to publish my pore travailes vnder your
vndoubted protection.¹

Dedications were often written for other purposes than personal gain. Often a dedicatee was in a position to act upon the message promoted in the text. As well, the dedication acted as a pulpit for many writers to lash out at unpopular movements. Whatever the intent, however, the selected patron usually welcomed dedications because dedicatees were normally flattered by the attention and the respect paid and because they were quite frequently patrons of the arts or were artists themselves. Patrons were usually in a position to provide financial aid or other securities to the struggling authors and some patrons were quite happy to do so.

Dedications, therefore, served many functions, depending on who made the dedication and who received it. John Stockwood dedicated Edward Dering's catechism² to John Hart to rebuke the Papist philosophy that "ignorance is the mother of virtue" and also to inspire the necessity of good instruction:

...whereby they might with more easines teach
theyr families, the principles of Christian
religion: haue diuers learned men (as well of
our own coūtry, as others) written verie many

¹STC 16653, Sig. A₂

²STC 6713.

profitable Catechismes, or Instructions, in which they haue framed themselues according to the capacity of the simpler sort, shortlie and plainlie to set downe the chiefest points of Christian doctrine, to the great benefit and profit, no doubt, of our houses and Families, if we woulde as carefullie and painfullie teach them: as they haue godlie and diligentlie written them....¹

Augustin Bernher in his dedication to Catherine Brandon utilized part of his remarks to speak directly to the Papists:

Did not you [papists] conspire together at the entryng of Queen Mary to murder the people of God, in castyng from you most trayterously the precious Gospell of Jesus Christ in submitting your selues to that filthy beast of Rome, & in receauyng the stinckyng Idolatrous Masse, by the which you haue destroyed our innumerable sort of people?²

John Vowell in a general dedication to all the sworne officers of the city of Exeter reminds them of their duty to humanity and to God:

...it is the abridgment or summarie of such speciall points, as be incident to euerie of your particular officers which you ought not onlie to know and to vnderstand, but also to see to be doone and exequited. You haue in an open assemblie giuen your oth, and sworne by the name of the Almightye and eternall God....³

Anthony Munday speaks more pointedly in his opening plea to

¹Ibid., Sig. A₂ - A₂^b.

²STC 15280, Sig. iiii₄.

³STC 24889, Sig. A₂.

the Lord Mayor Sir Thomas Pullyson and the Sheriffs of London, Stephen Slany and Henry Billingsley:

And if I maye (without offence) speake one word to your Honours and Worshippes, not by waye of teaching, but for vnloading some part of the burden of true loue I beare to my Countrie: I would desire you to haue an especiall eye to the Cittie of London, for it is a receptacle to many of these bad people, and many fauourers & freends they haue in the Cittie, who bearing the cou'tenance of good and honest Subiectes, are neuerthelesse but hollowe hearted, and giue aide and releefe to such as seeke the ruine of the whole state.¹

The dedication, besides being utilized as a vehicle for speaking directly to a particular audience, is used also to outline the purpose of the text. Thomas Lodge's dedication to Sir Philip Sidney outlines, in part, the reasons and gist of the work:

...I haue set downe in these fewe lines in my opinion (Right Worshipfull) the image of a licentious Usurer, and the collusions of diuelish incroachers, and heereunto was I led by two reasons: First, that the offender seeing his owne counterfaite in this Mirrour; might amend it, and those who are like by ouerlauhish profusenesse, to become meate for their mouths, might be warned by this caveat to shunne the Scorpion ere she deuoureth.²

The author, as well, offers evidence of his qualifications and proof of his intent. Thomas Lupton says to Sir Christopher Hatton:

¹STC 18282, Sig. A₄.

²STC 16653, Sig. A₂.

Although I can not (right Honorable) procure my Countries commoditie as I woulde, for that my power is not to my pretence, my mighte to my meaning nor my abilitie to my industrie: yet I can not choose but vtter my good wil, in shewing what I wish to the same: But bycause I would not be thought to counsell others, that haue more need my self to be taught: to set forth orders for others that ought rather to be guided: & to direct others that am more meet to be led:....And therefore, as they respected rather to pleasure some honestly, than to please many foolishly: so I meane hereby rather to content the well-minded with things commendable than to flatter fooles with vnecessary matter.¹

William Baldwin, in his dedication to Sir Henry Hastings, considers the importance of knowledge and of the real necessity to be expertly grounded in history:

...very expediēt to al estates, but most necessary (as Aristotle saith in his Ethniks) to those y^t by vertue of knowledge shall haue y^t gouernance of a cōmon wealth, which ought not onely to haue good wils to do wel: but also exactly to know & serch out with diligence a redy way & mean whereby they may at al times as with a dearely beloued familiar (either in hart or in hande) receiue such aduertisements and godily counsailes,.....²

Baldwin continues and develops his argument by stating that once the knowledge is gained, the authorities must "put [it] in use and practised, by their due and peculiar offices, to the common comferte and commodity of their country."³

The dedications, however, did not always offer sage

¹STC 16952, Sig. A₂.

²STC 1261, Sig. A₂^b.

³Ibid.

advice, nor publically condemn, nor subtly argue nor genuinely persuade. Often the dedication was no more than a brief, flowery bit of prose that humbled the dedicator and lauded the station and being of the dedicatee. In his dedication to James VI of Scotland,¹ Thomas Hudson, the translator of The History of Judith,² writes as follows:

...not for any special gift or Science that was in mee, who am inferior in knowledge and erudition to the least of your Maiesties Court:...and driue forth the pennance, that I had rashly procured....the earnest entention to verifie my rash speaking....If I haue done well, let the praise redound to your Maiest. whose censure I haue vnderlyen. If otherwise, let my default of skill, bee imputed to my selfe, not the least my good entention allowed....³

The dedications, normally written in prose, sometimes appear as sonnets or as acrostics. Dedications in verse were not as common, but they were used on occasion. Richard Lloyd dedicates his work to Sir Thomas Bromley and uses the acrostic very effectively:

Thomas Bromle

To God giue honour due, feare him aboue all things:
 He is the Lord of Lords, and onelie King of Kings.
 Obey the Princes lawes, the poore do not denie:
 Make peace where discord is, remember you must die:
 Auoyde vnruled wrath, iudge iustlie to ech wight:
 Set naught by worldly selfe, in the respect of right.

¹Later James I of England.

²STC 21671.

³Ibid., Sig. A₂^b - A₃.

Be stout vnto the proud, and gentle to the meeke:
 Reproue the wicked sorte, reuengement do not seeke.
 Of flattering toongs beware, let none your secrets kno:
 Manie seeme a freende, yet proue a verie fo.
 Look you attempt nothing, but wey the end before:
 Eschue ech vice, and loue ech vertue euermore.¹

Usually, dedications were directed to members of the aristocracy, members of the court, members of the civil service, and members of the clergy. Monetary contributions, personal advancements and other rewards were the normal benefits accrued. In 1584, seventy individuals were recipients of dedications. Of this number, twenty-two belonged to the aristocracy, eighteen to the civil service, twelve to the court, twelve to the professions and to society at large, and six to the clergy.

Robert Dudley, the Earl of Leicester, received the most dedications with ten. The nature of the publications varied--some are dictionaries and thesaurae, verse translations, philosophic interpretations, and anti-Papist doctrines. Sir Philip Sidney, nephew to Robert Dudley and son-in-law to Sir Francis Walsingham, received seven dedications. His popularity is understandable because of his literary reputation, military involvement and aristocratic background. The kinds of works dedicated to Sidney varied from medicine and philosophy to usury and verse translations. Francis Russell, the Second Earl of Bedford gained five dedications in books of

¹STC 16634, Sig. A₂.

sermons. Queen Elizabeth received four dedications, two in verse translations and two in a comprehensive report on all the convicted and executed traitors to England from the reign of Richard I. Charles Howard, First Earl of Nottingham, received three dedications in publications dealing with sermons, rebels and navigation. Sir Thomas Bromley, the Lord Chancellor, received three dedications, one for a sermon, one for a law book and one for a history text. Michel de Castelnau, the French ambassador, received three dedications in books of philosophy while Sir Walter Mildmay, Chancellor of the Exchequer, was honoured in three sermons. Edwin Sandys, the Archbishop of York, received three for religious works while Sir Francis Walsingham's three dedications were found in religious treatises.

Nine dedicatees received two dedications each. William Cecil in anti-Papist texts, Sir Christopher Hatton for books on manners, citizenship and moral behavior, James VI for politically oriented propaganda, Sir Edward Osborne in two works of the 'mirror' tradition on repentance and civil government, Henry MacWilliam for two books on equestrian riding, Sir William Pelham in two volumes of sermons on the true love of Christ, Mary Talbot for two prose works by Robert Greene, Edward Vere for literary works and Richard Wistow for books on husbandry.

The subject matter of the publications with dedications is as varied as the positions and occupations of their

dedicatees. The following tables and indexes present a statistical view of the numbers offered and received.

TABLE 2
FREQUENCY OF DEDICATIONS*

Name	Number
Dudley, Robert	10
Sidney, Sir Philip	7
Russell, Francis	5
Queen Elizabeth	4
Bromley, Sir Thomas	3
Castelnau, Michel de	3
Howard, Charles	3
Mildmay, Sir Walter	3
Sandys, Edwin	3
Walsingham, Sir Francis	3
Cecil, William	2
Hatton, Sir Christopher	2
James VI	2
Osborne, Sir Edward	2
MacWilliam, Henry	2
Pelham, Sir William	2
Talbot (Cavendish), Mary	2
Vere, Edward	2
Wistow, or Wisto, Richard	2

*This table only includes those dedicatees who received more than one dedication during 1584.

TABLE 3

DEDICATEES IN FIRST EDITIONS, 1584

Name	Number
Sidney, Sir Philip	7
Dudley, Robert	6
Russell, Francis	4
Castelnau, Michel de	3
Howard, Charles	3
Queen Elizabeth	3
Bromley, Sir Thomas	2
Cecil, William	2
MacWilliam, Henry	2
Mildmay, Sir Walter	2
Osborne, Sir Edward	2
Pelham, Sir William	2
Talbot (Cavendish), Mary	2
Vere, Edward	2
Walsingham, Sir Francis	2
Wistow, or Wisto, Richard	2
Hatton, Sir Christopher	1
James VI	1
Sandys, Edwin	0

An interesting number of questions arise concerning the number of dedications found in original works in 1584 and the number found in reprints. Sir Philip Sidney's

dedications for example were all in original works because he was at the height of his popularity and because the dedicators in many cases had not met Sir Philip Sidney until 1584. Michel de Castelnau, the French ambassador, and Sidney had books dedicated to them by Giordano Bruno who had come to England early in 1584 to visit Castelnau. Bruno met Sidney through Castelnau and consequently dedicated his new books to them.

Sir Robert Dudley, on the other hand, has four reprints in his total of ten dedications because the four books were very popular, being dictionaries and verse and sermon translations. He had six dedications in original works because he was still a favorite of the Queen and was yet to lead his unsuccessful military expedition to the Low Countries from 1585 to 1587.

Charles Howard received three first edition dedications because as the lord high admiral of England who later commanded the English forces against the Spanish Armada he was admired for his military command and position.

It appears evident that first edition dedications from 1584 were given to those individuals who were prominent either socially, politically, or both, at that time. Or, the second alternative is that the dedicatee was someone prominent in the profession about which the book was written. For example, Richard Wistow, a Master of Barber Surgeons, had books on elementary medicine dedicated to him.

Dedicatees like Edwin Sandys, Archbishop of York, whose dedications are all in reprints, and perhaps Robert Dudley, were in the twilight of their careers, as both died in 1588. Perhaps they were not thought to be beneficial dedicatees in 1584 and were passed by for younger and more prominent personages like Sir Philip Sidney and Queen Elizabeth I.

INDEX OF DEDICATEES

The following index of dedicatees lists the people who received dedications in extant publications from 1584. Beneath the name of the dedicatee is the name of the dedicator, the STC number of the work in which the dedication appears, an asterisk (*) which indicates that the work contains a multiple dedication, and (R) which indicates the dedication appears in a reprint. The identification of each dedicatee agrees with the identifications provided by Franklin B. Williams Jr. in his Index of Dedications and Commendatory Verses published by the Bibliographical Society in London in 1962. Entrees marked 'Epistle' indicate dedicatory material that is not the primary dedication in the work but is additional prefatory comments directed towards a specific audience.

Billingsley, Sir Henry, Lord Mayor.

Munday, Anthony. (*) 18282.

Brandon (Willoughby), Catherine, wife of Charles,
Duke of Suffolk, later Bertie.

Bernher, Augustin. 15280. (R.)

Bromley, Sir Thomas, Lord Chancellor.

Chamberlaine, Bartholomew. 4951.

Crompton, Richard. 10979. (R.)

Lloyd, Richard. 16634.

Carey, George, II Baron of Hunsdon.

Warner, William. 25086.

Castelnau, Michel de, Seigneur de la Mauvissière,
French ambassador.

Bruno, Giordano. 3935.

Bruno, Giordano. 3936.

Bruno, Giordano. 3938.

Cecil, William, Baron Burghley.

Humphrey, Laurence. (*) 13962.

Stocker, Thomas. 24775.

Cockburn (Sandilands), Alison, wife of John of Ormiston.

Vautrollier, Thomas. 1340.

Coldwell, John, Bishop of Salisbury.

Scot, Reginald. (*) 21864. Epistle.

Dormer, Robert, I Baron Dormer of Wynq.

Rich, Barnaby. 13224.

Dudley (Russell), Anne, wife of Ambrose, Earl of
Warwick [she is sometimes called Bertie].

Knewstub, John. 15045. (R.)

Dudley, John, Duke of Northumberland.

Brende, John. 6145. (R.)

Dudley, John, Earl of Warwick, d. 1554.

Wilson, Sir Thomas. 25805. (R.)

Dudley, Robert, Earl of Leicester.

Case, John. 4762.

Cooper, Thomas. 5689. (R.)

Evans, Lewis. 25880.1. (R.)

Golding, Arthur. 4447. (R.)

Golding, Arthur. 18958. (R.)

Munday, Anthony. 4461.

Plaget, Eusebuis. (*) 2962.

Scepsius, Heius. 21809.

Stocker, Thomas. (*) 13962.

Rainolds, John. 20626.

Edward VI, King.

I., H. 4057. (R.)

Elizabeth I, Queen.

Munday, Anthony. (*) 18282.

Munday, Anthony. (*) 18282a. (R.)

Wolf, John. 23700.

Wolf, John. 23701.

Fielding (Felding), Basil, Ancestor of Basil, II

Earl of Denbigh.

Becon, Thomas. 1763. (R.)

Fitzwilliams, William, Gentleman pensioner.

Astley, John. (*) 884.

Fleetwood, William, Recorder of London.

Whetstone, George. (*) 25341.

Garrarde, Sir William, Lord Mayor.

Eden, Richard. (*) 5801. (R.)

Grindal, Edmund, Archbishop of Canterbury.

Nowell, Alexander. (*) 18711b. (R.)

Hart, Sir John, Lord Mayor.

Stockwood, John. 6713. (R.)

Hastings, Henry, III Earl of Huntingdon.

Paulfreyman, Thomas. 1261. (R.)

Hatton, Sir Christopher, Lord Chancellor.

Lupton, Thomas. 16952. (R.)

Rich, Barnaby. 21002a.

Hayward, Sir Rowland, Lord Mayor.

Phillips, John. (*) 25341.

Heneage, Sir Thomas, Vice-Chancellor.

Drant, Thomas. (*) 7170.

Herbert (Sidney), Mary, wife of Henry, II Earl of
Pembroke.

Babington, Gervaise. 1082. (R.)

Howard, Charles, I Earl of Nottingham.

Churchyard, Thomas. 5255.

Norman, Robert. 21545.

Udall, John. 24489.

Howard, Philip, XIII Earl of Arundel.

Greene, Robert. 12276.

Hutton, John, Esg. [? of Cambridge].

Gifford, George. 11864. (R.)

James VI [and I], King.

Hudson, Thomas. 21671.

Leslie, John. (*) 15507. (R.)

Kirton, Thomas, common serjeant of London [? Inner Temple].

Jeffes, Abel. 17979+.

Knollis, Sir Francis, Statesman.

Drant, Thomas. (*) 7170.

Knyvet (Pickering), Anne, wife of Sir Henry the elder.

Norden, John. (*) 18616. Epistle.

Knyvet, Sir Henry, of Charleton.

Norden, John. (*) 18616.

Lee, Sir Henry, Master of the ordnance.

Hellows, Edward. 12435. (R.)

Lewis, David, Judge.

Jones, Richard. 5615.

Lodge, Sir Thomas, Lord Mayor.

Eden, Richard. (*) 5801. (R.)

MacWilliam, Henry, Gentleman pensioner.

Bedingfield, Thomas. 5797.

Astley, John. (*) 884.

Manwood, Sir Roger, Judge.

Scot, Reginald. 21864. Epistle.

Martin, Sir Richard, Lord Mayor.

Lawne, William. 4428. (R.)

Mary, Queen of Scots.

Leslie, John. (*) 15507. (R.)

M[aster] G. M. in Gracious street (fiction).

Parsons, Robert. 19399.

Mildmay, Sir Walter, Chancellor of the Exchequer.

Gibson, Thomas. (*) 11839.

Gibson, Thomas. (*) 11840. (R.)

Gibson, Thomas. (*) 11840a.

Moffett, Thomas, Physician.

P., G. 19064.

Osborne, Sir Edward, Lord Mayor.

Phillips, John. (*) 19875.

Whetstone, George. (*) 25341.

Parker, Matthew, Archbishop of Canterbury.

Nowell, Alexander. (*) 18711b. (R.)

Pelham, Sir William, Lieutenant of the ordnance.

Jordan, John. 4297+.

Jordan, John. 21483.

Pelham (St. John), Judith, wife of Sir John of

Laughton, Marian exile.

Stockwood, John. 24528.

Pullyson, Sir Thomas, Lord Mayor.

Munday, Anthony. (*) 18282. Epistle.

Readman, William, Bishop of Norwich.

Scot, Reginald. (*) 21864. Epistle.

Rowe, Sir William, Lord Mayor.

Pett, John. 19817+.

Rudolph II, Emperor.

Leslie, John. 15507. (R.)

Russell, Francis, II Earl of Bedford.

Gee, Alexander. 11697.

Gibson, Thomas. (*) 11839.

Gibson, Thomas. (*) 11840. (R.)

Gibson, Thomas. (*) 11840a.

Udall, John. 24503.

Sackville, John, 'J. P. in Sussex'.

Stockwood, John. 23286.

Sackville, Robert, II Earl of Dorset.

Twyne, Thomas. 24802.

Sandys, Edwin, Archbishop of York.

Bunny, Edmund. 19355. (R.)

Bunny, Edmund. 19356. (R.)

Nowell, Alexander. (*) 18711b. (R.)

Scot, Sir Thomas, of Kent, d. 1594.

Scot, Reginald. 21864. Epistle.

Seymour, Edward, I Earl of Hertford.

Cogan, Thomas. 5478.

Sidney, Sir Philip, Soldier and poet.

Bright, Timothy. 3745.

Bruno, Giordano. 3940.

Gentilis, Scipio. 11731.

Gentilis, Scipio. 23702.

Lodge, Thomas. 16653.

Powel, David. 4606.

Temple, William. 15243.

Slany, Sir Stephen, Lord Mayor.

Munday, Anthony. (*) 18282. Epistle.

Spencer, Sir John, Lord Mayor.

Phillips, John. (*) 19875.

Stanley (Clifford), Margaret, wife of Henry, IV
Earl of Derby.

Greene, Robert. 12278.

Talbot (Cavendish), Mary, wife of Gilbert, VII
Earl of Shrewsbury.

Greene, Robert. 12217.

Greene, Robert. 12218.

Tyrwhitt (Oxenbridge), Elizabeth, wife of Sir
Robert of Kettleby.

Feilde, John. 15514. (R.)

Vere, Edward, XVII Earl of Oxford.

Soowthern, John. 22928.

Greene, Robert. 12262.

Waldegrave or Walgrave, Sir William, the elder,
of Smallbridge, Essex.

Stocker, Thomas. 2029.

Walsingham, Sir Francis, Statesman.

Baker, John. 1221. (R.)

Becket, William. 4402.

Stockwood, John. 3602.

Wistow or Wisto, Richard, Master of Barber Surgeons.

Partridge, John. 19426.

Partridge, John. 19427.

Woolton, John, Bishop of Exeter.

Vowell, John. 24885.

Wrothe, William, Warden of Mercers.

Averall, William. 978.

Young, Sir John, of Bristol.

Baldwin, William. 1245. (R.)

INDEX OF GROUP DEDICATIONS

Dedicators did not limit their choice of dedicatees to single individuals or to groups of two or three. Quite often large audiences were the recipients of dedicatory epistles. The following index, in random order, provides a good indication of the intent and interest of the dedicators.

"Hir Maiesties Gentlemen Pensioners."

MacWilliam, Henry. 5797.

"The Professors of Christ's Gospell at New
Abirdene."

Craig, John. 5964. (R.)

"As toutes mes companions del myddle Temple que
sunt Iustices de peace."

C., R. 10979. (R.)

"Gentlemen of the Innes of Court."

Lodge, Thomas. 16653.

"Schoolmasters and teachers of Grammar in England."

Lily, William and John Colet. 15621.

"All Ladies, Gentlewomen, and others which have
true religion and vertue."

Wheathill, Anne. 25329.

"To My Deare and Lovinge countreywomen and sisters
in Christ assembled together to serve God, under
the holy order of S. Briget in the town of Rone
in France."

C., G. 10541.

"The Maior, Bailiffes, Recorder, Aldermen, and all
other sworne officers of Excester."

Vowell, John. 24889.

"To the congregation of Christs people, imbracing
the truth of the gospell, by a lively faith, and
obedience to the same, the ordinarie hearers of
the word of God."

Udall, John. 24501.

"Fathers and Brethren of the holy Society of the name of Jesus."

Sancer, J. [ie Stephen Brinkley]. 16643. (R.)

"To the Right Honourable and Worshipfull of the fower principal howses of Cowerte in London, professinge the studie of the Common Lawes of our Realme."

Hopkins, Richard. 16908. (R.)

INDEX OF FOREIGN DEDICATIONS

Some of the books extant have foreign dedications which usually are of the single or small group variety. The following index randomly lists the foreign dedications located in the text.

"Don Antonio de Cordova and Father Lorenzo de Figuerua."

Hopkins, Richard. 16908. (R.)

"To the Renowned Pieres and noble Lordes the consuls, and the whole Senate of the famous Citie of Frankeford."

Calvin, Jean. 2962.

"To the right honorable Lordes, the Syndiques and Senate of Geneua, his right reuerende Lord."

Calvin, John. 2962.

CHAPTER VII

TRANSLATORS AND TRANSLATIONS

The intelligent reading public of Elizabethan England sought translations of works of many foreign tongues to satisfy their own intellectual appetites and to absorb the cultural and literary traditions of civilizations in existence or long since dead. The translators and the printers of translations saw monetary rewards for their efforts and recognized the fact that the vernacular was now becoming the language of choice. Latin was still the educational prerequisite, but the vernacular was the language of the people. Patriotism and nationalism had taken hold; the mother tongue was obviously preferred by the multitude as the language to be read.

As well, foreign literature was morally and spiritually beneficial in many instances, with the result that many of the morally minded translators sought foreign works to translate for the benefit of potential English readers. Richard Hopkins states

Wherefore we haue nowe verie greate neede of
extraordinarie spirituall helpes to strengthen
our weake mindes, to withstand so manie

deceitfull tēptations of the enemie of man-
kinde in this so corrupte and daungerous age.
And for this purpose I haue translated out of
the Spanishe tongue diuers bookes of a verie
holie and famous religious father, called
Lewis de Granada....¹

He goes on to say that

...this book of Meditations, and whatsoever els
I haue translated, and shall god willinge here-
after publishe in printe, I doe most humblie
offer vnto the seruice of almightie God for
the benefite of our countrie.²

Robert Norman is not so morally minded when he
writes about the uses and benefits of his translation:

These so many, so necessarie, and so profitable
vses of Nauigation, aduancing the honour of our
countrie, and increasing the wealth of the
same, haue enforced me in discharge of some
part of my dutie to my natiue soil and Region,
and the rather because of my profession, to
further the same with this small woorke,
translated out of Dutch...³

In his preface 'To the friendlie Readers, Sailers and Mari-
ners,' Norman considers the problems of translation:

Neither neede I to feare (as I hope) any
sinister cōstruction at the hands of those,
which with indifferēce will weigh my meaning,
and without preiudicate opinions cōsider my
laboures. For as this worke is the obseruations
and collections of diuers and sundrie experi-
mented trauilers: so if they any where be
found somewhat in matters of small moment to
iarre, or a little to disagree: consider that
the iudgements of sundrie men be and euer haue

¹STC 16908, Sig. A₆^b.

²Ibid., Sig. B₁^b.

³STC 21545, Sig. A₂.

beene diuers and sundrie. Besides, there may some petite faultes escape in the Dutch copie by often imprinting. But truly as neere as I could, I haue followed, yea and in many places by my own obseruatiō bettered the originall.¹

Whereas Robert Norman justifies and strengthens his translation, John Stockwood apologizes for his efforts. He notes that "this is my small labour, such as it is (simple & slender I confesse, in regard of my pains in trāslating,...) ..."²

However, the ability of the English language to accurately represent the quality and sameness of the original author's tongue was answered by one author. Thomas Hudson was the man in question who challenged King James VI who had stated that the English language was no substitute for the original. Hudson reports:

It pleased your Highnesse (not onely to esteeme the pereles stile of the Greke Homer, and the Latin Virgil to be inimitable to vs, whose tounge is barbarous and corrupted:) But also to alledge partly throw delite your Maiest. tooke in the Hautie stile of those most famous Writers, and partly to sounde the opinion of others, that also the loftie Phrase, the graue inditement... of the French Salust (for the like resemblaunce) could not be followed, nor sufficiently expressed in our rude and impollished english language.... But rashly I alledged that it was nothing impossible euen to followe the footsteppes of the same great Poet Salust, and to translate

¹Ibid., Sig. A₃ - A₃^b.

²STC 24528, Sig. A₄.

his vearse (which neuerthelesse is of it selfe exquisite) succintlie, and sensibly in our owne vulgar speech.¹

Despite his confidence in the adequacy of the English language, Thomas Hudson translated the work but was quite sceptical about the adequacy of his own efforts in his translation.

By 1584, translations were very popular and were much in demand. Thirty-nine of the extant publications were translations done by thirty-three authors. Of these thirty-nine works, thirty-five are direct translations into English from a foreign language. This number represents 12.3% of the year's extant publications. Of the thirty-five works, fourteen are reprints which means that twenty-one are original translations. This figure accounts for 10.3% of the year's extant total. Three of the works are translations into Latin and one is a translation into French. The original works from which the translations were made are found in the following languages--seventeen in Latin; ten in Italian; six in French; two in Spanish; and one each in Old English, Dutch, Dutch and French, and Latin and French.

¹STC 21671, Sig. A₂ - A₂^b.

INDEX OF TRANSLATORS

The following index of translators and translations indicates the names of the translators, their works, and the languages from which they translated and the languages into which they translated. The letter (R) indicates that the translated work listed is a reprint of an earlier edition.

1. Becket, William
4402, Latin into English
2. Bedingfield, Thomas
5797, Italian into English
3. Breme, Thomas
17979+, Italian into English
4. Brende, John
6145, Latin into English (R)
5. C., G.
10541, Italian into English
6. Eden, Richard
5801, Latin into English (R)
7. Fetherstone, Christopher
2962, Latin into English
8. Fiston, William
5615, Italian into English
10925, Italian into English
9. Fielde, John
15514+, French into English (R)

10. Gentilis, Scipio
23700, Italian into Latin
23701, Italian into Latin
23702, Italian into Latin
11. Golding, Arthur
4447, Latin into English (R)
18958, Latin into English (R)
12. Hellowes, Edward
12435, Spanish into English (R)
13. Hopkins, Richard
16908, Spanish into English (R)
14. Horne, Robert
4461, Latin into English
15. Hudson, Thomas
21671, French into English
16. I., H.
4057, Latin into English (R)
17. Lesley, John
15507, Latin into English (R)
18. Lhoyd, Humfrey
4606, Old English into English
19. Norman, Robert
21545, Dutch into English
20. Nowell, Alexander
18711b, Latin into English (R)

21. P., R.
18314, French into English (R)
22. P., W.
6131, Italian into English (R)
23. Pen, George
11720, Dutch and French into English
24. Phaer, Thomas
24082, Latin into English
25. Plaget, Eusebuis
2962, Latin into English
26. Pulleyn, Valleran
18314, Latin into French (R)
27. Rich, Barnaby
13224, Latin into English
28. Rogers, Thomas
23975, French into English (R)
29. Sancer, J. [ie Stephen Brinkley]
16643, Italian into English (R)
30. Stephens, Robert
4858, Latin and French into English
31. Stocker, Thomas
2029, French into English
24775, French into English
32. Stockwood, John
3602, Latin into English
24528, Latin into English

33. Twyne, Thomas

24082, Latin into English

CHAPTER VIII

PRINTING

Printing in its crudest form was introduced into England in 1476 by William Caxton who brought a second font from Bruges. He had developed an earlier font on the continent, but he left it in Bruges and brought with him a "picturesque secretary type known as type 2."¹ The first English book printed was The Recuyell, a translation of Le Receiul.² Caxton printed it on the continent in 1474 but the actual time and place of printing is not known. Caxton's first book printed in England is The Dictes and Sayings of the Philosophers which was printed on November 18, 1477.³ He first used signatures in 1480⁴ and printed the first book of illustrations, The Mirror of the World, in 1481.⁵

¹Henry R. Plomer, A Short History of English Printing 1476-1900. London: Kegan Paul, Trench, Triibner & Co. Ltd., 1900, rpt. 1915, p. 5.

²Dictionary of National Biography, III, 1292.

³Plomer, p. 6.

⁴Ibid., p. 8.

⁵Ibid., p. 9.

The earliest type-faces used in England were black letter or 'gothic' character. Roman type was introduced and first used as a text type by William Pynson in 1518 in Richard Pace's Oratio in Pace nuperrima composita.¹ Italic type was first used in 1524 in Wakefield's Oratio de laudibus trium linguarum, printed by Wynkyn de Worde.² Black letter, roman, and italic are the three basic kinds of type although the use of Greek, Hebrew and Arabic was not uncommon. Black letter was the all-purpose type until the middle of the sixteenth century when roman and italic began to be used more and more. The roman type was used for Latin books or for the Latin portions of books printed in Latin and English.

The usual pattern which was followed when more than one type was used in a text was to use one type for the body of the text and another for the prefatory material. Marginal notes were of a different type from that of the text as were titles, headings, captions, chapter numbers and different elements on the title pages. The normal pattern was to use roman type for the dedicatory epistles and prefaces when black letter was used for the text; and italic for the prefatory sections when roman was the primary textual print.

¹Ronald B. McKerrow, An Introduction to Bibliography for Literary Students. Oxford: Clarendon Press, 1927, p. 297.

²Ibid.

Different combinations were used in varying degrees depending on the purpose and the emphasis required. Emphasis was frequently brought about through contrasts in type.

Black letter print with some roman and italic was the most popular combination as it appeared in seventy-five publications or 36.9% of the year's extant total. Roman with italic was the next most commonly used combination as forty-six works or 22.7% of the works used it. Black letter with some roman was used in thirty-two books or 15.8% of the year's total. Italic with some roman is found in nine works or 4.4%; black letter and roman with italic in six books or 3.0%; roman with italic and Greek is found in five books or 2.5%; and black letter and roman with italic and Greek, and black letter with roman and italic and Greek in four or 1.9% each. Black letter, and roman and italic with Greek appear in three books each or 1.5%; black letter and italic and roman; italic, and black letter and italic with roman appear in two publications each or 0.98%. The remaining ten combinations appear in one book each or 0.49% of the year's extant output.

Different kinds of type also appear when other languages are used in the text. For example, any Latin words used in a work primarily in roman type would be in italic. Books totally in Latin and partially in Latin account for 125 or 54.8%¹ of the total. Greek print appears in twenty

¹This percentage represents all books examined plus those books not available for study but which are written in Latin.

texts or 9.8%. Hebrew, Flemish, Welsh, Syrian, Saxon and Norman words appear in one book each representing 0.49%.

Latin and Greek were the most popular languages used other than English in the texts printed in 1584. The following tables indicate the different combinations used and the number of times each combination appears in the extant works from the year.

TABLE 4
TOTAL DISTRIBUTION OF FONTS OF TYPE IN BOOKS
1584

Basic Type Face	Number of Publications	Percentage of Publications
Black letter with roman and italic	75	36.9
Black letter with roman	32	15.8
Black letter and roman with italic	6	3.0
Black letter and italic with roman	2	0.98
Black letter with italic	1	0.49
Black letter with italic and roman	1	0.49
Black letter and roman	1	0.49
Black letter and roman and italic	2	0.98
Black letter	3	1.5
Italic	2	0.98
Italic with roman	9	4.4

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Black letter with italic	1	0.49
Black letter with italic and roman	1	0.49
Black letter and roman	1	0.49
Black letter and roman and italic	2	0.98
Black letter	3	1.5
Italic	2	0.98
Italic with roman	9	4.4

Basic Type Face	Number of Publications	Percentage of Publications
Roman	1	0.49
Roman with italic	46	22.7
Roman and italic with black letter	1	0.49
Roman and italic	1	0.49
Black letter with roman and italic and Greek	4	1.9
Black letter with italic and Greek	1	0.49
Black letter and roman with italic and Greek	4	1.9
Roman with italic and Greek	5	2.5
Roman and italic with Greek	3	1.5
Italic with roman and Greek	1	0.49
Italic with Greek	1	0.49
Italic and roman with Greek	1	0.49

TABLE 5

DISTRIBUTION OF FONTS OF TYPE BY COMBINATIONS

Type Face	Number of Publications	Percentage of Total
Black letter with roman and italic	75	36.9
Roman with italic	46	22.7
Black letter with roman	32	15.8
Italic with roman	9	4.4
Black letter and roman with italic	6	3.0
Roman with italic and Greek	5	2.5
Black letter and roman with italic and Greek	4	1.9
Black letter with roman and italic and Greek	4	1.9
Black letter	3	1.5
Roman and italic with Greek	3	1.5
Black letter and italic with roman	2	0.98
Italic	2	0.98
Black letter and italic and roman	2	0.98
Black letter with italic and roman	1	0.49
Black letter and roman	1	0.49
Black letter with italic	1	0.49
Roman	1	0.49
Roman and italic with black letter	1	0.49

Type Face	Number of Publications	Percentage of Total
Roman and italic	1	0.49
Black letter with italic and Greek	1	0.49
Italic with roman and Greek	1	0.49
Italic with Greek	1	0.49
Italic and roman with Greek	1	0.49

FORMAT

A survey of the formats of the existing 231 available entries of books extant from the year 1584 indicates that the octavo format was the most popular. This format accounts for 104 of the publications which represents 45.0% of the total. The quarto format was used in eighty-one publications representing 35.0%, and the folio format with twenty-eight appearances accounts for 12.1% of the year's total. Printing in duodecimo and sextodecimo accounts for 12 and six works respectively or 5.2% and 2.6%.

TABLE 6
DISTRIBUTION OF PUBLICATIONS BY FORMAT

Size	Number of Publications 1584	Approximate Percentages 1584
Folio	28	12.1
4°	81	35.0
8°	104	45.0
12°	12	5.2
16°	6	2.6
24°	0	0
32°	0	0
Total	231	99.9

GATHERINGS--SIGNATURE, FOLIATION, PAGINATION

Three basic methods were used to number the leaves and pages of printed books: signature, foliation or pagination. Single sheet folios had no numbering system so these publications can be classified as a fourth category. However, other than proclamations and a few songs, single sheet folios were not common in 1584. As far as the three main methods are concerned, the use of signatures only and pagination occur about the same number of times while foliation was used only half as much.

Signatures: At the bottom of the first page of a gathering is found a letter or other mark called the 'signature' which guides the binder in placing the sheets in their correct

order. On the second leaf is found the same letter or mark with 'ij' or '2', the third leaf generally and the fourth occasionally being also 'signed' '3' and '4' in roman or arabic numerals.¹ Preliminary matter of a book consisting of a title page, dedication, preface, table of contents, errata list or whatever else the printer might want to include is often signed by an asterisk or some other suitable mark with the signature 'A' being used to identify the first page of the text.

The form of the signature varies but usually the letter or the mark is centred at the foot of the leaf, either alone or followed by an arabic or roman number.² The letters 'i' and 'j', and 'u' and 'v' were not used separately in signatures as they were not differentiated in the early days. The letter 'w' is also omitted from signatures and sometimes, but not often, 'z' is omitted.

When the printer came to the end of the alphabet and his publication was still incomplete, he simply doubled, and later tripled the letters.³ As to the number of leaves signed, no definite practise was followed. However, enough

¹Ronald B. McKerrow, An Introduction to Bibliography for Literary Students. Oxford: Clarendon Press, 1927, rpt. 1928, p. 26.

²A or A₁, A_{ij}, A_{ijj} or A or A₁, A₂, A₃, etc.

³Following 'Z' would be AA₁ or Aa₁; a third series would become AAA₁, or Aaa₁.

leaves were signed so that the bookbinder's work would be made easier.

Foliation: Foliation is the numbering of the leaves. The number is commonly placed in the top right-hand corner of the recto of the leaf. This method was not used in England until after 1500 and was replaced by pagination almost entirely by the beginning of the seventeenth century.

Pagination: Pagination is the numbering of the pages of printed books. This method gained much of its popularity after 1570 and by 1590 pagination had almost entirely replaced foliation with the exception of legal material which retained the method of page enumeration by foliation.

The following table indicates the number of times each method was used and the percentage each total represents.

TABLE 7

BOOK GATHERINGS 1584

Method	Number of Items	Percentage
Signature only	78	38.2
Foliation	43*	21.1
Pagination	76*	37.2
Single Sheets	7	3.4
Total	204	99.9

*Two books had different gatherings within different sections of the book.

THE ANATOMY OF AN ELIZABETHAN BOOK

An Elizabethan book is usually made up of three basic divisions: a prefatory section, a textual section, and a terminal section. The prefatory section usually consists of a title page, a dedication, preface, lists of contents, and errata lists. The terminal section usually includes an appendix, index, and glossary. The Elizabethan book, however, follows no set pattern although many of the above elements are found in most Elizabethan books.

An Elizabethan book of 1584 was arranged in any number of ways. Errata lists, indexes, and tables of contents are found sometimes at the end and sometimes at the beginning. No defined lines regulated preliminary and subsidiary material so the printer or the author was at liberty to arrange the book as he pleased.

One dominant feature of an Elizabethan book was the importance attached to commendatory items of verse or prose. This material, usually found in the preliminary section, was written generally in French, Latin or English, and lauded the author, his position taken on controversial matters, his attitudes towards his subject matter, or his style and manner of writing, or a combination of these elements. Much of this material was not signed or was simply initialed. However, occasionally the praiser's full name was provided. For example, Barnaby Rich praises Thomas Lodge:

If that which warnes the young beware of vice,
And schools the olde to shunne vnlawfull gaine,

If pleasant stile and method may suffice,
 I thinke thy travaile merits thanks for paine,
 My simple doome is thus in tearmes as plaine:
 That both the subiect and thy stile is good,
 Thou needs not feare the scoffes of Momus brood.
 If thus it be, good Lodge, continue still,
 Thou needst not fear Goose sonne or Ganders hisse,
 Whose rude reports post from a slaunderous quill,
 Will be determind but in reading this,
 Of whom the wiser sort will thinke amis,
 To slaunder him whose birth and life is such,
 As false report his fame can neuer tuck.¹

A sonnet in praise of James VI of Scotland as a poet is merely initialed "T. H.":

If Martiall deeds, and practise of the pen
 Haue wonne to auncient Grece a worthie fame:
 If Battels bold and Bookes of learned men
 Haue magnified the mightie Romain name:
 Then place this Prince, who well deserues the same:
 Since he is one of Mars and Pallas race:
 For both the Godds in him haue sett in frame
 Their vertewes both, which both, he doth embrace.
 O Macedon, adorne with heauenly grace,
 O Romain stout, decorde with learned skill,
 The Monarks all to thee shall quite their place:
 Thy endles fame shall all the world fulfill.
 And after thee, none worthier shalbe seene,
 To sway the Sword, and gaine the Laurell greene.²

One additional practise was for the author to sign the end of the text or to indicate in some other fashion, perhaps by the word "Finis" for example, that the book was finished. The end of In the Current Parliament Holdin at Edinburg,³ the following note is found:

¹STC 16653, Sig. ¶ 1.

²STC 14373, Sig. *2.

³STC 21887.

Extractit furthe of the buikis of our Souerane
 Lordis Parliament, at the command of his Hienes,
 and aduyse of his preuie counsell be me
 Alexander Hay Clerk of the Rollis, Register,
 and Counsell, vnder my Signe, and subscriptioun
 Manuall.¹

The signature of Alexander Hay, Clerk of the Rolls, concludes the text.

TITLE PAGE

The title page of each text had a defined purpose as established by either the author, the printer, or the translator. The usual entries on a title page include the title of the work usually elongated, the name of the author, the imprint and the date of publication. Additional entries were made when the circumstances warranted further information. Such additions included the name of the translator, if there was one; a Scriptural quotation or quotations of some significance; printers devices; title page borders; and textual summaries.

The devices and borders were added by the printer for the sake of appearance as decorative title pages were pleasing to the eye and attracted potential customers. Scriptural quotations were often included to maintain the illusion of Biblical evidence in support of the contents of the work, and to satisfy the morally-minded reader. In fact, thirty-two books of the Bible were used to cite seventy-four

¹Ibid., sig. D₄^b.

quotations on the title pages. Most books had only one quotation, but several had two or three. The following table indicates which Biblical books were the most used by the printers in support of the publications.

TABLE 8

BIBLICAL BOOKS USED FOR TITLE PAGE QUOTATIONS

Books	Times Used*
Psalms	10
John--Gospel + I, II, III	9
Luke	5
Matthew	5
Proverbs	5
Corinthians	4
Hebrews	3
Peter	3
Romans	3
Apocalypse	2
Ecclesiastes	2
Genesis	2
James	2
Joshua	2

*All other books included in the survey were used once. They are: Acts, Colossians, Daniel, Deuteronomy, Esther, Ezekiel, Habbakuk, Jeremiah, Job, Jonah, Mark, Micah, Numbers, and Titus.

Three Biblical quotations, for example, were used on the title page of Two treatises of the lord his holie supper:¹

Corinth. 11. 28. Let a man examine himself, and so let him eate of this bread, and drink of this cup.

John 6. 58. This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread shall liue for euer.

Psal. 61. 16. Thou desirest no sacrifice, though we would giue it: thou delitest not in burnt offering: the sacrifices of God are a contrite spirit: a contrite and broken heart, O God, thou wilt not despise.²

In order to attract the attention of prospective buyers or readers, different advertising schemes were devised. Textual summaries or thematic synopses were frequently included to provide enough information to pique the curiosity of the casual observer. Several examples follow:

Wherein is declared, how vniustlie the Protestants doe charge Catholiques with treason; how vntrulie they deny their persecution for Religion; and how deceitfullie they seeke to abuse strangers about the cause, greatnes, and maner of their sufferinges, with diuers other matters pertaining to this purpose.³

Wherein are layed downe the causes and reasons that should moue a man to resolue him selfe to the seruice of God: and all the impediments

¹STC 21354.

²Ibid., Sig. A₁.

³STC 373, Sig. *₁.

remoued, which may let the same.¹

Heerein is expressed the Murthers confession, and in what manner he was executed vpon the tenth of the same month. Whose death was not of sufficient sharpnes for such a caytife and yet too sowre for any Christian.²

Besides a textual synopsis, a title page appealed directly to a specific audience. "Chiefly gathered for the comfort of students, and consequently of all those that haue a care of their health,"³ or "Here brieflie reduced into certeine English discourses to the benefit of Gentlemen and others desirous of such knowledge,"⁴ or "Wherin also Gentlemen may finde pleasaunte conceytes to purge Melancholy, and perfite counsell to preuent misfortune."⁵ The benefits that would accrue from reading the publication appealed to the audience. The Queen was also used to advantage as most of the plays made reference to the performances given before Her Majesty: "Played before the Queenes Maiestie on twelwe day at night, by her Maiesties children, and the children of Paules."⁶

¹STC 19354, Sig. A₁.

²STC 19063, Sig. A₁.

³STC 5478, Sig. 91.

⁴STC 5797, Sig. A₁.

⁵STC 12217, Sig. A₁.

⁶STC 17048b, Sig. A₁.

Evidence of government approval was included, even if such approval was through a royal grant of a monopoly to the printers of certain types of publications. Phrases common to this function are "cum priuilegio Regiae Maiestates"¹ and "cum priuilegio Regall."²

Evidence of translation and corrected, improved, or augmented editions was also common. "Written in the French Tongue by Theodore de Beza, and translated into English by T. S. G."³ and "Newly perused and corected by the Transla-tour"⁴ or "Corrected, augmented, and continued out of Records and best approued Authors by David Powel."⁵

Information or the lack of information concerning the author was found on the title page. "Written in Latine by Zacharias Vrsinus, sometimes Reader of the Diuinitie, lecturer in the University of Heidelberge in Germanie"⁶ or simply "John Stockwood, Schoole maister of Tunbridge."⁷ Not every author, however, wished to be identified as secrecy was

¹STC 2467, Sig. A₁.

²STC 3343, Sig. q₁.

³STC 2029, Sig. A₁.

⁴STC 16643, Sig. *₁.

⁵STC 4606, Sig. q₁.

⁶STC 24528, Sig. A₁.

⁷STC 23286, Sig. A₁.

still highly regarded. Phrases such as the following were not uncommon:

A Godly learned and fruitfull Sermon: made vpon the fourteenth of Iohn in which is plainely set forth the true looue of Christ, the markes whereby the Children of God are knowen and the commodities which that looue bringeth. By D. S. 1584.¹

Equally as common was "Authore G. P. Cantabrigiensi."²

Many of the extant texts were decorated by attractive borders which ranged from flowery, intricate designs and patterns to Biblical figures like Moses and David. Each border was usually highly ornate and often coats of arms were fashioned into the design which was usually made from type ornaments. Most printers adopted particular borders so that borders soon became indicative of the printer's or publisher's work. Few texts had simple flowery patterns that were basic in design and few texts had no border at all.

IMPRINT

The imprint is an identification feature found on almost every extant text at the bottom of the title page and frequently on the last page where it is known as the colophon. The imprint provides basic publishing data--by whom, for whom, when and where the work was printed. Many of the imprints provide complete information, but others are limited

¹STC 21483, Sig. A₁.

²STC 19065, Sig. A₁.

to partial patterns. The function of the imprint is to identify the publisher or the printer, the bookseller, and the location of the shops and stalls, to provide authority for the publication and occasionally to identify the authority or position of the printer.

The pattern or format of the imprint varies from book to book, as it varies from imprint to colophon in the same book. The imprint may only list the printer while the colophon includes all relevant data; or actually any variation might occur. Basic patterns or formulae, however, can be established by analyzing the imprints found on the extant books. The primary patterns or formulae are as follows:

1. Location only.
2. Printed by A.
3. Printed by A and B.
4. Printed by A by the assent of B.
5. Printed by A for B.
6. Printed by A and B for C.
7. Printed by A to be sold by B.
8. Printed for A.
9. Printed for A and B.
10. Printed for A and B and C.

Examples of all formulae are found in the extant texts of 1584. The following sample imprints transform the formulae into actual examples:

1. Imprinted at London. Anno Domini. 1584.¹
2. Imprinted at London by Henry Denham, 1584.²
3. Imprinted at London by Rafe Newberie and Henrie Denham.³
4. Imprinted at London by Ihon Kyngston, by the assent of Christopher Barker, Printer to the Queenes most excellent Maiestie 1584.⁴
5. At London. Printed by Henrie Midleton for Thomas Charde, 1584.⁵
6. Imprinted at London by N. Newton and A. Hatfield for J. Wight.⁶
7. At London, Printed by Robert Waldegraue and are to be sold at the signe of the Beare in Paules Church-yard by Thomas Woodcocke. Anno Dom. 1584.⁷
8. Imprinted at London for Thomas Hackette and are to be solde at his shoppe in Lumbert streete, vnder the Popes head. 1584.⁸
9. At London. Printed for Thomas Lawe and Thomas Nelson, and are to be solde at the West doore of Paules.⁹

¹STC 7170, Sig. A₁.

²STC 884, Sig. A₁.

³STC 24678, Sig. A₁.

⁴STC 10128, Sig. A₁.

⁵STC 1082, Sig. A₁.

⁶STC 19355, Sig. *1.

⁷STC 11697, Sig. A₁.

⁸STC 978, Sig. A₁.

⁹STC 4297+, Sig. A₁.

10. At London. Imprinted for Thomas Man, W. B.
and N. L. 1584.¹

The imprint patterns were not limited to English versions as Latin, French, Flemish and other forms were utilized as well. The following examples cover the range of foreign language imprints found on the books published in England:

1. Londini, impensis Georgi Bishop. 1584.²
2. In aedibus Richardi Tottelli...³
3. G. Dewes and H. Marsh, ex assignatione
T. Marsh.⁴
4. Ex officina Thomae Thomasii Inclytas
Academiae Cantabrigiensis Typographi 1584.⁵
5. Ex officina Thomae Thomae celeberrimae
Academiae Cantabrigiensis Typographi. 1584.⁶
6. Londini. Excudebat Gerardus Dewes and
Henricus Marsh, ex assignatione Thomae Marsh.
Anno Salutes. 1584.⁷
7. Impressum Londini.⁸

¹STC 18402, Sig. A₁.

²STC 2962, Sig. π₁.

³STC 3343, Sig. 9₁.

⁴STC 5298+.

⁵STC 15255, Sig. A₁.

⁶STC 17524, Sig. 9₁.

⁷STC 22254, Sig. A₁.

⁸STC 5689, Sig. A₁.

8. Londini. Apud Iohannem Wolfuim.¹
9. Londini. Excudebat Henricus Midletonus,
impensis Georgii Bishop. 1584.²

The imprints as well often included indications of authority for printing and occasionally more data on the time of printing than just the year. For example, the following phrases, in Latin, are found with the imprint "cum priuilegio Regiae Maiestates,"³ "cum priuilegio ad imprimendum solum,"⁴ "cum priuilegio Regali,"⁵ "cum priuilegio"⁶ and "Anno M. D. LXXXIIII. Anno regni Reginae Elizabethae XXVI. Mense Martio."⁷

The imprint, whether it was found on the title page, or in the rear of the work as a colophon, or both, assisted the reader in identifying the publisher, the bookseller and the location of the shops and stalls as well as identifying the Queen's printer and other printers with royal authority to print. Only nine of the books which indicate Stationers'

¹STC 11731, Sig. *1.

²STC 11429, Sig. A₁.

³STC 2467, Sig. A₁.

⁴STC 3343, Sig. 9₁.

⁵STC 21671, Sig. A₁.

⁶STC 22254, Sig. A₁.

⁷STC 4904, Sig. A₁.

Register entry dates note to whom the book was entered. Consequently, the imprint did not always reveal the person who held the rights to the book.

DEDICATIONS

Of the 202 books available, 111 or 54.9% had dedications of one sort or another. The dedicatees ranged from a single receiver in particular to congregations and nations in general. Eliminating the group dedications and the foreign dedicatees in foreign works later translated into English, 95 books or 47.0% have dedications to English or England-based dedicatees.

Sometimes dedications were addressed to more than one individual. The sixteen examples of multiple dedications account for 7.9% of the total number of dedications.

Twenty-eight of the books containing dedications were reprints, accounting for 13.9% of the total number.

Dedicatory epistles, because of their function, were set up in attractive and personal ways. The dedicatee's coat of arms was sometimes included; for example three texts dedicated to Robert Dudley have the 'bear chained to a post,' Leicester's coat of arms, on the title page. The type fonts used in the text of the epistle usually differed from the type used in the main text of the book. As well, the captions to the epistles varied in type to emphasize and contrast the many titles and positions held by the dedicatee.

EPISTLES TO THE READER

The prefatory section of an Elizabethan book often contains a preface in which the author, translator or publisher speaks directly to the general reading public. This section differs from a dedicatory epistle in that a universal audience is the intended reader. The function of this preface is to explain why the book was written, what significance the material contains and what benefits would present themselves to whomever reads the book. Of the 202 publications available for this study, 58 different introductions for these epistles were created (see Table 9).

In 'The Printer to the Reader,' Garrard Dewes says:

I haue aduentured (gentle Reader) for thy behoofe, to print this small treatise touching the faculties and qualities of Nitre whose vertue...may bring to all which stand in neede thereof no small case & commodity:...¹

In this case, the printer points out the benefits of the new drug so that the recommendations for the fittest uses of the drug would be read and understood.

The printer of A discoverie of the treasons practised by F. Throckmorton² utilizes the preface, 'To the Reader,' to substantiate the claims against Throckmorton and to offer proof of his guilt. The printer notes that he personally

¹STC 4940, Sig. H₂.

²STC 24050.

puts the report of the treasonable practices to print

...to the ende that such as in opinion and conceit are not satisfied, touching the matters proued against him, and the course of proceeding helde with him, might by the sight thereof (if truth and reason may perswade them) bee resolued of all such doubttes and scruple, as haue risen by the variable reportes made of the qualitie of his offences, and the maner of dealing vsed towards him: for the better knowledge whereof, I referre thee to the declaration following, and so commit thee to God.¹

The preface 'To the freendlie and courteous Reader,' in A dyall for dainty darlings, rockt in the cradle of securitie² emphasises the benefits to be gained from reading the text:

...Heere shalt thou learne in prosperitie, to beware of pride, and to auoyde security: if thou be a Father, how to bring vp thy chyldren with direction: if a Sonne, how to reuerence thy Father with wisdom: if thou be single, how to choose thy wife, so that thy lyfe may be happy, and thy tyme spent in quietnesse: if married, howe to gouerne thy selfe and thy mate in all seemelynes and vertue: heere may wiues learne wisedome, and maydens gather modesty. To conclude, the commodities are many, the examples pleasaunt and the practise thereof profitable, and therefore, to the ende that thou mightest be pertaker to that which may be thy future profite...³

Guillaume de Saluste du Bartas, as translated by Thomas Hudson, in 'The Authors Admonition to the Reader' which

¹Ibid., Sig. π 1.

²STC 978.

³Ibid., Sig. A₃^b - A₄.

prefaces The historie of Judith¹ presents a long, complex preface which serves several functions. It initially provides some background to the writing of the text:

Beloued Reader, it is about fourteine years past since I was commanded by the late Illustrate and most Vertuous Princess Iean, Queen of Navarre to reduce the Historie of Iudith, in form of a Poeme Epique, wherein I haue not so much aimed to follow the phrase or text of the byble, as I haue preased (without wondring from the vertue of the Historie) to imitate Homer in his Iliades and Vergil in his Aeneidos...²

The author then apologizes for his work and points out the fact that although he does not agree with the actions taken by Judith, he is simply reporting on them in a new style of writing. He points out very clearly that

...it me sufficeth for the tyme to admonish the Reader, to attempt nothing without a cleare and indubitable vocation of God against those whom he hath created aboue us, and aboue althing, not to abuse the law of humane hospitalitie and other holy bonds for to giue place to these frenetike oppinions so to abolish a pretêted tyrannie....³

The author continues on with his advice and warnings, and he concludes with a statement on what he intends to do if the reader enjoys his work:

Now if I perceiue that this my first assay

¹STC 21671.

²Ibid., Sig. A₅.

³Ibid., Sig. A₅^b.

may be to thee agreable, I shall continue more gladly my new commenced race in such sort that thou shalt not repent thine indulgence, nor I my passed paines. But if cōtrarie fall, in time to come I wilbe wore to lay out my small pack in this ample theatre of Fraunce, where there is almost as many Iudgements as beholders.¹

Another function of a preface was to remind every Christian of his duty to God and the State. In a preface 'To the Christian Reader' in A dialogue concerning the strife of our Church,² the following reminder is given:

Gentle reader, thou art not ignoraunt, that in this our Church of Englande, there hath been a scisme for sundry yeares, which of late is growen so strong, that vnlesse the Lorde looke vpō vs in great mercie, it will in short time bring foorth a very lamentable desolation. Now, it is the part and duetie of euery true harted Christian, to do his best both by heartye prayer and otherwise so far as his calling doth reach, to succour, ayde, and support that side, which hath the truth....³

Many of the prefaces which accompany religious texts either warn the readers of the evils of the devil or laud the power, mercy and love of God. In the preface 'To the Reader' in A true and most dreadfull discourse of a woman (M. Cooper) possessed with the deuill,⁴ the devil and his activities are emphasized:

¹Ibid., Sig. A₆.

²STC 10396.

³Ibid., Sig. Π₃.

⁴STC 5681.

...how redy Sathan is to take hold on vs if we fall from God neuer so little. He cōtinually runneth vp and downe seeking whom he may deuour: But not withstanding his temptations which are great, the mercie of God is greater who neuer faileth to send comfort in temptation, if we accept thereof.¹

Sir Henry Balnaves in The confession of faith, conteining how the troubled man should seeke refuge at his God² includes a preface from 'The Author vnto the Faithful Readers' which relates the interaction between man and God:

The loue, fauour, mercy, grace, and peace of God the Father, God the Sonne, with the illumination of God the holy Ghost, bee with you all my beloued brethrē, which thirste after the knowledge of the word of God. And most feruently desire the same, to the augmentation & increasing of the church of Christ, dayly to flourish in godly wisdom, and vnderstanding, through faith vnfaigned, euer working by loue....³

In all, 103 separate prefaces have been located in the extant books, which accounts for 51.0% of the total number of books extant. The following table lists all variations used and the number of times each is found.

¹Ibid., Sig. A₃.

²STC 1340.

³Ibid., Sig. B₈ - B₈^b.

TABLE 9

DISTRIBUTION OF EPISTLES TO THE READER, 1584

To the Reader	23
Preface to the Christian Reader	10
To the Gentlemen Readers health	4
Preface	4
Ad Lectorem	3
To the Christian Reader	2
To the Gentle Reader	2
Authors Preface	2
A godly Preface	2
Prologue to the Reader	2
The Author to his Book	2
To the Gentlemen Readers	1
To the Gentle Readers health	1
To the loving Reader	1
A Faithful Brother to the Christian Reader	1
The Author to the Reader	1
The Author to the devout Reader	1
To all gentle Readers	1
To the friendlie and courteous Reader	1
To the godly and Christian Reader	1
The Author vnto the Faithful Readers	1
To the Faithful Reader, greeting	1
To the diligent and Christian Reader	1

To the Godly and well disposed Reader	1
To the gentle and courteous Reader	1
An Aduertisement to the Reader	1
Authors Admonition to the Reader	1
Admonition unto the gentle Christian Reader	1
Printer to the Reader	1
Printer to the friendly Reader	1
Printer to the godly Reader	1
The Printer to all that couer the practice of good Huswiuery as well wiues as maides	1
The Preface of the Conference	1
A Preface to the Ministerie of the Church of England, and others well disposed Readers of Gods word	1
To the friendlie Readers, Sailers, and Mariners	1
Sonnet to the Reader	1
Epistle to John Knox	1
An epistle of the translator to the faithful Imitators of our Sauior Christ in England	1
John Hart to the indifferent Reader	1
John Rainolds to the Christian Reader	1
John Rainolds to the Students of the English Seminaries at Rome and Rhemes	1
An aduertisement by the translator to the learned Reader	1
An exhortation to the Christian Reader	1
An apostrophe to the Reader	1
An exhortation to the Jurye	1

The Epistle to the Maiestrates	1
Note to the Reader	1
Commendary Note	1
G. Tempelli Praefatio In Iachabom Martinum	1
Ad Lectorem in laudem Authers	1
Au Lecteur	1
Lectori	1
Ad condidum Lectorum	1
Ad Benevalum Lectorem	1
Eloquence first giuen by God and after last by manne, and last repaired by God againe	1
A Preface declaring all such matters as are to be handled and treated of within this present book	1
To our verie louing Companions, and fellowes in Armes hir Maiesties Gentlemen Pensioners and to the gentle reader whosoouer	1
A godly preface made by him, whosoouer he was that translated this book out of the Latin tongue into French	1

MARGINALIA

Marginal notes are considered to be any printed material found in the margin areas of the pages of the text. The scope of the marginalia ranges from Biblical references to chapter and verse, stage directions or act and verse of dramas, simple explanatory notes for textual material, and full-scale explanatory notes directly related to the text. The function of the marginal notes is to identify sections

of the text for the reader, to specify supporting evidence or to summarize the major points of discussion outlined in the text. William Baldwin includes heavy marginalia throughout his text¹ and samples of these notes are "A sudden disease," "Cats ar admitted to all secrets," "A ioly perswading knaue," "Railing and slandering are the papist Scriptures."² The notes act as an index to the material and also as a running commentary to the dialogue.

The authors were well aware of the function and importance of the marginal notes. John Stockwood explains that he

...set down in this Catechisme following, godlie and faithfullie written, by two zealous and learned Preachers, the one being at rest with God, and the other yet lyuing, the prooues of the Scripture, vnder the answeres vnto euerie Question, according as they were noted in the Margin, that together with the principles and cheefe points of doctrine, the godlie also in one sight and view may haue the testimonie of the worde to confirme the same...³

Of the 202 books available for examination, 130 or 64.4% include some form of marginal notes.

ERRATA

Eleven of the extant books have lists of amendments

¹STC 1245.

²Ibid., Sig. D₅^b.

³STC 6713, Sig. A₂^b - A₃.

and corrections made in the text. These lists, called errata, are found either at the end of the prefatory section or at the end of the text. The titles provided for this section vary; for example, "Faults escaped"¹ and "Places amended by the author, and to be read as followeth. The first number standeth for the page, the second for the line."² Changes made include corrections in spelling and changes in words. The number of corrections made vary from a few to at least forty-eight.³

COLOPHON

The colophon is found on the last page of the text and usually contains the city of publication, the name of the printer or publisher and quite frequently the name of the bookseller and his shop location. As well, the date of publication is usually included in either arabic or roman numerals, and some indication of authority to print is often present. The function of the colophon is difficult to assess because the same data is found in the imprint on the title page. The colophon was used sixty-two times which represents 30.7% of the 202 books examined. The following table indicates which printers used the colophon the most frequently. The publishers only are listed; booksellers are not included.

¹STC 10770, Sig. A₈^b.

²STC 21864, Sig. B₅^b.

³STC 3940.

TABLE 10

PRINTERS WITH MOST FREQUENT USE OF COLOPHONS

Richard Tottell	12
Christopher Barker	6
Thomas Dawson	4
John Charlewood	4
John Windet and Thomas Judson	4
John Day	3
Edward Allde	2
Thomas Vautrollier	2
Thomas East	2
John Kingston	2
Robert Waldegrave	2
John Wolfe	2
Henry Denham	2

ILLUSTRATIONS

Of the 202 extant books available for examination, 28 have illustrations other than printers' devices, cast ornaments and coats of arms. This total accounts for 13.9% of the output for the year.

The illustrative material is found in books of religion such as Bibles, sermons, prayers and meditation; books of history and philosophy; books of education and learning such as riding and navigation. The illustrations appear as religious scenes and symbols, pictures of kings

and emperors, maps, charts, diagrams of navigational routes and instruments, diagrams of equestrian exercises and of the solar system. All the material supports, explains and emphasizes the written words that accompany the illustrations.

Fifteen printers used illustrative material in their work. Henry Denham topped the list with illustrations in five of his works. Christopher Barker used illustrations in four works--two Bibles and two political works. John Charlewood printed illustrations in three of Giordano Bruno's philosophic treatises. G. L'Oyselet used illustrations in two books printed abroad on religious and political themes. The remaining fourteen texts had one printer each or had no printer listed at all.

COLOURED PRINTING

The only books that contain coloured printing are the Bishops Versions of the Holy Bible. The almanacks also may have used coloured ink, red as well as black.

PRINTERS, PUBLISHERS, AND BOOKSELLERS

In 1584, at least seventy-five publishers and booksellers were involved in the publishing and selling of the books, most of which were printed in England. The fact that foreign printers were steadily decreasing in number as the sixteenth century drew to a close indicates that members of the English reading public were reading books on many topics and that the strict government and ecclesiastic censorship

did not hold back the number of works published but only curtailed the subject matter. Of the seventy-five, forty-five were printers and thirty were booksellers. Quite naturally, several of the printers also acted as booksellers but these are in the minority.

Richard Tottel printed sixteen books, the most in 1584. Christopher Barker and Robert Waldegrave were a close second with fifteen publications each. Thomas Vautrollier was fourth with fourteen to his credit. John Charlewood, Henry Middleton and John Wolfe each published eleven and Thomas Dawson was eighth with ten. The following table provides a breakdown of the most prolific printers. The table covers only those printers who issued more than two works.

TABLE 11

PUBLICATIONS PRINTED BY EACH PRINTER

Printer	Number
Richard Tottel	16
Christopher Barker	15
Robert Waldegrave	15
Thomas Vautrollier	14
John Charlewood	11
Henry Middleton	11
John Wolfe	11
Thomas Dawson	10

Printer	Number
Henry Denham	9
Ralph Newbery	8
Richard Jones	6
Thomas Thomas	6
Roger Ward	6
John Day	5
Thomas East	5
Thomas Judson	5
John Kingston	5
Thomas Purfoote	5
John Windet	5
Henry Marsh	3

PRINTERS, PUBLISHERS, BOOKSELLERS--ALPHABETICAL INDEX

This index is an attempt to show the relationships that existed between the printers, publishers and booksellers in 1584 and to indicate the input of each into the book trade. Abbreviations are used for the sake of space.

The word "for" preceding a number indicates that the book was published for the bookseller mentioned. "Entered" indicates that the book was entered to the individual named in the Stationers' Register. Other abbreviations used are "imp." for "impensis," "in. aed." for "in. aedibus," "ex. off." for "ex officina," "exc. Reg. Typog." for "Excudebat Regius Typographus," "ap." for "apud," and "as." for "assignes."

- Adams, Frank: 101.1
- Allde, Edward: 1245, 12798
- Allde, John: 24895 (title page only)
- Arbuthnet, Alexander: 21887
- Barker, Christopher: 1221, 2139, 2140, 2141, 2142, in. aed.
4583, 8144, 8145, 8146, 8147, by the assent of 10128,
16309+, 20192, 24050, 24051
- Bishop, George: for 2962, for 2964, for 4447, imp. 11429,
imp. 13962, for 20626
- Bouvier, Francis: ap. 14583
- Brome, William: 6141, for 10224, 21864
- Burre, Walter: for 24489, for 24501
- Butter, Thomas: for 19817+, for 23287
- Bynneman, Henry: in. aed. 5689, 16952
- Cadman, Thomas: for 5255, for 17048, for 17086, for 17048a,
for 17048b
- Car, Henry: for 4461, for 16947, for 19427, for 23396
- Cawood, Gabriel: for 17072
- Charde, Thomas: for 1082, for 5815, for 18439
- Charlewood, John: 3935, 3936, 3938, 3940, 6697, 6704, 6713,
16947, 19817+ (John C[harlewood]), 23287 (John
C[harlewood]), 25831
- Clarke, Sampson: for 16653
- Coldock, Francis: for 21809
- Cooke, Toby: for 11493+, for 11864

Dawson, Thomas: 2962, 2964, 4447, 10032.2, 17086, 18821,
20623, 23286, 10032.1, 10032

Day, John: 2467, 2468, 15280, 16710, ap. 18711b

Denham, Henry: 884, 4606, 5797, 5815, 23975, 24678, 24885,
24889, 25329

Dewes, Garret: 4940, 5298+, 22254

Dickenson, William: 17979+

East (Este, Est), Thomas: 1261, 6131, 12262, 16653, 17072.1

Flora (Flower), Francis: as. 15621

Hacket, Thomas: for 978, for 18282, for 18282a, for 22928,
for 24558+

Harrison, John: for 6653, for 19064, for 24528

Harrison, John, the younger: for 3602, for 19070

Hatfield, Arnalt: 4094, 19355

How, William: 24802

Jackson, Hugh: for 12217, for 12218, 19875

James, Yareth: for 12798, for 21483

Jeffes, Abel: 17979+

Jones, Richard: 5615, 7559, 10925, 19426, 21105, 25341

Judson, Thomas: 11503, 12217, 18958, 21545, 24503

Jugge, Johan, wydowe: 5801

Kingston, John: 10128, 12276, 20560, (?) 21002a, 25805

Law, Thomas: 4297+, for 21483

Ling, Nicholas: for 4402, for 1150, for 24489, for 24501,
for 24503

L'Oyselet, George: 15507, 16908

Man, Thomas: 6141, for 5964, for 20560, for 24489, for 24501
Mansell (Maunsell), Andrew: for 4858, for 24775
Marsh, Henry: 5298+, 19530, 22254
Marsh, Thomas: ex. assig. 5298+, 13224, ex. assig. 22465
Middleton, Henry: 1082, 4031, 5478, exc. 11429, exc. 13962,
15147, 16747, 19064, 22858, 11493+, 24790+
Nelson, Thomas: 4297+, 5681
Newbery, Ralph: 4057, 4606, 10353, 12435, 14604, 15147,
16747, 24678
Newbury, John: assig. 12435
Newton, Ninian: 4094, 19355
Norton, William: 5478
Painter, Richard: 19356
Pen, George: for 11720
Perin, John: for 2029
Ponsonby, William: for 12262
Purfoote, Thomas: 1104, 1212.1, 13904, 25086, 25880.1
Respeawe, Derek van: 19063
Roberts, James: 402, 423
Schilders, Richard: 4905, 10766
Seton, Gregory: for 22858
Sergey, Richard: ent. 6653
Singleton, Hugh: 18616
Thomas, Thomas: ex. off. 3745, ex. off. 15243, ex. off. 15255,
ex. off. 17524, ex. off. 18951, 21354
Tottell, Richard: in. aed. 3343, 9557, 9560, 9564, 9623, 9630,

9647, 9802, 9818, 10797, in. aed. 18402, 20043,
20049, 9783.1, 9835.2, 9887.1

Vautrollier, Thomas: 1340, 1763, ex. 4428, ex. 4762, 4904,
5319, 14373, 18314, 18581, 21671, 21809, 24775, 4906,
15514+

Veale, Abraham: for 24802

Waldegrave, Robert: 4926, 5964, 6801, 10395, 10396, (?) 10770,
11697, 11839, 11840, 11840a, 16567, 19065, 19070,
19847, 25624a

Walley, Robert: 21002a

Ward, Roger: 6145, 12278, 16634, 25748, 25808, 15690+

Watkins, Richard: 402, 423

White, Edward: for 12276

Wight, John: for 4094, for 19355

Windet, John: 11503, 12217, 18958, 21545, 24503

Wolfe, John: 3602, ap. 11731, 11864, 17159, 17167, 19912,
20626, 23700, 23701, 23702, 4951

Woodcock, Thomas: for 4447, sold by 11697, for 15045,
imp. 19847

CROSS INDEX OF PRINTERS, PUBLISHERS, AND BOOKSELLERS

Printers and publishers disposed of their merchandise in two ways; either they became booksellers themselves or they printed for specific booksellers. Collaboration was common as was printing for more than one bookseller. The following index is designed to indicate the degree to which collaboration and cooperation occurred.

Adams, Frank:

Allde, Edmund: James, Yareth; Allde, John.

Allde, John: Allde, Edmund.

Arbuthnet, Alexander:

Barker, Christopher: Kingston, John.

Bishop, George: Dawson, Thomas; Woodcock, Thomas;

Middleton, Henry; Wolfe, John.

Bouvier, Francis:

Brome, William: Man, Thomas.

Burre, Walter: Man, Thomas; Ling, Nicholas.

Butter, Thomas: Charlewood, John.

Bynneman, Henry:

Cadman, Thomas: Dawson, Thomas.

Car, Henry: Charlewood, John.

Cawood, Gabriel: East, Thomas.

Charde, Thomas: Denham, Henry; Middleton, Henry.

Charlewood, John: Butter, Thomas; Car, Henry.

Clarke, Sampson: East, Thomas.

Coldocke, Francis: Vautrollier, Thomas.

Cooke, Toby: Middleton, Henry; Wolfe, John.

Dawson, Thomas: Bishop, George; Woodcock, Thomas;
Cadman, Thomas.

Day, John:

Denham, Henry: Charde, Thomas; Newbery, Ralph.

Dewes, Garret: Marsh, Henry; Marsh, Thomas.

Dickenson, William: Jeffes, Abel.

East, Thomas: Cawood, Gabriel; Clarke, Sampson;
Ponsonby, William.

Flower, Francis:

Hacket, Thomas:

Harrison, John: Middleton, Henry.

Harrison, John the younger: Waldegrave, Robert,
Wolfe, John.

Hatfield, Arnalt: Newton, Ninian; Wight, John.

How, William: Veale, Abraham.

Jackson, Hugh: Judson, Thomas; Windet, John.

James, Yareth: Allde, Edmund; Law, Thomas.

Jeffes, Abel: Dickenson, William.

Jones, Richard:

Judson, Thomas: Jackson, Hugh; Ling, Nicholas;
Windet, John.

Jugge, Johan:

Kingston, John: Barker, Christopher; Man, Thomas;
Walley, Robert; White, Edward.

Law, Thomas: James, Yareth; Nelson, Thomas.

Ling, Nicholas: Judson, Thomas; Windet, John;
Burre, Walter; Man, Thomas.

L'Oyselet, George:

Man, Thomas: Waldegrave, Robert; Burre, Walter; Ling,
Nicholas; Kingston, John; Brome, William.

Maunsell, Andrew: Vautrollier, Thomas.

Marsh, Henry: Dewes, Garret; Marsh, Thomas.

Marsh, Thomas: Dewes, Garret; Marsh, Henry.

Middleton, Henry: Charde, Thomas; Bishop, George;
Newbury, Ralph; Harrison, John; Seton, Gregory;
Cooke, Toby.

Newbery, Ralph: Middleton, Henry; Denham, Henry.

Nelson, Thomas: Law, Thomas.

Newton, Ninian: Hatfield, Arnalt; Wight, John.

Painter, Richard:

Pen, George:

Perin, John:

Ponsonby, William: East, Thomas.

Purfoote, Thomas:

Respeawe, Derek van:

Roberts, James: Watkins, Richard.

Schilders, Richard:

Seton, Gregory: Middleton, Henry.

Singleton, Hugh:

Thomas, Thomas:

Tottell, Richard:

Vautrollier, Thomas: Coldocke, Francis; Maunsell, Andrew.

Veale, Abraham: How, William.

Waldegrave, Robert: Man, Thomas; Woodcock, Thomas;

Harrison, John the younger.

Walley, Robert: (?) Kingston, John.

Ward, Roger:

Watkins, Richard: Roberts, James.

White, Edward: Kingston, John.

Wight, John: Hatfield, Arnalt; Newton, Ninian.

Windet, John: Judson, Thomas; Jackson, Hugh;

Ling, Nicholas.

Wolfe, John: Harrison, John the younger; Cooke, Toby;

Bishop, George.

Woodcock, Thomas: Dawson, Thomas; Bishop, George;

Waldegrave, Robert.

INDEX OF SHOP LOCATIONS

The following index first lists each printer alphabetically and provides an exact address for his shop as set down in an imprint or colophon of one of his publications. After the printers, a list of booksellers and their shop locations is provided. The business addresses indicate that Paul's Churchyard or Saint Paul's Cathedral Churchyard was the center of the English book trade as were the various gates that entered into the churchyard. Other printing

houses and bookstalls were located outside the churchyard but still close enough to stay involved as a part of the market.

Allde, Edward: "at the longshop adioyning onto Saint Mildreds Church in the Pultrie." 1245.

Allde, Edward for Yareth James: "to be solde in Newgate Market against Churchgate." 12798.

Bynneman, Henry: "dwelling in Thames Streete neere into Baynardes Castle." 16952.

Charlewood, John: "dwelling in Barbican, at the signe of the halfe Eagle and Key." 6704. 6713.

Charlewood, John (for Thomas Butter): "to be solde at the shoppe neere to S. Augustines gate." 19817+.

Dawson, Thomas: "at the three Cranes in the Vinetree." 10032.2.

Day, John: "dwelling ouer Aldersgate and are to be sold at his shop vnder the gate." 2467.

"dwelling ouer Alders-gate beneath S. Martins." 15280.

Denham, Henry: "dwelling in Pater noster Rowe at the signe of the Starre." 23975. 25329.

Dewes, Gerald: "dwelling in Paules churchyarde at the signe of the Swanne." 4940.

Este, Thomas (for Sampson Clarke): "to be solde at his shop by Guyld Hall." 16653.

- Jeffes, Abel (and William Dickenson): "by Abel Jeffes,
dwelling in Sermon lane, neere Paules chayne."
17979+.
- Jones, Richard: "dwelling at the Signe of the Rose
and the Crowne, neere Holburne Bridge." 5615.
10925. 19426.
- Kingston, John (for Edward White): "dwelling at the
little Northdoore of S. Paules Church, at the signe
of the Gun." 12276.
- [Kingston, John] (for Robert Walley): "dwelling in
Paules Churchyard." 21002a.
- Law, Thomas (and Thomas Nelson): "to be sold at the
West door of Paules." 4297+.
- Newberrie, Ralph: "dwelling in Fleete-streete a little
aboue the Conduite." 4057. 12435.
- Purfoote, Thomas: "to be solde at his shop ouer against
Sainte Sepulchres Church." 13904. 25086.
- Tottell, Richard: "in Fleetestreete within Temple
Barre at the signe of the Hande and Starre." 3343.
10979. 9564. 18402.
- Vautrollier, Thomas: "dwelling in the black friars."
15514+.
- Vautrollier, Thomas (for Andrew Maunsell): "dwelling
in Paules Churchyarde at the signe of the brasen
Serpent." 24775.
- Waldegrave, Robert (for Thomas Man): "dwelling in

- Pater-noster-Rowe, at the signe of the Talbot."
5964. 25624a.
- Waldegrave, Robert: "dwelling without Temple-barre,
neere vnto Sommerset-house." 11697.
- Waldegrave, Robert: "to be sold at the signe of the
Beare in Paules Church-yard, by Thomas Woodcocke."
11697.
- Warde, Roger: "dwelling at the signe of the Talbot,
neere vnto Holborne Conduit." 12278. 15690+.
16634. 25784.
- Windet, John (and Thomas Judson for Richard Ballard):
"to be sold at his shop at Saint Magnus corner."
21545.
- Windet, John (and Thomas Judson for Hugh Jackson):
"in Fleetestreete, beneath the Conduite, at the
signe of S. Iohn Euangelist, by Hugh Jackson."
12217.
- Wolfe, John (for John Harrison, the younger): "dwelling
at the signe of the golden Anker in Pater noster
Rowe." 3602.
- Breville, Matthew, (for): "at Paris, keeping shoppe in
the Streete called Gallard." 24558+.
- Car, Henry, (for): "to be sold in Paules Churchyard,
ouer against the signe of the blasing Starre."
4461. 23396.
- Hacket, Thomas, (for): "to be sold at his shop in

Lumbard (Lumbert) streete under the Popes head."

978. 18282. 18282a. 22928.

Harrison, John, (for): "to be sold at the Greyhound
in Paules Churchyard." 6653.

James, Yareth and Thomas Lawe, (for): "to be solde in
Newgate market ouer against Christ Church gate."
21483.

Ling, Nicholas, (for): "to be sold at the West dore
of S. Paules Church." 4402.

Maunsell, Andrew, (for): "dwelling in Paules Church-
yard at the signe of the Brazen Serpent." 4858.

Pen, George, (for): "dwelling at Ipswich." 11720.

Perin, John, (for): "dwelling in Paules Church-yard
at the signe of the Angell, and are there to be
soulde." 2029.

APPENDIX A

PRINTERS' AND PUBLISHERS' DEVICES, 1584

The printers' and publishers' devices listed are described according to the entries listed by Ronald B. McKerrow in Printers' and Publishers' Devices in England and Scotland 1485-1640, published in London by The Bibliographical Society in 1949. The asterisk before the STC number indicates that the publication in which the device is found is not included in McKerrow's list of works containing the device; the double asterisk indicates that the publication is included in McKerrow's listing. The imprint and the title have been abbreviated from the originals. The device is located on the title page unless otherwise stated.

83B. This device resembles one used by Jehan André, bookseller at Paris, 1535-1551 but, in view of the date at which it appears in England, it is probable that both were copied from a single source. In André's device, the object suspended by the chains is a cage containing a bird: there is no sun and the legend is 'Horum maior charitos.' The letters T. G. are removed, together with the greater part of the G on the sun's forehead. The device was first used by John Day in 1569 and was probably passed to Robert Waldegrave around 1584. The device was then perhaps passed into the hands of Thomas East in 1603, and then to Thomas Snodham in 1609.

(**) STC 15280. by John Day. Latimer, Hugh. Fruitful Sermons (*₂^b).

128. McKerrow indicates that John Day used this device in two publications, one in 1559, the other in 1578. Its use in 1584 is therefore a new late date for its use by Day.

(*) STC 15280. by John Day. Latimer, Hugh. Fruitful Sermons (Vv₂).

136. Rowland Hall worked at Geneva from 1559 to 1560, and used the arms as his sign in 1562 and 1563. The device probably passed to Richard Serle in 1563; then to John Charlewood at an unknown date; to Richard Jones around 1586; to James Roberts in 1598; to William Jaggard in 1606; and to Thomas Cotes in 1627.

(*) STC 6697. by John Charlewood. Dering, Edward. A sermon at the Tower (C₄).

(*) STC 6713. by John Charlewood. Dering, Edward. A short catechism (M₈).

(**) STC 25831. by John Charlewood. Wimbleton, R. A sermon no less fruitful than famous (D₈).

- 153B. The elephant below this device in its first state refers to Henry Wykes' sign of the Oliphant or Black Elephant in Fleet Street. The device passed from Henry Wykes who used it in 1567 and 1571 to Ralph Newbery around 1571 and then to Henry Middleton in 1577-8. The faces in the border and the rampant lion and elephant were removed and new pieces inserted for this device (153B). It was then used at least three times by Henry Middleton in 1583, 1584 and 1585.

(**) STC 4057. by Henry Middleton. Bullinger, Henry. Fifty godly sermons.

164. This device was first used by Thomas Vautrollier in 1574 and later in 1587. It was passed to Richard Field in 1588-9; to George Miller in 1624 and to Abraham Miller in 1646.

(*) STC 15514+. by Thomas Vautrollier. L'Espine, Jeande. A treatise on Christian righteousness.

(*) STC 24775. by Thomas Vautrollier for Andrew Maunsell. Viret, Pierre. The cauteles canon and ceremonies of the mass.

167 λ . With T. M, this device was printed by Thomas Marshe and Gerald Dewes who had the assent of Marsh. The device probably passed to Thomis Orwin in 1591 and to Felix Kingston in 1597.

(**) STC 4940. by Gerald Dewes. Chaloner, Sir Thomas. A Short Discourse of Nitre (π_2).

174. A rebus of the name William Norton. It is distinguished from the recutting by the S on the central flower. The device was connected with William Norton until it was passed to Bonham Norton in 1594.

(*) STC 5478. Henry Middleton for William Norton. Cogan, Thomas. The hauen of health.

179 λ . The initials are perhaps type inserted in the block. There are a large number of blocks of this ornament which can only be distinguished by careful comparison; some may be metal, but the present at any rate was apparently a woodcut, for later prints show horizontal cracks. Vautrollier had at least two blocks, one with initials and one without. Vautrollier passed the device to Richard Field in 1588-9 who passed it on to George Miller and Richard Badger in 1624.

(*) STC 4762. by Thomas Vautrollier. Case, John. Summa veterum interpretum in vniuersam dialecticam aristotelis (η_3^b).

(*) STC 4904. by Thomas Vautrollier. Cecil, William. Justitia Brittanica (E₅).

(*) STC 18581. by Thomas Vautrollier. Nîmes University. Academiae Nemausensis (I₈).

(*) STC 21809. by Thomas Vautrollier. for Francis Coldock. Scepsius, Heius. Defensio pro Alexandro Dicsono (*₂^b).

(*) STC 24775. by Thomas Vautrollier for Andrew Maunsell. Viret, Pierre. The cauteles canon and ceremonies of the mass (*₄^b).

192. This device was first used by Thomas Vautrollier in 1576. It was subsequently passed to Jacqueline Vautrollier in 1587, to Richard Field in 1588-9 and to George Miller and Richard Badger in 1624.

(*) STC 4428. by Thomas Vautrollier. Calvin, Jean.

Institution of Christian Religion.

(*) STC 4762. by Thomas Vautrollier. Case, John. Summa veterum interpretum in vniuersam dialecticam aristotelis.

(*) STC 18581. by Thomas Vautrollier. Nîmes University. Academiae Nemausensis.

(*) STC 21809. by Thomas Vautrollier for Francis Coldock. Scepsius, Heius. Defensio pro Alexandro Dicsono.

193A. The device, with C. B., was used by Christopher Barker in 1577 and 1579. Without C. B. on the lower tassel, Barker used it in 1581 and 1582. It was passed to Robert Barker in 1599.

(*) STC 1221. by Christopher Barker. Baker, John. Lectures vpon the XII articles of faith.

194B. The word 'agnolo' was found to be an error, and the part of the scroll bearing it (all behind the lamb) was cut out and replaced by a new one with 'agnello.' 194B has 'Agnello.' Barker used this device in 1576 and 1583 according to McKerrow.

(*) STC 2138. by Christopher Barker. The Bible (*4, A₁, M₄^D).

(*) STC 2139. by Christopher Barker. The Bible (at end of 'Godly Prayers').

202A. McKerrow records ten uses for this version from 1580 to 1607. This device was used by Henry Middleton, Ralph Newbery and Henry Bynneman until it was passed to Robert Robinson in 1588, probably to Richard Bradock in 1597-8 and finally to John Legate II at an unknown date.

(*) STC 11429. by Henry Middleton, impensis George Bishop. Fulke, William. De successione ecclesiastica.

(**) STC 14604. by Rafe Newbery. Jewel, John. An exposition...to the Thessalonians.

(*) STC 15147. by Rafe Newbery and Henry Middleton. Lambard, William. The duties of constables.

(*) STC 19064. by Henry Middleton for John Harrison. P., G., Cantabrigiensis. Antidicsonus.

207. The device started with Henry Middleton in 1579 and was passed to Robert Robinson in 1588, and probably to Richard Bradock in 1597-8. McKerrow records eight uses of this device.
- (*) STC 24790+. by Henry Middleton. Maro Virgilius, Publius. P. Virgilii maronis opera.
208. McKerrow records eight uses, with the first in 1578. John Day used it and probably passed it to John Windet in 1584 who probably passed it on to William Stansby in 1611.
- (**) STC 15280. by John Day. Latimer, Hugh. Fruitful Sermons.
- 210^h. This version, with T. V., was used twice by Thomas Vautrollier--in 1579 and 1587. It then passed on to Richard Field in 1588-9 where T. V. was omitted.
- (*) STC 5319. by Thomas Vautrollier. Cicero, Marcus Tullius. Sententiae Ciceronius.
211. McKerrow records eleven uses of this device from 1579 to 1611-12. Henry Denham passed it to Richard Yardley and Peter Short in 1589-90 who probably passed it on to Humphry Lownes in 1604.
- (**) STC 4606. by Ralph Newbery and Henry Denham. Caradoc. History of Cambria.
214. McKerrow records four uses of the device. Henry Denham used it first in 1581 and it was probably passed to Richard Yardley and Peter Short in 1589-90.
- (*) STC 23975. by Henry Denham. Thomas à Kempis. Of the imitation of Christ (O₁₂).
- (*) STC 25329. by Henry Denham. Wheathill, Anne. A handful of holesome hearbs (N₁₂).
- 215^h. According to McKerrow, Henry Middleton used the device four times.
- (*) STC 11429. by Henry Middleton imp. George Bishop. Fulke, William. De successione ecclesiastica (Gg₅).
- (*) STC 13962. by Henry Middleton. imp. George Bishop. Humphry, Laurence. Jesuitisimi pars secunda (Vv₆).

- (*) STC 15147. by Rafe Newbury and Henry Middleton. Lambard, William. The duties of constables (E).
- (*) STC 24790+. by Henry Middleton. Virgilius Maro, Publius. P. Virgilii Maronis opera (H₃, K₈, V₄^b, Z₄, Ee7^b, Ii₄, Ll₂).
216. McKerrow notes that John Wolfe used the device three times before passing it perhaps to Ralph Blower in 1601. Wolfe first used the device in 1581.
- (*) STC 11731. by John Wolfe. Gentile, Scipione. XXV. Davidis Psalmos epicae paraphrases.
- (*) STC 23700. by John Wolfe. Tasso, Torquato. T. Tassi Solymeidos.
- (*) STC 23701. by John Wolfe. Tasso, Torquato. Scipii Gentilis Solymeidos.
- (*) STC 23702. by John Wolfe. Tasso, Torquato. Plutonis concilium; ex initia quarti libri Solymeidos.
223. The device may belong to the published Francis Bouvier, or to the author John Jewel.
- (**) STC 14583. by Francis Bouvier. Jewel, John. Apologia Ecclesiae Anglicanae.
226. McKerrow notes that this device was probably cut for use in John Wolfe's Italian books.
- (**) STC 17159. by John Wolfe. Macchiavelli, Niccolo. Discoursi.
- (**) STC 17167. by John Wolfe. Macchiavelli, Niccolo. Il prencipe.
227. McKerrow records twelve uses for this device from 1583 to 1641. The device passed from Robert Waldegrave probably to Thomas East in 1603, then probably to Thomas Snodham in 1609, and then to Thomas Harper in 1626 (?).
- (*) STC 4926. by Robert Waldegrave. Chaderton, Laurence. A sermon on the Epistle to the Romans.
- (*) STC 6801 (10396). by Robert Waldegrave. Dialogue. A dialogue concerning the strife of our Church.

- (*) STC 10395. by Robert Waldegrave. England, Church of. Appendix. A briefe and plain declaration... reformation of Church of England.
- (*) STC 10396. by Robert Waldegrave. England, Church of. A dialoge concerning the strife of our Church.
- (*) STC 11839. by Robert Waldegrave. Gibson, Thomas. A Sermon at Occham.
- (*) STC 11840. by Robert Waldegrave. Gibson, Thomas. A sermon at Occham.
- (*) STC 19847. by Robert Waldegrave, imp. Thomas Woodcock. Phillipson, Joannes Sleidanus. De quatuor summis imperüs.
- (*) STC 25624a. by Robert Waldegrave. Wilson, T. Profitable and comfortable letter.
232. McKerrow records only one use of this device.
- (**) STC 14373. by Thomas Vautrollier. James VI. The Essayes of a Prentise.
233. This device used first by Thomas Vautrollier in 1584 was probably passed to Richard Field in 1588-9 and from him to George Miller in 1624. It was subsequently passed to Abraham Miller in 1646.
- (*) STC 1340. by Thomas Vautrollier. Balnaves, Sir Henry. The confession of faith.
- (*) STC 1763. by Thomas Vautrollier. Becon, Thomas. The sicke mans salue.
- (**) STC 18314. by Thomas Vautrollier. Musculus, Wolfgang. The Temporysour.
- (*) STC 21671. by Thomas Vautrollier. Saluste du Bartas, Guillaume de. The historie of Judith.
234. McKerrow records one use of this device.
- (**) STC 3745. ex off. Thomas Thomas. Bright, Timothy. In physicam G. A. Scriboni animaduersiones.
235. McKerrow lists one use of this device.
- (**) STC 11864. by John Wolfe for Toby Cooke. Gifford, George. A sermon on the parable of the sower.

238d. McKerrow divides the device into two versions, one with the initials R. W. and one with the initials voided. The device included here contains the initials R. W. The initials were voided when the device passed from Roger Ward to Abel Jeffes in 1595. The device was perhaps passed by way of William and John White to Augustine Mathewes in 1622.

(*) STC 6145. by Roger Ward. Curtius, Rufus Quintus. The historie of Quintus Curcius.

(*) STC 16634. by Roger Ward. Lloyd, Richard. A briefe discourse of the acts and conquests of the Nine Worthies (A₂).

250. McKerrow records three uses of the device, two for Hugh Singleton and one for Robert Robinson.

(*) STC 18616. by Hugh Singleton. Norden, John. A pensieue mans practise (K₆).

253. McKerrow records two uses of this device, both to Abel Jeffes.

(*) STC 17979+. by Abel Jeffes and William Dickenson. Mirroure. The mirroure of friendship.

APPENDIX B

TITLE PAGE BORDERS, 1584

The following list contains the publications extant for 1584 which have title page borders catalogued in Title page Borders Used in England & Scotland 1485-1640 by R. B. McKerrow and F. S. Ferguson, London, Oxford University Press for the Bibliographical Society, 1932. An asterisk (*) prefixed to an entry denotes that the work is not included in the listings while a double asterisk (**) denotes that the work is included. The imprints and the titles have been simplified from the originals. The border listed appears on the title page unless otherwise stated. As well, one special border will be described as it is not entered at all in the facsimile section of the catalogue. The numbers under the MF number represent Printers Devices (see Appendix A) which are the same.

MF85. McKerrow and Ferguson record fifteen uses of this border between [1556] and 1614. It was first used by Thomas Powell and last used by William Jaggard.

(*) STC 6704. by John Charlewood. Dering, Edward. A sermon preached before the Queenes maiestie.

MF113. This device was used twelve times between 1561 and

1591. John Day was the first printer to use it and John Windet for the Assignes of Richard Daye the last.

(*) STC 2467. by John Day. Sternhold, Thomas and J. Hopkins. The whole booke of psalmes.

MF117. McKerrow and Ferguson record thirty-seven definite and possible uses of this border from 1563 to 1611. John Kingston was the first to use the border and Thomas Snodham, the Assigné of William Barley for John Brown, the last.

(**) STC 10128. by John Kingston by the assent of Christopher Barker. Visitation Articles--General.

(*) STC 10224. for William Brome. Visitation Articles--Local.

(**) STC 25805. by John Kingston. Wilson, Sir Thomas. The arte of rhetorique.

MF121. McKerrow and Ferguson include sixteen texts which (148) used this device between 1565 and 1615. William Seres first used the border while the last entry was published by [Humphrey Lowne] for the Company of Stationers.

(*) STC 10353. by Rafe Newbery. Visitation Articles--Local.

(**) STC 16952. by Henry Bynneman. Lupton, Thomas. Suiquila.

MF125. McKerrow and Ferguson record thirty-three probable (154) and definite uses of this border from 1567 to 1592. Thirty-one of the uses retained TM at the foot. Thomas Marsh was the primary user while Gerald Dewes and Henry Marsh used it once. Thomas Orwin, the last to use it in 1592, removed the TM both times.

(**) STC 4940. by Gerald Dewes. Chaloner, Sir Thomas. A shorte discourse of nitre.

(**) STC 13224. by Thomas Marshe. Herodotus. The famous hystory of Herodotus.

MF133. McKerrow and Ferguson note thirty-two entries for this border from 1570 to 1629. The last three entries had the initials CT removed. Henry Bynneman

for Lucas Harrison was the first entry; Thomas Harper the last. Thomas Dawson first used the border around 1577.

(**) STC 15045. by Thomas Dawson. Knewstub, John. The lectures upon the twentieth chapter of Exodus.

MF141. McKerrow and Ferguson record eighteen uses of this (181) border from 1573 to 1610. Richard Jugge was the first user while Thomas Dawson imp. Thomas Adams was the last.

(**) STC 5801. by Johan Jugge, wydowe. Cortes, Martin. The arte of nauigation.

(*) STC 16634. by Roger Warde. Lloyd, Richard. A briefe discourse of the actes and conquests of the Nine Worthies.

MF143. Three entries are recorded by McKerrow and Ferguson (169) by the assignes of Francis Flowers.

(*) STC 15621. by the assignes of Francis Flowers. Lily, William and John Colet. A shorte introduction of grammar.

MF146. McKerrow and Ferguson record thirty-seven entries for this border. All but the first use in 1575 have the shields in lower corners blank. Thomas Vautrollier first used the device with blank shields for Christopher Barker in 1575 while Ralph Newbery used it last in 1594.

(**) STC 1221. by Christopher Barker. Baker, John. Lectures upon the XII articles of our Christian faith (on general title and on sub-title Cc₁).

MF148. McKerrow and Ferguson record eighteen entries for this border from 1574 to 1641. Henry Bynneman for Lucas Harison and George Bishop used the border first, while a printing for the Company of Stationers is the last entry. Thomas Dawson first used the border in 1579.

(**) STC 4447. by Thomas Dawson for George Bishop and Thomas Woodcock. Calvin, John. Sermons upon the booke of Job.

MF159. According to McKerrow and Ferguson this border was (220) used twenty-two times between 1579 and 1636. The

deputies of Christopher Barker and Robert Barker used the border from 1589 to 1636.

(*) STC 2138. by Christopher Barker. The Bible.

(**) STC 2139. by Christopher Barker. The Bible.

MF160B. This version, one of four, was used five times (230) between 1584 and 1595, according to McKerrow and Ferguson. The last printer to use the border was Edward Alde.

(**) STC 4606. by Ralph Newberie and Henry Denham. Carodoc. The historie of Cambria.

(*) STC 24678. by Ralph Newberie and Henry Denham. Veron, Jean. A dictionary in Latine and Englishe.

MF185. This device is divided into a head-piece and a foot piece. The head-piece was used six times from 1582 to 1617. The foot piece was used three times from 1609 to 1612. Henry Denham used the head-piece first, and Humphrey Lownes for Matthew Lownes used it last.

(*) STC 24885. by Henry Denham. Vowell, John. A catalogue of the bishops of Excester.

(*) STC 24889. by Henry Denham. Vowell, John. A pamphlet of the offices of the citie of Excester.

MF198. McKerrow and Ferguson record nine entries for this border from 1583 to 1612. John Wolfe used the border first while William S[tansby] for John Browne used it last.

(*) STC 25086. by Thomas Purfoote. Warner, William. Pan his syrx, or pipe.

MF201. McKerrow and Ferguson note four entries from 1583 and 1584.

(**) STC 3602. by John Wolfe for John Harrison the younger. Brentius, Joannes. A right godly and learned discourse vpon the booke of Ester.

(**) STC 4951. by John Wolfe. Chamberlaine, Bartholomew. A sermon preached at S. James.

(**) STC 11864. by John Wolfe for Toby Cooke. Gifford, George. A sermon on the parable of the sower.

Fragment 12. Only one entry is recorded against this fragment--1564.

(*) STC 5681. for Thomas Nelson. Cooper, Margaret. A discourse of a woman possessed with the deuill (Ag).

Not included in MF. One border is not included in MF because it appears in a foreign book. The border consists of four different shields topped by a different crown on each side. A coat of arms with the inscription 'Honi soit qui mal y penci' is centered at the top with the word 'Rostlies' to the left and 'Vnio' to the right. The bottom of the border is a jousting scene with the word 'Concordia' centered at the top. Branches encircle the shields and the coat of arms.

STC 15507. by George L'Oyselet. Leslie, John, Bp. A defence of the honor of Marie Quene of Scotlande.

APPENDIX C

CHRONOLOGICAL CALENDAR

The following chronological list of dates and events are all the dates noted in the books extant from 1584. The succession of events indicate, at least to some extent, the atmosphere and environment that existed in extant publications from late sixteenth-century England.

Date	STC	Commentary
1527		
Undated	4904	Sacking of Rome; Pope Clement VII held by the Spanish
1535		
Undated	18282	Execution of Elizabeth Barton at Tyburn.
October 17	15280	Sermon by Hugh Latimer.
1536		
April 29	18282	Certain Charterhouse monks executed at Tyburn
June	8147	Statute on wines issued by Henry VIII
June 9	15280	Sermon by Latimer to the Convocation of the Clergy

Date	STC	Commentary
June 18	18282	Monks executed at Tyburn
June 22	18282	Bishop Fisher and Sir Thomas More beheaded on Tower Hill
1537		
February	18282	Execution of the Earl of Kildare and his uncles at Tyburn; Rebellion in Yorkshire
March 29	18282	Execution of twelve Lincolnshire rebels at Tyburn
1538		
April	18282	Execution of rebels in Somersetshire
1539		
Undated	18282	Execution of Friar Forrest by hanging and burning at Smithfield
1540		
Undated	18282	Execution of abbots of Reading and Glastonbury
July 28	18282	Beheading of Sir Thomas Cromwell on Tower Hill
1541		
Undated	18282	Execution of three priests by burning and three others by hanging in Smithfield
Undated	18282	Execution of seven for treason at Tyburn
Undated	18282	Beheading of Lord Leonard Grey

Date	STC	Commentary
1542		
July 1	18282	Hanging of a Welsh minstrel
1544		
Undated	18282	Execution of Germaine Gardner and others at Tyburn
1548		
Undated	1340	Imprisonment of Sir Henry Balnaves in the Old Palace at Rouen
January 18	15280	Sermon by Latimer at St. Paul's Church in London
1549		
March 8	15280	Seven sermons by Latimer before Edward VI at Westminster
August 21	18282	Rebels taken to York
September 21	18282	Execution of rebels in York
1550		
Undated	15280	Sermon by Latimer before Edward VI at Westminster
January 27	18282	Execution of the Captains of the Devonshire rebels
February 10	18282	Execution of Bell, a Suffolk rebel
March	4057	Dedication to Edward VI by Henry Bullinger
October 9	15280	Sermon by Latimer before Edward VI at Westminster

Date	STC	Commentary
1551		
May 14	18282	Execution of rebels in Kent
1552		
Undated	15280	Seven sermons by Latimer before Lady Katherine Brandon, Duchess of Suffolk
October 28	15280	Sermon by Latimer at Grims- thorpe
October 30	15280	Sermon by Latimer at Lincoln- shire
November 1	15280	Sermon by Latimer at Lincoln- shire
November 6	15280	Sermon by Latimer at Lincoln- shire
November 20	15280	Sermon by Latimer at Lincoln- shire
November 27	15280	Sermon by Latimer at Lincoln- shire
November 30	15280	Sermon by Latimer at Lincoln- shire
December 4	15280	Sermon by Latimer at Lincoln- shire
December 11	15280	Sermon by Latimer at Lincoln- shire
December 18	15280	Sermon by Latimer at Lincoln- shire
December 25	15280	Sermon by Latimer at Bexley
December 26	15280	Sermon by Latimer at Grimsthorpe
December 27	15280	Sermon by Latimer at Grimsthorpe

Date	STC	Commentary
1553		
Undated	25805	Text "set forth" by Thomas Wilson
January 1	2962	Preface to reader dated by Christopher Fetherstone
January 6	15280	Sermon by Latimer at Grims-thorpe
January 10	15280	Sermon by Latimer
January 17	15280	Sermon by Latimer
January 24	15280	Sermon by Latimer
January 31	15280	Sermon by Latimer
February 7	15280	Sermon by Latimer
February 14	15280	Sermon by Latimer
February 21	15280	Sermon by Latimer
1555		
Undated	18314	Translation of text from French dated by R. P.
Undated	18282	Army of Spain destroyed much of Rome
May 25	24802	Translation of Book I of Aeneid dated by Thomas Phaer from 'foresta Kilgerran, South-wailli'
July	24802	Book II of Aeneid dated in foresta Kilgerran
October 10	24802	Book III of Aeneid dated in foresta Kilgerran
1556		
Undated	19846	"Vale Argentorate anno salutis"

Date	STC	Commentary
March 13	18282	Execution of William Constable at Tyburn
April 9	24802	Book IV of Aeneid dated in foresta Kilgerran
1557		
Undated	18282	Execution of rebels at St. Edmundsbury
May 4	24802	Book V of Aeneid dated in foresta Kilgerran
August 13	24802	Book VI of Aeneid dated in foresta Kilgerran
December 3	24802	Book VII of Aeneid dated in foresta Kilgerran
1558		
September 9	24802	Book VIII of Aeneid dated in foresta Kilgerran
1559		
Undated	10128	General visitation articles set down by Queen Elizabeth
1560		
March 9	16581	Issuing of the form and order of the election of the Ministers at Edinburgh
April 3	24802	Book IX of Aeneid dated
December 7	25805	Publishing date
1562		
Undated	21354	Date of epistle to the Reader by Yves Rouspeau

Date	STC	Commentary
1563		
June 1	4447	Date of preface "to all gentle Readers" from Geneva
June 30	20049	Legal case before Sir Nicholas Bacon
1564		
October 19	20049	Edmund Plowden reports on a legal case made in Sergeant's Inn on Fleet Street
1566		
January 15	10032.2	Queen commands advertisements be put into effect
1567		
Undated	25805	Text reissued with Prologue to Reader
April 20	18958	Date of dedication to Robert Dudley
1569		
Undated	4904	Pope Pius V sends Reverend Nicholas Morton into England to denounce Elizabeth in the Papal Bull
1570		
January 4 - 5	18282	Execution of rebels at Durham
March 27	18282	Execution of rebels at York
March 28	7170	Sermon by Thomas Drant at St. Mary's Spittle
May 24	18282	Execution of rebels at Berwick

Date	STC	Commentary
May 27	18282	Execution of the Nortons at Tyburn
July 17	18282	Trial of rebels in Norwich
August 1	18282	Execution of John Throckmorton at Norwich
August 30	18282	Execution of Thomas Brooke at Norwich
September 2	18282	Execution of George Redman at Norwich
1571		
June	16581	Issuing by the General Assembly of the order of excommunication and of public repentance used in the Church of Scotland and command of printing
August 8	18282	Execution of John Felton in Paul's Churchyard
1572		
Undated	16908	Translation by Christopher Plantine into Spanish
January 16	18282	Condemnation of the Duke of Norfolk, Lord Thomas Howard, for treason
February 11	18282	Execution of three rebels at Tyburn
April 8	7170	Sermon by Drant at St. Mary's Spittle
June 1	18282	Execution of John Storie at Tyburn
June 2	18282	Execution of Howard on Tower Hill

Date	STC	Commentary
1573		
May 23	24802	Completion of Book X of Aeneid by Thomas Twyne in London
June 14	24802	Completion of Book XI of Aeneid in London
July 6	24802	Completion of Book XII of Aeneid in London
November 28	18282	Execution of John Hall and Oswald Wilkenson at Tyburn
1574		
June 16	18282	Execution of Thomas Woodhouse at Tyburn
1576		
March 4	6141	Sermon by Richard Curteys at Paul's Cross
March 25	6141	Sermon by Curteys at Westminster before the Queen
1577		
February 11	4858	<u>S. R.</u> entry to O. Wylkes
February 13	18282	Execution of John Nelson at Tyburn
November 2	15514+	Dedication to Elizabeth Tyrwhitt by John Fielde
November 30	18282	Execution of Cuthbert Mayre at Launceston in Cornwall
1578		
February 17	18282	Execution of Thomas Sherwood at Tyburn

Date	STC	Commentary
December 22	2138	Date of "Preface to the Christian Reader"
1579		
June 20	16643	Date of dedication to Fathers and Brethren of the Holy Society of Jesus
November 3	20626	Conclusions handled in Divinity School
1580		
Undated	4904	Edicts of Henry II of France against the Pope
January 1	6713	Sermon by Edward Dering from Tunbridge
March 11	5964	The King's charge to all the commissioners and ministers within the realm, at Holyrood House
April 14	4904	Faculties granted to Robert Parsons and Edmund Campion for England by Pope Gregory XIII
April 25	4951	Sermon by Bartholomew Chamberlaine
June 20	5964	King James VI subscribes to a short and general confession of a true christian faith, at Edinburgh
June 30	23975	Date of epistle to the followers of Christ by Thomas Rogers
December 31	4904	Hart, a Jesuit, declares his knowledge of the Papal Bull
1581		
Undated	16908	Translated into Italian and printed at Venice by Georgio Angelieri

Date	STC	Commentary
March 7	6653	Sermon by Arthur Dent at Lee in Essex
April 28	11697	<u>S. R.</u> entry to Robert Waldegrave
June 13	13224	<u>S. R.</u> entry to Thomas Marshe
June 17	21545	<u>S. R.</u> entry to John Windet and Thomas Judson
July 20	5964	Dedication "to the professors of Christ's Gospel at new Abirdene"
August 11	16952	<u>S. R.</u> entry to Henry Bynneman
December 1	18282	Execution of Edmund Campion, Ralph Sherwin and Alexander Briant at Tyburn
1582		
April 23	6653	<u>S. R.</u> entry to R. Serger
April 28	25624a	Letter written by T. Wilson
May 28	18282	Execution of Thomas Frood, John Shert and Robert Johnson at Tyburn
May 30	18282	Execution of Luke Kirbie, William Filbie, Thomas Cottam and Lawrence Richardson at Tyburn
June 3	16908	Dedication "to the four principal houses of Cowerte" by Richard Hopkins
August 24	6653	<u>S. R.</u> entry assigned to John Harrison
September	4762	Note from John Case to Nicholas Moricius
October 12	18581	Dating of the text at Nimes
November 16	7559	<u>S. R.</u> entry to Richard Jones and William Elderton

Date	STC	Commentary
1583		
Undated	1221	Dedication to Sir Francis Walsingham
Undated	2467	Metrical version of Psalms copyrighted
Undated	18282	Execution of Edward Arden at Smithfield, and suicide of John Somerville at Newgate
January 22	8144, 8145	Issuing of proclamations governing the posts between London and Scotland
January 25	3602	Dedication to Sir Francis Walsingham from Tunbridge
February 4	13962	Laurence Humphrey writes from Oxford against Edmund Campion
February 11	13904	Sermon preached at Paul's Cross by John Hudson
February 18	6145	<u>S. R.</u> entry to Richard Tottell
	20043	<u>S. R.</u> entry to Richard Tottell
	25808	<u>S. R.</u> entry to Richard Tottell
March 10	4428	Dedication to Richard Martin
March 16	2745	Dedication to Sir Philip Sidney from Ipswich
May 21	24050	Francis Throckmorton condemned for treason
June 23	1104	Portugese fleet sailed for the island of Tercera
August 8	1104	Execution of enemies in the city of Angra
October 3	18282	Execution of John Slade at Winchester
October 6	18282	Execution of John Bodye at Andover

Date	STC	Commentary
October 16	1104	<u>S. R.</u> entry to Thomas Purfoote
October 26	24802	Book XIII of Aeneid supplied by Maphaeus Vegius Laudensis for Thomas Twyne
October 27	23286	Epistle to John Sackvil
November 2	4951	Dedication to Sir Thomas Bromley, from Holywell in Huntingtongshire
	11839	Sermon by Thomas Gibson at Occham
November 4	16653	<u>S. R.</u> entry to Thomas East
November 26	5255	Examination of Owen MacDonill
November 28	5615	<u>S. R.</u> entry to Richard Jones
	10925	<u>S. R.</u> entry to Richard Jones
December 1	1082	Dedication to the Countess of Pembroke
December 20	24885	<u>S. R.</u> entry to Henry Denham
December 31	4447	Dedication to Robert Dudley by Arthur Golding
1584		
Undated	5478	Dedication to Sir Edward Seymor
Undated	10224	Visitation articles for Lichfield and Coventry
Undated	10353	Visitation articles for Winchester
January 1	24802	Dedication to Robert Sackville
	24885	Dedication to the Bishop of Exeter
	24887	Dedication to the Bishop of Exeter

Date	STC	Commentary
January 22	25329	<u>S. R.</u> entry to Henry Denham
January 30	4906	Printing date
	23396	Report on the treason of Doctor William Parry
February 6	24775	Dedication to Sir William Cecil
February 12	18282	Execution of three rebels at Tyburn
March	4905	Printing date
March 25	4606	Dedication to Sir Philip Sidney
April 1	4606	<u>S. R.</u> entry to Ralph Newbery and Henry Denham
April 7	10541	Dedication to Diego de Estella to his "country-women and sisters in Christ"
April 11	12262	<u>S. R.</u> entry to Thomas East
	13904	<u>S. R.</u> entry to Thomas Purfoote
April 15	25341	<u>S. R.</u> entry to Richard Jones
April 17	884	<u>S. R.</u> entry to Henry Denham
May 4	16747	<u>S. R.</u> entry to Henry Middleton
May 12	16747	<u>S. R.</u> entry to Richard Tottell
May 18	5797	Dedication to Henry MacWilliam from the court at Greenwich
May 20	5681	Report on Margaret Cooper as possessed by the devil
May 22	21887	Beginning of session of Scottish Parliament
May 29	18439	<u>S. R.</u> entry to Thomas Chard
June 1	13962	<u>S. R.</u> entry to Henry Middleton
	20626	<u>S. R.</u> entry to John Wolfe

Date	STC	Commentary
June 1	5797	Dedication to Henry MacWilliam from the court at Richmond
June 14	11720	Execution of murderer at Berkesfell
June 15	24050, 24051	Preface to the Reader from Lions Inn on the treason of Francis Throckmorton
June	22928	Dedication to Edward Dever
July 1	19063	William of Nassau, Duke of Orange, slain by Balthazar Serack
July 6	978	<u>S. R.</u> entry to Thomas Hackette
July 7	20636	Preface by John Hart "to the indifferent Reader"
July 8	15690+	List of all captains and lieutenants slain, and others still alive and turned traitor in the Low Countries
July 9	19355, 19356	Dedication by Edmund Bunny at Bolton-Percy in Yorkshire
July 10	18282	Execution of Francis Throckmorton at Tyburn
	10963	Execution of Balthazar Serack
July 18	20636	Conference between John Rainolds and John Hart
July	23701	Dedication to Queen Elizabeth
August 3	4402	<u>S. R.</u> entry to Nicholas Lyng
	4762	<u>S. R.</u> entry to Thomas Vautrollier
August 6	18616	<u>S. R.</u> entry to Hugh Singleton
August 13	12217	<u>S. R.</u> entry to John Windet and Thomas Judson
	19875	<u>S. R.</u> entry to Hugh Jackson

Date	STC	Commentary
August 28	19355	<u>S. R.</u> entry to N. Newton and <u>A. Hatfield</u>
September 22	19070	<u>S. R.</u> entry to Robert Waldegrave
	25086	<u>S. R.</u> entry to Thomas Purfoote
October 2	15280	Dedication to Lady Catherine Brandon, Duchess of Suffolk
October 12	8146	Proclamation by Queen suppressing seditious books
October 20	24528	Dedication to Lady Pelham signed from Tunbridge
October 21	4094	<u>S. R.</u> entry to N. Newton and <u>A. Hatfield</u>
	19912	Prose collection of Pietro Aretino dated
November 10	2029	Dedication to Sir William Walgrave
November 12	12798	Queen visits St. James
November 13	8146	Proclamation by Queen stabilizing the price of wines
November 22	20623	Dedication from Corpus Christi College in Oxford
November 24	4583	Articles set down by Synod in London to be inquired of by the archbishops, bishops, and clergy
November 30	10979	Dedication to Sir Thomas Bromley
	10979	Epistle to "tout mes companions del myddle Temple"
December 20	24889	<u>S. R.</u> entry to Henry Denham
December 22	18616	Dedication to Sir Henry Knyvet
December 30	5689	<u>S. R.</u> entry to Ralph Newbury and Henry Denham

Date	STC	Commentary
December 30	24678	<u>S.</u> <u>R.</u> entry to Ralph Newbury and Henry Denham
1586		
August 8	12276	<u>S.</u> <u>R.</u> entry to John Kingston
August 22	4926	<u>S.</u> <u>R.</u> entry to Robert Waldegrave
	11839	<u>S.</u> <u>R.</u> entry to Robert Waldegrave
1588		
October 14	19912	<u>S.</u> <u>R.</u> entry to John Wolfe
1594		
September 30	12435	Assigned to J. Newbery
1608		
January 18	21671	<u>S.</u> <u>R.</u> entry to H. Lownes
May 2	19065	<u>S.</u> <u>R.</u> entry to W. Welby

APPENDIX D

CATALOGUE OF PRINTED BOOKS

The libraries from which copies of the books printed in 1584 were used and the libraries which hold copies of the extant books are represented in the catalogue in abbreviated form. They have been consistent with those used in the Short-Title Catalogue, A Checklist of American Copies of "Short-title Catalogue" Books by William Warner Bishop and A Finding List of English Books to 1640 in Libraries in the British Isles by David Ramage. The single asterisk used with the listing of devices and title page borders in the catalogue indicates that the device or border is not listed in Printers' & Publishers' Devices in England and Scotland, 1485-1640 or Title-page Borders Used in England & Scotland, 1485-1640. The double asterisk indicates that the device or border is included in the respective text.

The following list gives the abbreviations of libraries and their locations.

- A. University of Aberdeen.
- AHU. University College, Aberstwyth.

- An-C-MM. McGill University Library, Montreal, Quebec.
- BAMB. Bamborough Castle Library.
- BLP. Public Library, Bristol.
- BLU. University of Bristol.
- BMU. University of Birmingham.
- BO. Boston Public Library, Boston, Massachusetts.
- BRU. University College, Bangor.
- BTU. Queen's University, Belfast.
- C. Cambridge University Library, Cambridge.
- C². Trinity College Library, Cambridge.
- C³. Emmanuel College Library, Cambridge.
- CB. John Carter Brown Library, Providence, Rhode Island.
- CEC. Carlisle Cathedral.
- CH. Chapin Library, Williams College, Williamstown, Massachusetts.
- CL. J. L. Clawson.
- CLCL. Los Angeles County Law Library, Los Angeles, California.
- CLU-C. Clark Library, U. C. L. A., Los Angeles, California.
- CLSU. University of Southern California, Los Angeles, California.
- COL. Public Library, Colchester.
- CtHWatk. Watkinson Library, Hartford, Connecticut.
- D. Trinity College, Dublin.
- D². Marsh Library, Dublin.
- D³. Dublin University Library, Dublin.

DLC.	Library of Congress, Washington, D. C.
DNCL.	Cashel Cathedral, Dublin.
DUL.	Dulwich College, London.
DUR.	Durham Cathedral.
DUR ³ .	Cosin Library, Durham.
DUR ⁵ .	Durham University.
E.	National Library of Scotland.
E ² .	Edinburgh University Library.
E ⁵ .	Royal College of Physicians, Edinburgh.
ERC.	Exeter Cathedral.
ETON.	Eton College.
F.	Folger Shakespeare Library, Washington, D. C.
G ² .	University of Glasgow.
GRC.	Gloucester Cathedral.
GWP.	Public Library, Glasgow.
HD.	Harvard University, Cambridge, Massachusetts.
HER.	Hereford Cathedral.
HLP.	Public Library, Hull.
HN.	Huntington Library, San Marino, California.
ICU.	University of Chicago Library, Chicago.
IU.	University of Illinois Library, Urbana.
J.	Captain Jaggard.
KKP.	Public Library, Dick Institute, Kilmarnock.
L.	British Museum.
L ² .	Lambeth Palace.
L ⁴ .	Sion College.

- L⁶. Dyce Library, Victoria and Albert Museum.
- L¹⁴. British and Foreign Bible Society.
- L¹⁵. St. Paul's Cathedral, London.
- LINC. Lincoln Cathedral.
- LLU. University of Liverpool.
- LNU. University of London.
- LNUU. University College, University of London.
- LRU. University of Leicester.
- LSP. Public Library, Leeds.
- LSU. University of Leeds.
- LYD. Londonderry, Derry and Raphoe Diocesan Library.
- M. John Rylands Library, Manchester.
- M². Chetham's Library, Manchester.
- MBAt. Boston Athenaeum Library, Boston, Massachusetts.
- MBC. Congregational Library, Boston, Massachusetts.
- MBM. Boston Medical Library, Boston, Massachusetts.
- MdBJ. Johns Hopkins University Library, Baltimore, Maryland.
- MdBJ-G. Garrett Collection, Johns Hopkins University Library, Baltimore, Maryland.
- MdBP. Peabody Institute Library, Baltimore, Maryland.
- MHi. Massachusetts Historical Society Library, Boston, Massachusetts.
- MiU. University of Michigan Library, Ann Arbor, Michigan.
- MiU-C. William L. Clements Library, University of Michigan, Ann Arbor, Michigan.
- MiU-D. Dictionary Office, University of Michigan, Ann Arbor, Michigan.

- MiU-L. Law Library, University of Michigan, Ann Arbor, Michigan.
- MnU-L. University of Minnesota Law Library, Minneapolis, Minnesota.
- MNS. Smith College Library, Northampton, Massachusetts.
- MRU. University of Manchester.
- MWA. American Antiquarian Society Library, Worcester, Massachusetts.
- N. Newberry Library, Chicago.
- NEK. King's College, Newcastle.
- NEP. Public Library, Newcastle.
- NIC. Cornell University Library, Ithaca, New York.
- NjPT. Princeton Theological Seminary, Princeton, New Jersey.
- NMU. University of Nottingham.
- NNC. Columbia University Library, New York, New York.
- NNC-L. Law School Library, Columbia University, New York.
- NNC-P. Plimpton Collection, Columbia University, New York.
- NNC-Se. Seligman Collection, Columbia University, New York.
- NPL. Public Library, Norwich.
- NRU. University of Rochester Library, Rochester, New York.
- NY. New York Public Library, New York.
- NY⁴. Union Theological Seminary, New York.
- O. Bodleian Library, Oxford.
- O². Queen's College Library, Oxford.

- O⁶. Worcester College Library, Oxford.
- O¹⁴. New College Library, Oxford.
- OCISG. Army Medical Library, Cleveland, Ohio.
- OCU. University of Cincinnati Library, Cincinnati, Ohio.
- OTC. Oscott College.
- PBm. Bryn Mawr College Library, Bryn Mawr, Pennsylvania.
- PFOR. Carl H. Pforzheimer Library.
- PML. Pierpont Morgan Library, New York.
- PN. Princeton University Library, Princeton, New Jersey.
- PPL. Library Company of Philadelphia Library, Philadelphia, Pennsylvania.
- PU. University of Pennsylvania, Philadelphia, Pennsylvania.
- PU-F. H. H. Furness Memorial Library, University of Pennsylvania, Philadelphia, Pennsylvania.
- RGU. University of Reading.
- Rsb. The Rosenbach Company, Philadelphia, Pennsylvania and New York, New York.
- RNC. Ripon Cathedral Library, Ripon, Yorkshire.
- RRC. Rochester Cathedral.
- SADC. St. David's Cathedral.
- SAU. University College, Swansea.
- SDP. Public Library, Sheffield.
- SH. Stratford on Avon, Shakespeare Memorial Library.
- SHC. St. Asaph's Cathedral.
- ST.A. University of St. Andrews.

- STDB. Stratford on Avon, Shakespeare's Birthplace.
- TxU. University of Texas Library, Austin, Texas.
- UWC. Ushaw College.
- ViU. University of Virginia Library, Charlottesville, Virginia.
- WH. W. A. White.
- WHi. Wisconsin Historical Society Library, Madison, Wisconsin.
- WN. Winchester College.
- WN². Winchester Cathedral.
- WORC. Worcester Cathedral.
- WU. University of Wisconsin Library, Madison, Wisconsin.
- Y. Yale University.

STC 101.1. Adams, Frank. Writing Tables with a Kalendar for xiii yeres. 16°. Frank Adams. L. WH. F.

This work was not available for this study. Copies are too fragile to be microfilmed.

STC 373. Allen, William, Cardinal. A true defense of English Catholiques that suffer for their faith. 8°. [Ingolstadt]. HN. (60060). L. O. C. Y. DLC. L². UWC.

*₂ - *₄, A - N⁸, O⁷. Roman with italic. Marginalia. Pagination. Illustration. Coat of arms. Some Latin.

This work which was published abroad supports the Roman Catholic position in England and calls down the Protestant attacks on the Catholic laity. As well, the work upholds the authority of the Pope and calls for a separation of the Church and State.

STC 402. Almanacks and Kalendars. (An almanacke, etc). folio. Richard Watkins and James Roberts. L. (fragment).

This work was not available for this study. The 1581 edition was used for content purposes only.

STC 423. Buckminster, T. An almanack. A new Almanacke a prognostication. f. 1571. 8°. Richard Watkins and James Roberts, 1584, etc. (1584). O.

This work was not available for this study.

STC 884. Astley, John. The art of riding, set foorth in a briefe treatise. 4°. Henry Denham. Entered 17 April. HN. (60818). L. O. N. Y. F. IU.

A - L⁴. Roman with italic. Marginalia. Pagination. Illustration. Some Latin.

This work expounds upon the art of riding and concentrates on how the unskilled rider ought to use his hand upon the special equipment used in riding. An appended work, by the same author, discusses the function of the special pieces of equipment--the chain, the cavezzan, the trench, and the martingale.

STC 978. Averall, William. A dyall for dainty darlings,

rockt in the cradle of securitie. 4^o. for Thomas Hacket(te).
Entered 6 July. L. (C. 37. c. 7).

A - F⁴. Black letter with roman and italic. Marginalia.
Signatures only. Some Latin.

The book is a collection of righteous examples geared to instructing the disobedient son, the vertuous maid, and the proud wife how to mend their ways or continue the good life particularly in the eyes of God. It is a homiletic work written for righteous living.

STC 1082. Babington, Gervaise, Bp. A briefe conference betwixt mans frailtie and faith. (Another edition, the second of five, 1583-1602.) 8^o. Henry Middleton for Thomas Charde. DLC. (BT 770. B³). L. F.

A - K⁸. Black letter and roman with italic. Marginalia.
Pagination. Ornaments. Some Latin.

This homiletic treatise is in dialogue form between Frailty and Faith and expounds upon the strength and comfort gained from the word of God when faced with temptation and conflict. The treatise dwells on Matthew 5, and in particular the blessings and wisdom taught by the same.

STC 1104. Bacan, Alvaro de, Marquis de Santa Cruz. Relation of the expongnable attempt and conquest of the ylande of Tercera. 8^o. Thomas Purfoote. Entered October, 1583. L. (583. a. 7(5)). O. DLC(?).

A - C⁸, D⁵. Black letter with roman and italic. Signatures only. Some Latin.

This military manual details the events of a Portugese invasion of the Island of Tercera and relates all the activities that ensued from the venture. It also provides an itemized account of the arms and ammunition confiscated.

STC 1212.1. Baker, Humphrey. The well-sprynq of sciences. (Another edition, the fourth of ten, 1568-1631.) 8^o. Thomas Purfoote. WU.

This work was not available for this study.

STC 1221. Baker, John. Lectures upon the XII. articles of

our Christian faith. Also a briefe confession by J. H[oopers].
 (Another edition, the third of four, 1581-1611.) 8^o.
 Christopher Barker. HN. (12685). L. F. DUR⁵. LINC. WORC.

A - Z⁸, Aa - Gg⁸, Hh². Black letter with roman and italic.
 Marginalia. Signatures only. Ornaments. Coat of arms.
 Device 193 (*) on title page. Title page border 146 (**)
 (shields on lower corner blank). Colophon.

This work consists of sermons or lectures on the twelve separate Articles of Faith found in the Nicene Creed which are directed toward the spiritual uplifting of the simple and ignorant reader. The treatise by John Hooper is a confession of faith based on the five main divisions of the Apostles' Creed.

STC 1245. Baldwin, William. A maruelous hystory intituled
'Beware the cat'. (Another edition, the second of two,
 1568-69-1584.) 8^o. Edward Alde. L. (HUTH 6-6) (wants
 title page). O. (fragment). F.

A - E⁸, F⁴. Black letter with roman. Marginalia. Signatures
 only. Some Latin. Colophon.

This book is a cleverly developed anti-Papist treatise which consists of a basic argument on the problem of whether or not animals can reason. Witchcraft and animal communication skills are directly related to anti-Papist sentiments.

STC 1261. Baldwin, William. A treatise of morall philosophie
contayning the sayinges of the wyse. 2 pts. (Another edition,
 the tenth of eighteen, 1547-1639.) Now the fourth time
 enlarged by Thomas Paulfreyman. 8^o. Thomas Este.
 L. (8405. aa. 12). F. DLC. (pt. 1). E².

A - B⁴, C - Z⁸, Aa - Cc⁸. Black letter with roman and
 italic. Marginalia. Foliation. Table of contents at the
 end.

The text which consists of twelve books contains the worthy sentences, notable precepts, counsels, parables and semblables of the worthy philosophers, emperors, kings, and orators. The function of the book is to provide knowledge and experience for the reader via the experience and wisdom of the wise.

STC 1340. Balnaves, Sir Henry. The confession of faith,
containing how the troubled man should seeke refuge at his God.

8^o. Edinburgh. Thomas Vautrollier. L. (3504. de. 32). O.
F. E². L². LINC.

A - T⁸, U². Roman with italic. Marginalia. Pagination.
Device 233 (*) on title page.

This work discusses the good works which are the fruits of faith by informing the reader how the just and faithful man must live and walk in the true Christian religion. The text discusses at length the article of Justification.

STC 1763. Becan, Thomas. The sicke mans salue. (Another edition, the seventh of seventeen, 1561-1632.) 8^o. Edinburgh. Thomas Vautrollier. L. (4401. b. 26). G².

A - Z⁸, Aa - Bb⁸, Cc⁴. Roman with italic. Marginalia.
Pagination. Device 233 (*) on title page. Table at end.

This is an anti-Papist text which attacks the Papist doctrine and interpretation of the Bible. Specifically, the text concerns the individual's actions in time of mortal sickness and his preparations for dying which include all detachment from material possessions.

STC 2029. Bèze, Théodore de. The Popes canons. Tr. T. S[tocker], G[ent.]. 8^o. for John Perin. O. (Mason CC 209). F.

A⁴, B - G⁸. Black letter and roman with italic. Marginalia.
Signatures only. Some Latin.

This anti-Papist treatise attacks the Romish blasphemies committed against the Lord's Supper, the mass, the interpretations of the Scriptures, and other Catholic practices such as confession, fasting, the belief in Purgatory, and the worship of statues.

STC 2138. (New Testament alone, 1584). Bible--English. The bible. With a concordance. [Geneva]. 4^o. Christopher Barker. 1583, 84. L. (675e18). Y. HD. A. HLP. (O. T.). LRU. M.

⁴, KKK - YYY⁸, ZZZ¹⁰, A - L⁸, M⁴. Black letter with roman and italic. Marginalia. Foliation. Some Latin. Device 194B () on *⁴, A₁, and M₄^b. Title page border (*) (Device 220). Colophon.

The Bible contains summaries of the books of both the Old and

New Testaments, certain questions and answers touching the doctrine of Predestination, the use of God's word and Sacraments, the names and order of all the books of the Old and New Testaments, and two concordances and a preface by Robert F. Herrey.

STC 2139. Bible--English. The bible. With a concordance. [Geneva]. (Another edition, the second of three, 1583-84. 1584.) 4^o. Christopher Barker. L¹⁴. (Herbert--182). F. HD. BLP. G². NMU.

A close reprint of STC 2131 which closely resembles STC 2129. STC 2139 is imperfect in that it wants the first five leaves.

-4, 9⁸, A - E⁸, F⁶, A - Z⁸, Aa - Zz⁸, Aaa - Hhh⁸, Iii², *4, Kkk - Yyy⁸, Zz¹⁰, A - L⁸, M⁴. Black letter with roman and italic. Marginalia. Foliation. Device 194B (*) occurs at the end of Godly prayers, after Malachi, on the title page of the Concordances, and above the colophon. A small cut of the royal arms is found at the end of Revelation. Title page border 159 (*) (Device 220). Colophon.

STC 2140. Bible--English. The bible. With a concordance. [Geneva]. (Another edition, the third of three, 1583, 84-1584.) 8^o. [Christopher Barker]. L¹⁴. (Herbert--184).

A close reprint of STC 2132. This edition is imperfect in that it wants the first three leaves and folio 400. The text ends on folio 520, and the tables end on Xxxxg.

A - Z⁸, Aa - Zz⁸, Aaa - Xxxx⁸. Black letter with roman and italic. Marginalia. Foliation. Device 194B (*) on Xxxxg. Title page resembles that in Herbert 149. From Barker's small device, where it occurs, the date 1576 is now omitted; and the initials C B disappear from the vignette at the end of Revelation.

This octavo edition differs from the two quarto editions in that it lacks most of the prefatory material. The section A perfite suppvttation is dated 1584. This version contains two preliminary leaves, a preface, a list of the books, "A perfite suppvttation," "the order of the years"...and the concordances as well as the Old and New Testaments.

STC 2141. Bible--English. The holy bible [Bps version]. folio. Christopher Barker. BH. L. O. DLC. F. HN. ICU. N. PML. BLU. D. RRC. SH.

* *⁸ B - C⁸, A - Z⁸, Aa - Zz⁸, Aaa - Zzz⁸, Aaaa - Bbbb⁸, Cccc⁶, Dddd⁴. Black letter with roman. Marginalia. Foliation, Illustration (Map). The border used for the general title, and the titles to the Apocrypha and New Testament contains at the top the royal arms supported by a lion and a dragon; its general design resembles that of the border in the folio of 1575. In the general title, the border is touched with red, and contains below the words "Cum priuelegio". The border to the Psalter title contains on the sides two female figures, and below--a bull's head, two masks, and two lions. The full page engraving is that used in the Geneva folio Bible of 1583, but has greater part of the frame cut away. A cut of the royal arms occurs at the end of Job and also on the last page of the text above the colophon. A large ornament containing the Tudor rose and crown within a wreath held by two cherubs is found at the end of A Prayers, Malachi, and the Apocrypha. Coloured print. Colophon.

This Bishops version contains a calendar, an almanack for 1580-1611, morning and evening prayers with the collects, the Old and New Testament, the Apocrypha and various other tables, descriptions and lessons.

STC 2142. Bible--English. The holy bible [Bps]. (Another edition, the second of three, 1584-85.) 4^o. Christopher Barker. BH. L. O. DLC. IU. (imperfect). D. WN².

a - d⁸, e⁴, A - Z⁸, Aa - Zz⁸, Aaa - Hhh⁸, Aaaa - Oooo⁸, Pppp⁸. Black letter with roman and italic. Marginalia. Foliation. Illustration (Map). Royal Arms. Title page border for New Testament and Psalter is the same as the border used for the Prayer Book Psalter in the quarto Geneva Bible of 1579 (Herbert 159). Colophon.

This version is imperfect in that it wants the first two sheets of preliminary matter, containing title, calendar, etc., and perhaps twelve folios containing the table at the end.

STC 2467. Bible--English. Psalms. Metrical Versions. 1. Sternhold and Hopkins. The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others. (Another edition, the thirty-fifth of seventy-seven, 1565-1601.) 4^o. John Daye. L. O. IU. N. PT. D. DUR⁵. GRC.

A⁴, B⁸ - Y⁸, Aa - Ff⁸, Gg⁴. Black letter with roman and italic. Marginalia. Pagination. Some Latin. Title page border 113 (*). Colophon. Table at end.

This is a metrical version of the whole book of Psalms for the primary purpose of allowing all people to sing together in all churches and in their private homes. The collection of songs includes the Lord's Prayer, and the Ten Commandments in verse. The Creed and familiar prayers are also included.

STC 2468. Bible--English. Psalms. Metrical Versions. 1. Sternhold and Hopkins. The whole booke of psalmes collected into English meter by Thomas Sternhold, I. Hopkins and others. (Another edition, the thirty-sixth of seventy-seven, 1565-1601.) 8°. John Daye. L. IU. MWA. BLP. (imperfect).

This edition was not available for this study.

STC 2962. A harmonie vpon the three euangelists Matthew, Mark and Luke, w. comm. of J. Caluine. Tr. E. P[aget]. Whereunto is added a comm. vpon S. John. Tr. C. Fetherstone. 4°. Thomas Dawson for George Bishop. L. (2261. B4 le P). O. J. N. HN. F. HD. P. ICU. IU. MBC. LRU. LNU. M.

¶², ¶⁴, ¶¶², a⁸ - b⁸, A - Z⁸, Aa - Zz⁸, Aaa - Ddd⁸, Eee - +⁴, A - Z⁸, Aa - Gg⁸, Hh - Hh³. Roman with italic. Marginalia. Pagination. Colophon. Table at end.

John Calvin collected the harmony on the four Gospels and provided the commentary for two basic reasons. First, he wanted to destroy the Roman Catholic interpretation of the Gospels in favour of his own approach in order that his pupils would have direct access to his Calvinistic doctrines. Second, he wanted to leave a lasting monument which would cast shadows over alien religious movements and stand his beliefs in good stead for years to come.

STC 2964. The holy gospel of Jesus Christ, acc. to John w. the comm. of M. J. Caluine. Tr. Christopher Fetherstone. 4°. Thomas Dawson f. George Bishop. pt. 2 of 2962. F. ICU. HD.

This edition was not available for this study.

STC 3343. [The book of Precedents]. A new boke of presidents in maner of a register: wherein is compreh. the very trade of making all maner euidences, etc. (Another edition, the seventeenth of twenty-four, 1543-1636.) 4°. in aed. Richard Tottelli. HN. (21422). L. C. HD. LNUU.

q⁸, a³, A - Z⁸. Black letter with roman and italic. Foliation. Some Latin. Colophon.

A collection of legal precedents in areas such as mortgages, indentures, leases, patents, licences and letters of attorney for the information and guidance of all persons directly or indirectly concerned with legal affairs is the content and purpose of this legal text.

STC 3602. Brentius, Joannes. A right godly and learned discourse vpon the booke of Ester. [Tr.] John Stockwood. 8^o. John Wolfe for John Harrison the younger. HN. (93589). L. O. C. F. Y. DLC. NY⁴.

A - M⁸, N². Black letter with roman and italic. Marginalia. Pagination. Title page border 201 (**).

The sermon is based on the book of Esther delivered against the adversaries of God with the hope of teaching faith and the fear of God. Individuals in positions of authority such as princes are instructed to teach their subjects God's patience and prayer.

STC 3745. Bright, Timothy. In physican G. A. Scriboni animaduersiones. 8^o. Cantabrigiae, ex. off. Thomae Thomasii. O. (8^o. B. 65. Art.). C. D.

q⁴, A - p⁸, Q⁶. Roman with italic. Pagination. Latin and some Greek. Device 234 (**).

A medical book in Latin written primarily to refute the so-called medical works published by G. A. Scribonius who was a natural philosopher or scientist.

STC 3910+. Browne, Robert. A true and shorte declaration, both of the gathering...of certain persons and also the breach amongst them. [Anon.] 4^o. [no printer] [c. 1584] L². (1590. 14). An incomplete work, lacks title page.

A - C⁴. Roman. Signatures only.

An internal Protestant controversial work written to examine the hierarchy of the church government and look for the abuses used in the ecclesiastical government with the hopes of finding ways to cure the ills of the Church.

STC 3935. Bruno, Giordano. La cena de le ceneri, descritta

in cinque dialogi. [Anon.] 8^o. London. John Charlewood.
L. (C. 37. C. 14 (2)). O. CLSU(?). Horblit. D. LNU. M.

A - I⁸. Roman with italic. Pagination. Charts and diagrams. Latin. Some verse.

A Latin philosophic text of Giordano Bruno. After a qualified acceptance of Copernicus' solar system, Bruno postulates the infinity of the universe as composed of an infinity of worlds and criticizes Oxonian pedantry and English society.

STC 3936. Bruno, Giordano. De la causa, principio et uno. 8^o. Venezia. [London. John Charlewood.] PML (ACC #1021).
L. O. LNU.

q⁸, q⁴, A - I⁸. Roman with italic. Pagination. Diagrams. Coat of arms. Latin. Some verse.

A philosophic text based on the philosophy of Bruno who tries to demonstrate the basic unity of all substances as well as form and matter and the coincidence of contraries.

STC 3938. Bruno, Giordano. De l'infinito vniuerso et mundi. 8^o. Venetia. [London. John Charlewood.] L. (C. 37. C. 16).
O. MRU.

q⁸, *⁸, B - M⁸. Roman with italic. Pagination. Charts. Latin. Some verse.

A philosophic treatise of Bruno who uses pre-Socratic teachings in an attack against Aristotle and introduces for the first time the notion of minimum.

STC 3940. Bruno, Giordano. Spaccio de la bestia trionfante. 8^o. Parigi. [London. John Charlewood.] L. (C. 37. C. 15).
O. D.

q⁸, *⁸, A - Q⁸, R⁴. Roman with italic. Pagination. Latin. Some verse. Errata.

Giordano Bruno expresses his ideal for an ethical and social reform in accordance with his anti-ascetic and anti-Christian tendencies.

STC 4031. Bull, Henry. Christian prayers and holy meditations. (Another edition, the fourth of five, 1565-66-1596.)

Now latelie augmented. 8°. Henry Middleton. C. (Syn. 8. 58. 47).

q8, B - s8. Black letter with roman and italic. Pagination.

A gathering of prayers and meditations for public and private use, a calendar for religious feasts, an almanack for twenty-six years, a rule to know when the law terms begin and end, and an introduction to prayer are the major contents found in this text.

STC 4057. Bullinger, Heinrich. Fiftie godlie sermons. (Another edition, the second of three, 1577-1587.) 4°. Ralph Newberrie. HN. (20862). F. N. IU.

q8, qq4, qqq4, q4, qqqqq4, A - p8, Q3, Aa - Vv8, Aaa - Nnn8, Ooo2, Aaaa - Vvvv8, Xxxx7. Black letter and roman with italic. Marginalia. Pagination. Some Latin. Device 153B (**). Table at end.

This extremely long volume consists of fifty sermons, divided into five decades containing the chief and principal points of the Christian religion. As well, prefatory sections deal with the four general Synods or Councils: the Nicene Council, the Council of Constantinople, the Council of Ephesus and the Council of Calcedon.

STC 4094. Bunny, Edmund. The scepter of Judah. 8°. Ninian Newton and Arnolt Hatfield for John Wight. Entered 21 October. NY4. HN. F. MB. HD. (imperfect). NjPT. BTU. D. L2. LNUU. M2. WORC. P.

A - O8, p4. Roman with italic. Marginalia. Pagination. Errata. Table and index at end.

Bunny sets down the story of the Church and using doctrines contained in the Scriptures, shows the sense of the constitutions given to the Church.

STC 4297+. C., R. A godly learned and fruitful sermon on the 14 John. 8°. Thomas Law and Thomas Nelson. L2. (1574. 4. item 14).

A - B8, c4. Black letter with roman and italic. Marginalia. Signatures only.

A sermon based on John 14 preaches the love of Christ and

deals with the rewards that such love can bring. According to the author, the love of God is mainly achieved through absolute obedience to His word.

STC 4402. Calvin, Jean. A commentarie vppon the epistle to the Philippians. 4^o. for Nicholas Lyng. Entered 3 August. HN. (12661). L. O. F. NY⁴. E². ERC. G².

*2, B - N⁴. Black letter with roman and italic. Pagination. Some Latin and Greek. Errata.

The essence of Calvin's commentary on the epistle to the Philippians centers around the fruits of penance, suffering, humility and the benefits gained by the preaching of the Gospel.

STC 4428. Calvin, Jean. Institutiones christianae religionis epitome. Editio Secunda. 8^o. Thomas Vautrollerius. L. (3505. C. 22). O. F. A. LNU. P. RNC.

q8, **7, A - Z⁸, Aa - Bb⁸, Cc⁴. Roman with italic. Marginalia. Pagination. Latin and some Greek. Some verse. Device 192 (*) on title page. Index at end.

An extensive doctrinal treatise, Calvin's work develops and sets forth his fundamental Calvinist theology. Calvinism, for example, rejects papal authority, accepts justification by faith alone, rejects the Catholic sacramental system and considers the Bible to be the sole source of God's law.

STC 4447. Calvin, Jean. Sermons. Sermons vpon the booke of Job. (Another edition, the fifth of five, 1574-1584.) folio. Thomas Dawson for George Bishop and Thomas Woodcocke. MiU. L. O. C³. F. HN. HD. NY⁴. ViU. G². WORC. ST.A.

A⁴, q6, q97, A - Y⁸, Aa - Yy⁸, Cc⁸. Roman with italic. Marginalia. Pagination. Title page border 148 (**). Colophon.

The book contains 159 sermons in forty-two chapters. The sermons end with two prayers and a blessing made by Calvin before and after his sermons.

STC 4461. Calvin, Jean. Two godly and learned sermons (to flie idolatrie, etc.). Nowe published by A. M[undy]. Tr. Robert Horne, 8^o. for Henry Car. C. (Syn. 8. 58. 55). L. O. F. NY⁴, L².

A³, B - J⁸, K⁷. Black letter with roman and italic.
Marginalia. Signatures only. Illustration.

The sermons admonish all Christians to escape from idolatry and to suffer persecution for the sake of salvation. The prefatory section is an apology written by Robert Horne, late Bishop of Winchester, which deals with his exile from England. The first sermon is taken from Psalm 16:3 and the second from Hebrews 13.

STC 4583. Canterbury, Province of. Articles to be enquired of. Articuli per archiepiscopum, episcopos & reliquum clerum Cantuariensis prouinciae stabilite, etc. 4^o. in aed. Christopher B[arker]. HN. (29064). L. O. C³. HN. DLC. MnU-L. NY⁴. RNC.

A⁴. Roman with italic. Signatures only. Coat of royal arms on the title page. Latin.

A collection of articles to be followed by the archbishops, bishops and other clergy in the Province of Canterbury. The articles cover matrimony, penance, benefices, holy orders and other ecclesiastical functions.

STC 4606. Caradoc, of Llancarfan. The historie of Cambria, now called Wales. Tr. Humfrey Lhoyd. Corrected by David Powel. 4^o. Rafe Newberrie and Henrie Denham. F. (C51051). L. O. C. D². HN. CB. N. CLU-C. F. DLC. IU. MBAt. HD. MiU-C. NY. PML. PU. WH: (imperfect). CH. A. D². D. DUR⁵ (imperfect). LRU. LNU. LLU. L¹⁵. M². M. P. RGU. SADC. SAU.

q⁸, A⁸, B⁴, C - Y⁸, Aa - Ff⁸, Gg⁴. Black letter with roman and italic. Marginalia. Pagination. Some Latin and Welsh. Illustrations. Device 211 (**) on Gg^{3b}. Title page border 160B (**). Colophon. Errata. Table at end.

The entire work is concerned with developing the principality and government of Wales. As well, a description of Wales together with detailed historical facts about the succession of British princes and their acts is provided.

STC 4762. Case, John. Summa veterum interpretum in vniuersam dialecticam aristotelis. 4^o. Thomas Vautrollerius. Entered 3 August. L². (1584. 17). O. C. HD. (imperfect). D. L². DUL.

q⁴, qq⁴, qqq¹, A - X⁴, Y¹. Black letter with italic. Marginalia. Pagination. Latin, some Greek. Some verse.

Device 192 (*) on title page, 174 (*) on 93^b.

The interpretation of Aristotle's logic or dialectics is the contents of this book. Also contained in the prefatory sections are seven brief comments, in prose and verse, by noted philosophers and educators.

STC 4858. Cato, Dionysius. Cato construed, or a familiar interpretation upon Catos morall verses. Latin and English. 8^o. for Andrew Maunsell. Entered to O. Wylkes, 11 February, 1577. HN. (30089). L. O.

A - J⁸, K². Black letter and roman and italic. Marginalia. Signatures only. Some Latin.

A familiar and easy interpretation of Cato's famous moral verses. First, the Latin originals are present which are immediately translated into English. Also included are the sayings of the seven wise men of Greece with their interpretations.

STC 4904. Cecil, William, Baron Burghley. Justitia Britannica. [Anon.] 2 pts. 8^o. Thomas Vautroullierus, 1584 (March). HN. (18169). L. O. C. DUR⁵. F. DLC. D. D³ (imperfect). E². LINC. M². P. RNC.

A - D⁸, E⁵. Roman with italic. Marginalia. Pagination. Latin. Device 179 (*) on colophon page. Colophon.

The text is the Latin version of William Cecil's pamphlet written in defence of the punishments inflicted on the Roman Catholics in England during the reign of Queen Elizabeth.

STC 4905. Cecil, William, Baron Burghley. D'executie von iustitie. [Anon.] 4^o. Middleburgh. Richard Schilders. L. (C. 33. b. 24 (10)).

A - E⁴, F². Black letter with roman and italic. Marginalia. Signatures only. Flemish. Colophon.

A Flemish version of William Cecil's pamphlet on treason for religious views. (STC 4904).

STC 4906. Cecil, William, Baron Burghley. L'execution de iustice faieté en Angleterre. 8^o. Thomas Vautroullier. L. (G. 11869). O. F.

A - E⁸. Roman with italic. Marginalia. Pagination. French and some Latin. Device 179 (*) (without TV) on colophon page.

The French version of William Cecil's account of the persecution for religious reasons and execution of traitors against the English throne and State.

STC 4926. Chaderton, Laurence. A fruitful sermon vpon 3. 4. 5. 6. 7. 8. verses of the 12 ch. of the Epistle to the Romanes. 8^o. Robert Walde-graue. Entered 22 August, 1586. L. (C 46 a. 8 (2)). O. F. NY⁴. L². M. G².

A⁴, B - F⁸, G⁶. Roman with italic. Marginalia. Pagination. Ornaments similar to Device 379 minus AH at base. Device 227 (**) on title page with "God is my Helper."

Prepared for the instruction and edification of all men, the sermons instruct the reader in matters related to their faith and obedience to salvation. The sermons consider grace, mercy, and in particular, the necessity for maintaining the perpetual laws governing Christ's Church.

STC 4940. Chaloner, Sir Thomas the younger. A shorte discourse of the most rare vertue of nitre. 4^o. Gerald Dewes. L. (778. e. 56). OCISG. F. G².

π^2 , A - E⁴, F². Black letter with roman and italic. Foliation. Device 167₄ (**) on π^2 . Title page border 125 (**) (Device 154).

A short but important chemical text illuminating the curative powers of the substance called nitre which was used either externally and internally for such things as skin diseases, dandruff, lice, tooth cleansers, toothaches, bleeding noses and stomach aches. All that was required was a change of mixture and ingredients.

STC 4951. Chamberlaine, Bartholomew. A sermon preached at S. James before the Lordes of her maiesties priuie council. (a variant of STC 4950, with date. Originally published in 1583, this is the same work with a new title page). 8^o. John Wolfe. L. (4474. a. 79). L². P.

A - B⁸, C⁴. Black letter with roman and italic. Marginalia. Signatures only. Some Latin. Title page border 201 (**).

The sermon deals with Christ's Passion and His Crucifixion.

Of importance is the message concerning the power and wisdom of God, and above all else the meaning behind the death on the Cross.

STC 5255. Churchyard, Thomas. A scourge for rebels, wherin are many notable seruices. 4^o. for Thomas Cadman. HN. (56400). L. CL. HN. NY. KKP.

A - B⁴, C³. Black letter with roman and italic. Signatures only. Churchyard's coat of arms.

The author deals with the Earl of Ormonde and his services to England particularly as he fought the rebels in Ireland. An account is made of his battle with and capture of the Earl of Desmond, a noted rebel. Also contained is an account of the examination of Owen MacDonill on the matter of the eventual pursuit and killing of the Earl of Desmond.

STC 5298+. Cicero, Marcus Tullius. M. Tulli Ciceronis Epistolae familiares. 8^o. Gerald Dewes and Henry Marsh, ex assignatione Thomas Marsh. 1584. RNC.

This work was not available for this study.

STC 5319. Cicero, Marcus Tullius. Sententiae Ciceronius. 12^o. Thomas Vautrollerius. F. (STC 5319). O. ETON.

*8, **8, A - Z⁸, Aa - Dd⁸. Italic with roman. Marginalia. Pagination. Ornament. Latin. Device 210^Δ (*) on title page. Table on Aa⁴^b.

The prefatory material consists of a number of indexes of the volumes, subject and subject material. The work also contains well-known maxims uttered by equally well-known philosophers and orators such as Plautus, du Bartas, Seneca and Virgil. The availability of these maxims to the Elizabethans was important for educational purposes.

STC 5478. Cogan, Thomas. The hauen of health. 4^o. Henrie Middleton for William Norton. HN. (56552). L. O. C. F. OC1SG. M. MRU.

q4, qq4, A - Z⁴, Aa - Pp⁴. Black letter with roman and italic. Marginalia. Pagination. Coat of arms. Some Latin. Device 174 (*) on title page. Table of contents at end.

A lengthy but extremely useful book of health care with

specific regard for the five basic measures: labor, meat, drink, sleep and sex--and their order of importance. Each element is discussed in detail with stress being put on the importance of a good diet. A short discourse on preservation from the plague is also included.

STC 5615. (=STC 10925). Conceits. The welspring of wittie conceites. Tr. out of Italian by William Phiston. 4^o. Richard Jones. Entered 28 November, 1583. HN. (60792). O.

A - N⁴. Black letter with roman. Marginalia. Pagination. Table at end.

This book contains a method for teaching the reader how to speak well and eloquently. It deals with a variety of topics, especially pithy sentences, virtuous sayings and wise proverbs. The knowledge of such things and the ability to say them at will enhances the wisdom of the speaker. Also included are instructions on how to rejoice, lament, and be wary of avarice and evil deeds.

STC 5681. Cooper, Margaret. A true and most dreadfull discourse of a woman (M. Cooper) possessed with the deuill. 8^o. for Thomas Nelson. L. (C. 27. a. 6).

A⁸. Black letter with roman and italic. Signatures only. Ornament. Fragment 12 (*) on A₉.

An account of a woman possessed with the devil is a summary of this text. A discourse is provided of the tale which occurred on May 20, 1584 at Dicket in Somersetshire. A list of witnesses is included on the last page.

STC 5689. Cooper, Thomas. Thesaurus linguae Romanae and Brittanicae. (Another edition, the fourth of five, 1565-1587.) folio. In aed. Henry Bynneman. Entered to Newbury and Denham, 30 December. HD. (DOUCE. C. SUBT. 167). HN. C^tHWatk. F. N. ICU. IU. BO. MNS. MdBP. MiU. MiU-D. NIC. NNC-P. MRU. TxU. WU. A. BMU. D³. E². ETON. G². HER. LSP. LSU. LLU. LNUU. M². NEK. OTC. SDP. STDB.

A - Y⁶, Aa - Yy⁶, Aaa - Yyy⁶, Aaaa - Yyyy⁶, Aaaaa - Yyyyy⁶, Aaaaaa - Yyyyyy⁶, Aaaaaaa - Mmmmmmm⁶. Black letter and roman with italic. Signatures only. Latin and some Greek. Colophon.

A thesaurus in Latin and English with some Greek which also

contains Latin verses by Alexander Nowell and others. The thesaurus is a dictionary of proper meanings for historical and poetical vocabularies.

STC 5794. Corro, Antonio de. Diuinorum operum tabula. (Another edition, the second of two, 1570(?) - 1584.) Tabula diuinorum operum. 8^o. Londini. D. C. O². C³.

A - B⁸. Roman with italic. Marginalia. Signatures only. Some Greek.

This work is a compilation of the early stages of the human race from the beginning of man and the world to the advent of Christianity and the impact of Jesus Christ on the world.

STC 5797. Corte, Claudio. The art of riding reduced into English discourses. [by T. Bedingfield]. 4^o. Henry Denham. HN. (60819). L. O. C. F. IU. E².

A⁴, q², B - p⁴. Roman with italic. Marginalia. Pagination. Illustrations. Ornament. Some Latin.

A very thorough book which deals with the necessary instructions, demonstrations, helps and corrections pertaining to horsemanship. It consists of thirty-six chapters which cover various aspects of excellent riding skills.

STC 5801. Cortes, Martin. The arte of nauigation. Tr. Richard Eden. (Another edition, the fourth of eight, 1561-1615.) 4^o. Johan Jugge, wydowe. HN. (59372). NY. CtWatk. F. A. LNU.

q⁸, A - K⁸, L⁴. Black letter with roman. Marginalia. Foliation. Illustrations. Maps. Some Latin. Title page border l4l (**). Colophon. Table at end.

A comprehensive work in three major parts that contains an in-depth description of the sphere, instructions on how to make certain instruments, and details on the rules for navigation. The book is widely illustrated.

STC 5815. Cosin, Richard. An answer to the two first treatises of 'An abstract of certein acts of Parliament.' [Anon.] 2 pts. 4^o. Henry Denham for Thomas Chard. HN. (56335). L. O. C. D². DUR. F. Y. MBC. HD. MdBj-G. NY⁴. A. COL. D. BAMB. D³. LINC. L². WN. L¹⁵.

A - E⁸, A - A⁶, B - Z⁸, Aa - Aa⁷. Black letter and roman with italic. Marginalia. Signatures only (first part), Pagination (second part). Some Latin and Greek.

The first part of this text contains the 'Abstract' of certain Acts of Parliament which put certain canons, constitutions and synodals into effect for the peaceable government of the Church. The second part answers the 'Abstract', which is referred to as factious libel, and corrects or responds to the certain points laid down in the 'Abstract.' Of importance, the 'Abstract' is basically a Puritan treatise while the response is Anglican.

STC 5964. Craig, John. A shorte summe of the whole catechisme. (Another edition, the third of six, 1581-1632.) 8^o. Robert Waldegrave for Thomas Man. L. (3505. c. 51 (16)). ST.A.

A - G⁸, H⁵. Black letter and italic with roman. Marginalia. Foliation. Illustrations. Ornaments. Some Latin. Colophon.

John Craig makes this short summary of the whole catechism basically for the profit of those ignorant in the principles of the Christian faith. He has simplified the basic questions and answers on the Lord's Prayer, the Sacraments and all essential heads of faith. Also of concern is the real authority of the Scripture in matters of faith and of the blasphemies of the Papists against the authority of those Scriptures.

STC 6131. Curio, Collius Augustinus. Pasquine in a traunce; a christian and learned dialogue. Tr. W. P[histon]. (Another edition, the second of two, 1565-66-1584.) 4^o. Thomas Este. HN. (12001). L. O. Y. F. ICU. BO. MiU. NY⁴. E2.

A - Y⁴, Z². Black letter with roman and italic. Marginalia. Foliation. Illustration. Some Latin. Some verse. Colophon.

An anti-Papist work which sets forth the truth of Christ's word for the spreading of the faith and the defacing of the 'Romish Apothecaries.' The author writes this work because God's truth was being attacked. The work is a Christian and learned dialogue containing wonderful yet strange news out of Heaven, Purgatory and Hell. Also included are a number of stories exposing the crafty devices of the Roman Catholics.

STC 6141. Curteys, Richard, Bp. Two sermons preached, the

first at Paules Crosse, the second at Westminster. (Another edition, the second of two, 1576-1584.) 8^o. Thomas Man and William Brome. F. L. L². L¹⁵. DLC.

A - E₁^b, E² - G⁵. Black letter and italic with roman. Marginalia. Signatures only. Ornament.

The first sermon, preached at Paul's Cross, speaks out against sin and Satan and lauds the soldiers of Christ who constantly battle Satan on the battlefield of life under Christ's banner. The second sermon exhorts all Christian magistrates to see that all citizens under their jurisdiction are soundly grounded in religion, virtuous in life, and righteous until death.

STC 6145. Curtius, Rufus Quintus. The historie of Quintus Curcius conteyning the actes of the greate Alexander. Tr. John Brende. (Another edition, the fourth of seven, 1553-1614.) 8^o. Roger Warde. Entered to Richard Tottell, 18 February 1583. HN. (88286). O. KKP.

A - Z⁸, Aa - Kk⁸, Ll - Ll⁴. Black letter with roman. Foliation. Device 238 (*) on title page.

The Elizabethan, particularly those in positions of authority, recognized the importance of historical knowledge. The acts and exploits of Alexander the Great provided excellent insight into the reasons why he was so successful, yet subsequently came to ruin.

STC 6653. Dent, Arthur. A sermon of repentaunce: a verie godly sermon etc. (Another edition, the fourth of twenty-one, 1583-1638.) 8^o. for John Harrison. Entered to R. Serger, 23 April 1582, assigned to John Harrison, 24 August 1582. O². (UUB 103 (2)).

A - D⁸. Black letter with roman and italic. Signatures only. Some Latin. Some verse.

This sharply written sermon chastizes the sinner for his evil ways and warns him of the unmerciful wrath of God against unrepentant sinners. Dent explains the reasons why certain sinners appear to be unpunished for their sins, but he concludes with warnings to sinners again to be wary of God's revenge.

STC 6697. Dering, Edward. A sermon preached at the Tower of

London; the eleventh day of December, 1569. (Another edition, the fourth of five, 1570-1589.) 8°. John Charlewood. L. (4454. a. 8). C. F. ETON. L².

A - B⁸, C⁴. Black letter with roman. Marginalia. Signatures only. Ornament. Coat of arms. Device 136 (*) as colophon. Colophon.

The sermon dwells extensively on the merits of the Holy Eucharist and spells out those sinful conditions that would deny any individual to partake of this sacrament. These conditions include pride, blasphemy, gambling and snobbery. The power of the Eucharist is essential to Christian living.

STC 6704. Dering, Edward. A sermō preached before the Queenes maiestie. (Another edition, the sixth of twelve, 1569-1603.) 8°. John Charlewood. L. (4454. a. 7). F. ETON, LLU. L².

A - C⁸. Black letter with roman and italic. Marginalia. Foliation. Some Latin. Title page border 85 (*).

The sermon dwells on the importance of obeying God's word, the power of God's mercy and the inherent evil in corrupt clergymen. The ultimate message is to be forever thankful for any mercies God may bestow.

STC 6713. Dering, Edward. A shorte catechisme for householders. With prayers to the same adjoyning. (Another edition, the third of fourteen, 1582-1627.) 8°. John Charlewood. O. (I.G. 139).

8, ʃʃ⁸, A - M⁸. Black letter with roman and italic. Marginalia. Signatures only. Device 136 () as colophon. Colophon.

A short catechism gathered for the use of householders. Questions and answers with Biblical proof for all answers are supplied. The preface provides a great deal of evidence to disprove the Roman Catholic tenets and philosophic dogmas.

STC 6801 (=STC 10396). Dialogue. A dialogue concerning the strife of our Church. 8°. Robert Waldegrave. HN. (45281). F. Y. MBC. HD. NY⁴. L². P.

A - J⁸, K⁴. Black letter with roman and italic. Marginalia. Pagination. Ornament similar to Device 379. Device 227 (*) on title page.

The text examines the internal problems encountered by the

Church of England. The author outlines the major accusations and charges laid against the Ministers of the Church, and he attempts to label these accusations as unjust. However, he completes his examination by touching on the heads of corruption that did infest the hierarchy of the Church.

STC 7170. Drant, Thomas, Poet and Divine. Three godly and learned sermons. 8^o. C. (Syn. 8. 58. 89).

A - M⁸, N⁴. Black letter and roman and italic. Marginalia. Signatures only. Some Latin and Greek. Some verse.

The three sermons were delivered by Drant at St. Mary's Spittle and at the court at Windsor. Drant praises Christ and asks the readers to pray to the Holy Ghost, to pray for the whole state of Christ's congregation and for everyone else both living and dead. The second sermon deals with the baseness and misery of man while the third concentrates on repentance and the worthiness of almsgiving.

STC 7559. Elderton, William. A new Yorkshyre song intituled: Yorke, Yorke, for my monie. [Initialed W. E.] single sheet folio. Richard Jones. Entered to Richard Jones and Elderton, 16 November, 1582. L. (Rox 1. 1).

Single sheet folio. Black letter with roman and italic. Colophon.

The song contains 22 eight-line stanzas and compares the city of York to other cities for good times. York, with the exception of London, wins the contest and is voted the best city for happy times and good company.

STC 8144. England. Proclamations--II. Chronological Series. Orders for the postes betweene London and Scotland. [14 January, 1584.] folio. Christopher Barker. O. (Arch. Bodl. g. c. 6. 241). L. F. HD.

Single sheet folio. Black letter with roman and italic. Colophon. The proclamation is signed by the Privy Council members.

The proclamation contains eleven items written down and appointed for the posts between London and Scotland. This proclamation was designed to protect and improve the carrying of the mail.

STC 8145. England. Proclamations. II. Chronological Series. Articles set down etc. [Respecting posts from London to Scotland. 22 January, 1584.] single sheet folio. [C. Barker, 1584.] O. (ARCH. BODL. g. c. 6. 242). F. HD.

Single sheet folio. Black letter with roman.

Articles were set down by Thomas Randolph, Master and Comptroller of all Her Majesty's Posts. These orders are geared to improving the postal system.

STC 8146. England. Proclamations. II Chronological Series. By the Queene. For suppressing seditious bookes. [12 October, 1584.] folio. Christopher Barker. O. (ARCH. BODL. g. c. 6. 243-244). L. F. HD.

A². Black letter with roman. Some Latin. Colophon.

The proclamation was issued to protect the church and government from slanderous, libellous books which were published to discredit the Queen and her government at home and abroad.

STC 8147. England. Proclamations. II. Chronological Series. By the Queene. For the prices of wines. [13 November, 1584.] single sheet folio. Christopher Barker [1584]. O. (ARCH. BODL. g. c. 6. 245). L. F. HD.

Single sheet folio. Black letter with roman. Colophon.

The proclamation states that all kinds of wine are to be sold at prices and in quantities established by the Lord Chancellor of England and his colleagues. Prices and taxes are set and any other charges are punishable by pain and fine.

STC 9557. England. Year Books. [Edw. iii. 17.] De termino Hillari etc. (Another edition, the third of three, 1553-1584.) folio. [Richard Totyl, 1584.] HD. (DY. 3. 17. 2). L. O. CLCL. MiU-L. MnU-L. NY. NNC-L.

A - U⁴. Black letter with roman. Marginalia. Foliation. Index at back.

The year book notes the legal arguments, decisions and the resulting doctrines that emerged from the law courts during the Hilary term of the seventeenth year of the reign of Edward iii. The Hilary term almost always started on January 20 and ran for two to four weeks depending on the needs and wants of the king's bench.

STC 9560. England. Year Books. [Edward iii. 18.] De termino Hillarie, etc. (Another edition, the third of three, 1533?-1584.) folio. [Richard Tottyll, 1584.] HN. (51562). L. O. CLCL. HD. MiU-L. MnU-L. NY. NNC-L.

A - p⁴. Black letter with roman. Marginalia. Foliation. Some Latin. Index at back.

The year book notes the legal arguments, decisions and doctrines resulting from the law courts during the Hilary term of the eighteenth year of the reign of Edward iii.

STC 9564. England. Year Books. [Edward iii. 21.] De termino Hillarie, etc. (Another edition, the fourth of four, [1520?]-1584.) folio. Richard Tottyll. (12 May). HN. (51561). L. O. CLCL. HD. MiU-L. MnU-L. NY.

A - p⁴, Q². Black letter with roman. Marginalia. Foliation. Some Latin. Colophon.

The year book notes the legal arguments, decisions and doctrines resulting from the law courts during the Hilary term of the twenty-first year of the reign of Edward iii.

STC 9623. England. Year Books. [H. VI. 1.] De termino Miches, etc. (Another edition, the seventh of seven, 1525-1584.) folio. Richard Tottyll. HD. (DY. 7. 1. 6). L. O. C.

A - B⁴. Black letter with roman and italic. Marginalia. Foliation. Colophon.

The year book notes the legal arguments, decisions and doctrines resulting from the law courts during the Michaelmas term of the first year of the reign of Henry VI. The Michaelmas term began normally on October 6 and ran until November 25.

STC 9630. England. Year Books. [H. VI. 2.] De termino sancti Michaelis. (Another edition, the seventh of seven, 1510?-1584.) folio. Richard Tottyll. HD. (DY. 7. 2. 6). L. O. C.

A - C⁴. Black letter with roman. Marginalia. Foliation. Some Latin and some English. Colophon.

The year book notes the legal arguments, decisions and doctrines resulting from the law courts during the Michaelmas term of the second year of the reign of Henry VI.

STC 9647. England. Year Books. [Henry VI. 7. 8.] De termino Michaelis, etc. (Another edition, the fourth of four, 1520?-1584.) folio. Richard Tottyll. HD. (DY. 7. 8. 6). L. O. C.

A - v⁴, x². Black letter with roman and italic. Marginalia. Foliation. Colophon.

The year book notes the legal arguments, decisions and doctrines resulting from the law courts during the Michaelmas terms of the seventh and eighth years of the reign of Henry VI.

STC 9783.1. England. Year Books. [Edw. IV. 2.] De termino Pasche. (Another edition, the sixth of six, 1512?-1584.) folio. Richard Tottell. HN. MnU-L.

A - G⁴. Black letter with roman and italic. Marginalia. Foliation. Some Latin. Colophon.

The year book notes the arguments, decisions and doctrines resulting from the law courts during the Pasche or Easter term of the second year of the reign of Edward IV. The Pasche term usually began seventeen days after Easter and ended on the morrow of the Ascension.

STC 9802. England. Year Books. [Edw. IV. 5.] De termino Pasche. anno v. Edw. quarti. (Another edition, the seventh of ten, 1496-1640.) folio. Richard Tottel. L. HD. (DY. 8. 5. 6). MnU-L.

A - B⁴. Black letter with roman and italic. Marginalia. Foliation. Colophon.

The year book notes the arguments, decisions and doctrines resulting from the law courts during the Pasche term of the fifth year of the reign of Edward IV.

STC 9818. England. Year Books. [Edw. IV. 7.] De termino Pasche. (Another edition, the seventh of seven, 1496-1584.) folio. Richard Tottel. L. (1380. K. 13). MnU-L.

A - H⁴. Black letter with roman and italic. Marginalia. Foliation. Some Latin. Colophon.

The year book notes the arguments, decisions and doctrines resulting from the law courts during the Pasche term of the seventh year of the reign of Edward IV.

STC 9835.2. England. Year Books. [Edw. IV. 10.] De termino Pasche. (Another edition, the sixth of six, 1510?-1584.) folio. Richard Tottell. MnU-L.

A - D⁴, E³. Black letter with roman. Marginalia. Foliation. Some Latin. Colophon.

The year book notes the arguments, decisions, and doctrines resulting from the law courts during the Pasche term of the tenth year of the reign of Edward IV.

STC 9887.1. England. Year Books. [Edw. IV. 21.] De termino Pasche. (Another edition, the sixth of six, 1520?-1584.) folio. Richard Tottell. HD. MiU-L. MnU-L.

This entry was not available for this study.

STC 10032. Church of England. Advertisements. Aduertisements partly for due order in the publique administration of common prayers and vsing the holy sacraments and partly for the apparrell of all persons ecclesiasticall. (Another edition, the seventh of nine, 1565?-1584.) 4^o. Thomas Dawson. L. (T. 1014 (13)). O. C. F. HN. NY⁴. M. D.

A - B⁴. Black letter with roman and italic. Signatures only. Some Latin.

Through the advertisements, the Queen established the prayers to be used, the rules for using the Holy Sacrements and for regulating the apparel of all ecclesiastical personages. The preface emphasizes the Queen's desire for unity and a common ritual and common rules for religion. Also contained are rules for the number of times bells are to be rung, and examples of vows taken when church offices were taken up. A list of five men who agreed upon the rules is also provided.

STC 10032.1. Church of England. Advertisements. Aduertisements partly for due order in the publique administration of common prayers and vsing the holy Sacraments and partly for the apparrell of all persons ecclesiastical. (Another edition, the eighth of nine, 1565?-1584.) 4^o. Thomas Dawson. F.

This issue of the advertisements was not available for this study.

STC 10032.2. Church of England. Advertisements. Aduertisements partly for due order in the publique administration of common prayers and vsing the holy sacraments and partly for the apparrell of all persons ecclesiasticall. (Another edition, the ninth of nine, 1565?-1584.) 4^o. Thomas Dawson. F. (STC 10032.3).

A - B⁴. Black letter with roman and italic. Signatures only. Some Latin.

The list of advertisements includes articles of doctrine and preaching articles for the administration of prayer and Sacraments and articles for certain orders of ecclesiastical policy.

STC 10128. England, Church of. Visitation Articles--General. Articles to be enqyred in the visitation in the fyrste yeare of Elizabeth Anno 1559. (Another edition, the eleventh of sixteen, 1559-1600.) 4^o. John Kingston by the assent of Christopher Barker. HN. (20447). L. C. F. MnU-L. E². NPL.

A⁴, B⁸. Black letter. Marginalia. Signatures only. Title page border 117 (**). Colophon.

This edition contains fifty-six articles which are to be enquired in the visitation, in the first year of Queen Elizabeth's reign. The articles were developed to allow the Queen to control and unite parish activities and keep moral living at a high level.

STC 10224. England, Church of. Visitation Articles--Local. Lichfield and Coventry. 4^o. for William Brome. O. (4^o. I. 2*. Th. Seld.). DUL.

A⁴, B². Black letter with roman. Foliation. Ornament. Title page border 117 (*).

This list includes twenty-one articles and twelve advertisements which were to be inquired of by William, Lord Bishop of Coventry and Lichfield. All church-wardens and others were to answer all questions on moral issues posed by the Bishop.

STC 10353. England, Church of. Visitation Articles--Local. Winchester. 4^o. Rafe Newberie. D².

A⁴, B². Black letter with roman and italic. Signatures only. Ornament. Some Latin. Title page border 121 (*)

(device 148).

An account of the questions to be asked by the churchwardens and others in the Diocese of Winchester. Thirty-two articles are included in the list.

STC 10395. England, Church of. [Fulke, William]. Appendix. A briefe and plaine declaration concerning the desires of all those faithfull ministers that seeke reformation of the Church of Englande. 80. Robert Waldegrave. Y. (Zd 682). L. O. F. IU. MBC. HD. MWA. NY⁴.

A⁴, B - K⁸, L². Roman with italic. Marginalia. Pagination. Ornament. Device 227 (*) on title page.

This work, credited to William Fulke, is a learned discourse of ecclesiastical government. The author upholds the legal attempts at reformation, is Puritan in nature, and calls for strict obedience to the word of God as noted in the Holy Scriptures. Church authority must be obtained from God's word, not from civil magistrates or Christian princes.

STC 10396 (=STC 6801). England, Church of. A dialogue, concerning the strife of our Church. 160. Robert Waldegrave. HN. (45281). L. O. F. BO. NY⁴. P.

A - J⁸, K⁴. Black letter with roman and italic. Marginalia. Pagination. Ornament similar to device 379. Device 227 (*) on title page.

This book is the same as STC 6801. The work answers the 'Abstract of certain Acts of Parliament' that is found in STC 5815 and also answered by R. Cosin in the same text.

STC 10541. Estella, Diego de. The contempte of the world. [Tr. G. C.] 120. [Douay?] L. (8406. aa. 3). Y.

A⁴, B - z¹², a⁸. Roman with italic. Marginalia. Foliation. Illustrations and woodcuts. Some Latin. Index at end.

Diego de Estella was a Franciscan who wrote this lengthy treatise on the vanity and wickedness that exists in the world. All pleasures and material things must be shunned before real happiness can be attained. Estella instructed his readers to follow the laws and guidelines set down in the Scriptures.

STC 10766. Fenner, Dudley. The artes of logicke and rhetorike. [Anon.] 2 pts. 4^o. [Middelburg, Richard Schilders.] HN. (59716). L. O. C. ICU. IU. NY. TxU.

A - D⁴, E³, A - D⁴. Roman with italic. Marginalia. Signatures only. Some Latin.

Dudley Fenner first expounds upon logic and rhetoric through defining and giving many examples to make his divisions complete. He then applies his rules and definitions to three concrete examples--the government of the family, the Lord's Prayer and parts of the Scripture, in particular the Epistle to Philemon.

STC 10770. Fenner, Dudley. A counter-poyson, modestly written for the time. [Anon.] 8^o. Robert Waldegrave. [1584?] HN. (59718). L. O. C. Y. BO. MBC. HD. F. NY⁴.

A - M⁸, N⁵. Black letter and roman with italic. Marginalia. Pagination. Ornament. Some Latin. Errata.

The author reacts to the answers written against 'the Abstract' and presents his arguments which he states will give clear evidence to the truth and provide sufficient evidence to contradict the reproaches and objections written by the answers to the 'Abstract.' Fenner touches on the election of church officials with the consent of the people, the need for ministers to preach, the need for refusing immoral ministers their right to minister, and the need to distinguish between the actual authority and responsibility of each officer. As well, the absolute authority of the Scriptures is asserted.

STC 10925 (=STC 5615). Fiston, William. The welspring of wittie conceites. [Tr.] out of Italian by W. Phist[on]. 4^o. Richard Jones. Entered 28 November, 1583. HN. (60792). O.

A - N⁴. Black letter with roman. Marginalia. Pagination. Table at end.

This text by William Fiston is the same as STC 5615.

STC 10979. Fitzherbert, Sir Anthony. [Crompton's enlargement.] L'office et auctoritie de Iustices de peace in part collect per A. Fitzherbert, et ore enlarge per R. Crompton. (Another edition, the second of six, 1583-1620.) 4^o. Richard Tottell. HN. (59708). L. CLCL. F. DLC. HD. MnU-L. NIC.

q3, ***4, q44, A - Z⁸, Aa - Ee⁸, Ff⁴. Black letter and roman with italic. Marginalia. Foliation. French with some Latin and English. Errata. Colophon.

This largely French work deals with the offices and authorities of the justices of the peace, with an appended work which outlines the same for the bailiffs, constables, coroners and other minor officials. The work was intended to be a reference book for all officials to study and learn so that their duties and responsibilities would be well known to each official.

STC 11429. Fulke, William. De successione ecclesiastica. 8^o. Henrie Midletonus, imp. George Bishop. O. (8^o. C. 684). LINC. L. C. DUR³. F. D. E². L². LYD. P. RNC.

A - Z⁸, Aa - Ff⁸, Gg⁵. Roman with italic. Marginalia. Pagination. Ornament. Latin. Device 202↓ (*) on title page and 215↓ (*) on colophon page. Colophon.

Fulke is a Puritan divine who was one of the principal opponents of the Catholics. This work deals with the question of ecclesiastical succession and is a direct reply to the arguments of Thomas Stapleton, a noted Roman Catholic. Fulke often preached in favor of Puritan sentiments respecting the ecclesiastical habits and ceremonies.

STC 11493+. G., G. A Briefe Treatise Against the Priesthood and Sacrifice of the Church of Rome. 8^o. Henrie Midleton for Tobie Cooke. L². (1568. 03. (6)).

B - D⁸, E⁶. Black letter. Pagination.

Anti-Catholic sentiments are expressed in this work. In particular, G. G. attacks the priesthood and the sacrifice of the mass. G. G. challenges the honour and right of the Catholic clergy to claim their position as the chosen representatives of Christ on earth.

STC 11503. R., G. A godlie exhortation to vertuous parents and modest matrons. 8^o. John Windet and Thomas Judson for Nicholas Ling. F. (STC 11503).

A⁸, B⁴. Black letter with roman. Signatures only. Colophon.

R. G. speaks out loudly in praise of the most honorable state of Matrimony, of the need for godly and happy children and

the real necessity of training these children in a godly education and household discipline.

STC 11697. Gee, Alexander. The ground of Christianitie. 8^o. Robert Waldegrave, sold by Thomas Woodcocke. Entered 28 April, 1581. L. (3505. $\frac{U}{5}$. 51).

A - F⁸, G⁷. Roman with italic. Marginalia. Pagination. Some Latin. Colophon.

The author composes his message in the form of a dialogue between Paul and Titus containing all the principal points of salvation in Christ. First comes the faith grounded on God's word and then good deeds based on the solid faith developed and maintained.

STC 11720. Gempertinga, Christeman. Newes out of Germanie of a cruell murderer. (C. Gempertinga). Tr. George Plen? 12^o. [n.p.] for George Pen [1584]. L. (C. 278. 27). L².

A⁷. Black letter with roman and italic. Signatures only.

This work was translated and published according to the Dutch and French copies. This interesting news item appeared as a letter from one friend to another. The item was about the capture and execution of a mass murderer in Germany.

STC 11731. Gentile, Scipione. S. Gentilis in XXV. Davidis Psalmos epicae paraphrases. 4^o. ap. Johannem Wolfium. O. (4^o. F. 33 Art (1)). L. C. M.

8, A - E⁴, F². Italic with roman. Pagination. Latin. Device 216 () on title page.

Scipio Gentilius produced epic paraphrases of twenty-five of David's Psalms.

STC 11839. Gibson, Thomas, M. A. A fruitful sermon [on 1 Cor. IX. 16] preached at Occham. 8^o. Robert Walde-graue. Entered 22 August, 1586. F. (1G 112 (8)). L². P.

A - D⁸, E⁷. Black letter with roman and italic. Marginalia. Signatures only. Device 227 (*) on title page.

The sermon given by Thomas Gibson covers the methods of preaching, the necessity of preaching, and the material for sermons.

STC 11840. Gibson, Thomas, M. A. A fruitful sermon [on 1 Cor. IX. 16] preached at Occham. (Another edition, the second of two, both 1584.) 8^o. Robert Waldegrave. L. (C. 38. C. 38). F.

A - E⁸. Black letter with roman and italic. Marginalia. Signatures only. Device 227 (*) on title page.

Content is identical to STC 11839. The only difference is that the dedication is in seven leaves instead of six leaves.

STC 11840a. Gibson, Thomas, M. A. A sermon on Prov. XXIX. 8. 8^o. Robert Waldegrave. O. (100. S. 305).

This sermon is supposed to be the same as STC 11839. This edition was not available for this study.

STC 11864. Gifford, George. A sermon vpon the parable of the sower. (Another edition, the second of three, 1582-?.) 8^o. John Wolfe for Toby Cooke. F. (STC 11864). L².

A - B⁸, C⁴. Black letter with roman. Signatures only. Ornament. Device 235 (**) on title page. Title page border 201 (**).

The sermon compares the sowing of seed and salvation. Some seed, like some souls, fall by the wayside and perish. Other seeds fall on good ground and like many souls take root and survive.

STC 12217. Greene, Robert. Arbasto, the anatomie of fortune. 4^o. John Windet and Thomas Judson for Hugh Jackson. Entered 13 August. L. (C. 40. e. 66).

A³, B - G⁴, H³. Black letter with roman and italic. Pagination. Some Latin. Some verse. Colophon.

Robert Greene presents a discourse which warns the reader that prosperity often times leads to misfortune. The author informs the reader that to trust too much in good fortune is an unwise assumption.

STC 12218. Greene, Robert. Arbasto, the anatomie of fortune. (Another issue, with different imprint.) 4^o. for Hugh Jackson. HN. (14634).

A³, B - G⁴, H³. Black letter with roman and italic. Pagina-

tion. Some Latin. Some verse. Colophon.

The content is identical to that in STC 12217.

STC 12262. Greene, Robert. Gwydonius: the carde of fancie. 4^o. Thomas East for William Ponsonby. Entered 11 April. HN. (13685).

A⁴, B - V⁴, X². Black letter with roman and italic. Foliation. Ornament. Some Latin. Some verse. Colophon.

Greene wrote a two-part prose work where he first discusses the negative aspects of fancy and the positive aspects of reason and then develops a debate between true love and folly. The fundamental differences are brought to the surface but actual decisions are left to the reader.

STC 12276. Greene, Robert. Morando. The tritameron of love. 4^o. John Kingston for Edward White. Entered 8 August, 1586. HN. (61170). L. O. CL. PFOR.

A - F⁴. Black letter with roman and italic. Signatures only. Coat of arms. Some Latin. Colophon.

The author presents certain pleasant conceits uttered by diverse worthy personages dealing with three fundamental questions of love: how to use love, how to eschew lust, and how to yield both pleasure and profit.

STC 12278. Greene, Robert. The myrrour of modestie. 8^o. Roger Warde. HN. (51798). L. LNU.

-3, A - B⁸, C⁶. Black letter with roman. Signatures only. Colophon.

Robert Greene speaks out in favour of modesty and chastity in this prose pamphlet dealing with the chastity of his heroine Susanna. Greene warns adulterers and others that God will avenge unrighteous behavior and punish all wrongdoers on earth.

STC 12435. Guevara, Antonio de, Bp. The familiar epistles of Sir Antony of Guevara. (Another edition, the fourth of four, 1574-1584.) Tr. out of the Spanish tounge by E. Hellows. 4^o. Rafe Newberie. assigned to J. Newbery 30 September, 1594. HN. (51741). L. O. C. F. Y. N. ICU. IU. HD. MiU. NY⁴. PN. M. LLU.

A - x⁸, y⁷. Black letter with roman and italic. Marginalia. Pagination. Some Latin. Colophon. Table at end.

This collection of epistles contains notable letters, excellent discourses, curious sayings, natural reasons, expositions of certain figures, authorities of Holy Scripture and many other interesting and valuable declarations and comments.

STC 12798. Harrington, Richard. A famous dittie of the ioyful receauing of the Queens maiestie, by the citizens of London. single sheet folio. Edward Allde for Yarath James. L.

Single sheet folio. Black letter with roman. Ornament. Colophon.

A song containing 14 eight-line stanzas to be sung to the tune of 'Wigmores Galliard' written for the Queen by the citizens of London for her coming to St. James on 12 November, 1584.

STC 13224. Herodotus. The famous hystory of Herodotus. Tr. B. R[ich]. 4^o. Thomas Marshe. Entered 13 January, 1581. HN. (81963). L. O. N. (BK 1 & 2). Y. F. HD. NNC. CLC. D. DUL.

A⁴, B - p⁸, q⁷. Black letter with roman and italic. Marginalia. Foliation. Title page border 125 (**) (Device 154).

The text offers historical facts about many countries, particularly those in the middle East, and concentrates on the succession of rulers, their acts, laws, exploits, and customs.

STC 13904. Hudson, John. A sermon preached at Paules Crosse. 8^o. Thomas Purfoote. Entered 11 April. L. (4474. a. 82). L². L⁴. F. P.

A - G⁸, H². Black letter with roman and italic. Marginalia. Signatures only. Some Latin.

The sermon concentrates on faith and hope in salvation, the importance of love and good deeds, love of one's fellowman, and obedience to the word of God.

STC 13962. Humphrey, Laurence. Jesuitisimi pars secunda. 8^o. Henricus Middletonus, imp. George Byshop, 1584. Entered 1 January. O. (8^o V 8th (2)). L⁴. C. D². Y. F. NY⁴. CEC. D². D. E². ETON. LNUU. P. ST.A. WORC.

q - qqqq⁸, qqqqq², A - Z⁸, Aa - Tt⁸, Vv⁶. Roman with italic. Marginalia. Pagination. Latin and some Greek. Device 215 (*) as colophon. Errata. Index at end.

Laurence Humphrey, a noted Protestant and Calvinistic divine, writes against the Jesuits and Edward Campion. This work is against Papism and Jesuit doctrine and the reasoning of Campion.

STC 14373. James I, King. The essayes of a prentise in the divine art of poesie. 4^o. Edinburgh. Thomas Vautroullier. HN. (61835). L. E. F. CL. HD. [var.?]. PFOR. E². G². L². M. WN.

*4, A - P⁴. Roman with italic. Marginalia. Signatures only. Ornaments. Some Latin. Some verse. Device 232 (**) on title page. Table at end.

A gathering of the literary efforts of King James VI of Scotland (later James I of England) including some prose, poetry and translations. The sonnets at the beginning are initialed.

STC 14583. Jewel, John. Apologia Ecclesiae Anglicanae. (Another edition, the third of nine, 1561-2-1639.) 8^o. ap. Franciscum Bouvier. O. (ARCH. BODL. BI 56). L. C. F.

A - K⁸. Italic. Marginalia. Pagination. Latin. Device 223 (**) on title page.

John Jewel presents in this popular Latin text his cures and antidotes for the extreme doctrines of Puritanism and his answers to the doctrines of Catholicism. Jewel's 'Apology' is an Anglican response to the country's religious foes-- Catholicism and Puritanism.

STC 14604. Jowell, John, Bp. An exposition vpon the two Epistles to the Thessalonians. (Another edition, the second of three, 1583-1594.) Rafe Newberie. L. Y. F. IU. BO. BRU. ERC. G². LINC.

This work was not available for this study.

STC 15045. Knewstub, John. Lectures upon Exodus XX etc. (Another edition, the fourth of four, 1577-1584.) 4^o. for Thomas Woodcock. L². F. BO. HD. P.

A - T⁸, v². Roman with italic. Marginalia. Pagination. Title page border 133 (**).

The lectures of John Knewstub are based on Exodus 20 from the Old Testament and on the following parts of the New Testament: Corinthians 1:13, Galathians 1:10, John 3:16, Matthew 6:9, 10, 11, 12, and 13.

STC 15147. Lambard, William. The duties of constables, borsholders, tithing-men, etc. (Another edition, the third of eighteen, 1583-1631.) 8^o. Rafe Newberie and Henry Middleton. HN. (28955). L. HD. DLC. MnU-L.

A - D⁸, E⁷. Black letter with roman. Marginalia. Pagination. Some Latin. Device 202⁺ (*) on title page and 215 (*) on E₁.

William Lambard explains to all interested parties, especially the holders of such offices, the duties and responsibilities of the minor government officials who operate in every shire. Each low minister of the peace had to know how to perform his duty to fulfill his obligations to God and the Queen.

STC 15243. La Ramée, Pierre de. Dialectica libri duo. (Another edition, the second of four, 1576-1640.) 8^o. Cantabrigiae. ex off. Thomae Thomasii. HN. (22375). L. C. L². P. WORC.

q⁴, A - x⁸, y⁴. Roman with italic. Pagination. Coat of arms on title page. Latin. Errata.

Sir William Temple prepared this annotated version of Peter Ramus' text Dialectica. The work vehemently attacks the logic of Aristotle. Also contained is an elaborate epistle which strikes against the pro-Aristotelian theory of John Piscator.

STC 15255. La Roche de Chandieu, Antoine. A. Sadeelis de rebus gravissimis controuersis disputationes. 4^o. ex. off. Thomae Thomasii. Cantabrigiensis typographii. O. (4^o V 19th Bs). C. BAMB. F. MHi. ST.A. HER. BAMB. P.

A - A², B - Z⁸, Aa - Zz⁸, Aaa - Fff⁸, Gg - Gg². Roman with italic. Marginalia. Pagination. Latin. Ornament.

Anthony Sadeel was a promoter of the Reformation and wrote in the controversial arena which debated religious and theological theories. This particular text is a treatment of some of the doctrines that were the subject of debate such as the Roman Catholic mass, sacraments such as Penance, and the belief in Purgatory.

STC 15280. Latimer, Hugh, Bp. Fruitefull sermons. Newly imprinted. 3 pts. (Another edition, the second of five, 1578-1635.) 4^o. John Daye. HN. (62169). L. O. C. CH. An-C-MM. CthWatk. F. IU. D. LRU. LNU.

7, A - Z⁸, Aa - Tt⁸, Vv². Black letter with roman and italic. Marginalia. Foliation. Some Latin, Greek, Hebrew. Devices 128 () on Vv², 208 (**) on title page, and 83B (**) on *₂^b. Colophon.

This lengthy work is a collection of forty sermons delivered by Hugh Latimer at different locations, at different times and on a variety of subjects. The sermons were published primarily for the edification of all interested readers.

STC 15507. Leslie, John, Bp. A treatise touching the right of Marie of Scotland. (Another edition of part 2 of STC 15506, the third of three, 1569-1584.) 8^o. [Rouen, G. L'Oyselet, 1584.] HN. (28771). L. C. D². Y. F. NNC. E².

A⁴, B - L⁸, K⁴. Roman with italic. Marginalia. Foliation. Illustrations. Some Latin. Some verse. Title page border not entered in McKerrow and Ferguson. Table of geneology.

This historical treatise deals with the right, title and interest of Mary Queen of Scots to the Crown of England. An exhortation to both the Scottish and English people begging for unification is a notable feature as is a consideration of the genealogy and lineage of all pretenders to the throne.

STC 15514+. L'Espine, Jean de. An excellent treatise of Christian righteousness. Tr. John Feilde. (Another edition, the fourth of four, 1577-1584.) 8^o. Thomas Vautrollier. E².

A - H⁸. Black letter with roman and italic. Marginalia. Pagination. Device 164 (*) on title page.

This excellent treatise on Christian righteousness combines necessary reading with anti-Papist sentiments and Anglican doctrines of truth. Christian righteousness is defined as

the most healthful and important article of faith and is compared with the true doctrine of justification.

STC 15621. Lily, William and Colet, John. A shorte introduction of grammar. (Another edition, the tenth of twenty-two, 1549-1640.) 8°. assignes of Francis Flower. HN. (62210).

A - s⁸, R⁷. Roman and italic and black letter. Marginalia. Signatures only. Illustration. Some Latin. Title page border 143 (*) (Device 169), on E7 also.

This grammar book was written for all students who intended to learn the Latin language. Latin, as decreed by Henry VIII, was a necessary and desirable part of a youth's education and so Henry decreed and had set forth one uniform grammar to be taught by all schoolmasters.

STC 15690+. Lingham, John. A true relation of all suche capetaines and lieuetenants as haue been slain in the Low Countries. 8°. Roger Ward. L². (1584. 13. (4)).

A⁸, B². Black letter with roman. Marginalia. Signatures only.

John Lingham, the field clerk to Captain William Martin Servitore, compiled a list of all living, dead and traitorous captains and lieutenants who were then in the Low Countries.

STC 16309+. Liturgies. Book of Common Prayer. (Another edition.) 4°. Christopher Barker. IU.

This work was not available for this study.

STC 16563+. Liturgies. Common Prayer Used by English Calvinistic Congregations Abroad. The forme of prayers and ministrations of the sacraments vsed in the English congregations in Geneva. 16°. [London?] L².

This work was not available for this study.

STC 16567. Liturgies. Common Prayers Used by English Calvinistic Congregations Abroad. A book of the forme of common prayers, administration of the sacraments, etc. agreable to God's worde, and the vse of the reformed churches.

8^o. Robert Waldegrave, [1584]. L. (C. III. b. 6). L².

This work was not available for this study.

STC 16581. Liturgies. The Scottish Book of Common Order. The forme of prayers and ministration of the sacraments, &c., used in the English Church at Geneva, approved and received by the Church of Scotland, whereunto are also added sondrie other prayers, with the whole Psalmes of Dauid in English meter. (The catechisme.) (Another edition, the sixth of twenty, 1564-65-1629.) The forme of prayers, etc. The catechisme.) 2 pts. 16^o. Cowan. 16. C. (Syn. 9. 58. 1). L. O. F. HN. CH. L².

A - y⁸, Aa - Ee⁸, Ff⁷. Roman with italic. Marginalia. Signatures only. Coat of arms.

The Scottish Book of Common Order contains the form of prayers, the administration of the sacraments, the confession of Christian faith and other religious regulations used in the English Church at Geneva and approved of and adopted by the Church of Scotland. As well, the catechism of John Calvin is included for the education of children.

STC 16634. Lloyd, Richard. A briefe discourse of the actes and conquests of the Nine Worthies. 4^o. Roger Warde. O. (Malone 649 (1)).

A - F⁴, G². Black letter and roman with italic. Signatures only. Illustrations and woodcuts of all princes. Verse. Device 238 (**) on A₂. Title page border 141 (*) (Device 181).

Richard Lloyd describes in verse the acts and conquests of the Nine Worthies: Josua, Hector, David, Alexander, Judas Maccabeus, Julius Caesar, Arthur, Charlemagne and Guy of Warwick. He describes the physical appearance of each Prince and the arms and weapons each employed.

STC 16643. Loarte, Gaspare. The exercise of a christian life. Newly perused and corrected by the translatur (J. Saneir, [ie. Stephen Brinkley]). (Another edition, the second of three, 1579?-1594.) 12^o. [Rheims?] O. (ANTIQ. F. U. 1584. 1). L. C. F. Y. LSU.

*8, A - Z⁸, Aa - Aa⁴, Bb - Bb⁸, Cc - Cc⁴, Dd - Dd⁸, Ee - Ee⁴, Ff - Ff⁸, Gg - Gg⁴, Hh - Hh⁸, Ii - Ii⁴, Kk - Kk⁸, Ll - Ll⁴, Mm - Mm⁸, Nn - Nn⁴, Oo - Oo⁸, Pp - Pp⁴, Qq - Qq⁴. Roman with italic. Marginalia. Pagination. Woodcuts. Some Latin.

Some verse.

Gaspare Loarte gathered together the principal exercises that every Christian must use if he wants to see God, attain salvation and profit from the graces bestowed by God. The participants in Christian exercise, accordingly, must be fully prepared to sacrifice temporal pleasures and be prepared to devote their existence to the work of God.

STC 16653. Lodge, Thomas. An alarum against vsurers. 4^o. Thomas Este for Sampson Clarke, 1584. Entered 4 November, 1583. HN. (62333). L. (fragment). O. J. F.

A⁴, q², B - L⁴. Black letter with roman and italic. Foliation. Ornament. Some Latin. Some verse.

Thomas Lodge warns his readers of the abuses and evils inflicted by usurers so that the evildoers can see their image in the mirror. Therefore, potential victims can prepare against future temptations. As well, Lodge writes stories dealing with the virtues of constancy and patience and a long poem dealing with the lack of truth in England.

STC 16710. London. Orders and regulations. By the Maior. [An order for regulating the price of firewood.] single sheet folio. John Daye, 1584. L. (C. 39. K. 14 (2)).

This work was not available for this study.

STC 16747. London. Appendix. A breefe discourse declaring and approuing the necessarie maintenance of the laudable customes of London. 8^o. Henry Midleton for Rafe Newberie. Entered 4 May. HN. (62350). L. O. F. HD. L². LNUU.

A - C⁸. Black letter with roman and italic. Marginalia. Pagination. Some Latin. Some verse.

This treatise is a brief discourse which declares and approves the necessary and inviolable maintenance of the customs of London. In question is the custom of partitioning the goods of a husband among his wife and children. However, customs in general are discussed and supported as being legal and binding.

STC 16908. Luis, de Granada. Of prayer and meditation. [Tr. Richard Hopkins.] (Another edition, the second of nine, 1582-1615.) 12^o. Rouen. G. L'Oiselet. C. (Syn. 8. 58. 151). F.

A⁸, B⁴, C - Z⁸, Aa - Zz⁸, Aaa - Iii⁸. Roman with italic. Marginalia. Pagination. Woodcuts. Some Latin.

The text contains fourteen meditations for the seven days of the week for mornings and evenings. Prayers are considered the principal holy mysteries of faith. The book helps those who do not know how to pray in order to overcome their difficulties and to learn how to overcome temptations.

STC 16952. Lupton, Thomas. Suiquila. Too good to be true: Omen. Though so at a vewe. Herein is shewed by waye of dialoge the wonderfull maners of the people of Mauqsun, etc. (Another edition, the second of three, 1580-1587.) 4^o. Henry Bynneman. Entered 11 August, 1581. O. (ARCH. BODL. B. II. 90). F.

A², B - Z⁴. Black letter with roman and italic. Marginalia. Pagination. Some Latin. Title page border 121 (**) (Device 148).

Thomas Lupton uses a dialogue between Omen and Suiquila to develop his concept of a perfect society by describing the manners of the people of Mauqsun. Lupton, for example, talks about honest behavior, faithful friendship, courteous conditions, husbands' fidelity and maidens' modesty. His purpose is to permit the reader to see what good life is all about. The work is another in the Utopian tradition.

STC 17048. Lyly, John. Campaspe; played before the Queenes maiestie. [Anon.] 4^o. for Thomas Cadman. L. (C. 34. b. 8). O. F.

A³, A - F⁴. Roman with italic. Signatures only. Some Latin.

Campaspe, a five act play, is a tragicomedy of Alexander and Campaspe and includes two prologues and two epilogues. The argument is based on Alexander's love for a Theban slave girl, the breakdown of the love affair and his eventual return to war. For variety, Alexander talks with famous philosophers, especially Diogenes, who creates interest through his witty and pointed remarks.

STC 17048a. Lyly, John. Campaspe; played before the Queenes maiestie. (Another issue.) 4^o. for Thomas Cadman. L⁶. DUL.

A³, A - G⁴ (F - F⁴ missing). Roman with italic. Signatures only. Ornament. Some Latin.

This issue also contains two prologues and two epilogues.

STC 17048b. Lyly, John. Campaspe; played before the Queenes maiestie. [Anon.] (Another issue, with title: A most excellent comedie of Alexander, Campaspe, and Diogenes.) 4^o. for Thomas Cadman. HN. (46210). CL. PFOR. WH. HD.

A⁴, A - F⁴. Roman with italic. Signatures only. Some Latin.

The text remains the same as STC 17048 and 17048a.

STC 17072.1. Lyly, John. Euphues and his England. (Another edition, the sixth of thirteen, 1580-1609.) 4^o. London. Thomas East for Gabriel Cawood. Y.

This edition was not available for this study. The work however was popular and important from a number of viewpoints. This work of prose fiction deals with honest and open love. However, its main interest lies in the description of the country, and the Court. Central to the description is the portrait of Elizabeth. Apart from the flattery and praise given to Elizabeth, the love and loyalty given to her are extremely evidenced in this work. Patriotism, unity and undying love of Queen and country is the predominant feature of this work and much of the literature produced in the latter part of the sixteenth century.

STC 17086. Lyly, John. Sapho and Phao. [A comedy, Anon.] 4^o. Thomas Dawson for Thomas Cadman. Entered 6 April. HN. (17066). L. O⁶.

A - F⁸, G². Roman with italic. Signatures only. Some Latin. Colophon.

Sapho and Phao is a court comedy presented with two prologues and one epilogue and a great deal of cleverly disguised allegory. The argument is based on mythology with Venus, Vulcan and Cupid playing big roles in the contrived love between Sapho and Phao.

STC 17159. Macchiavelli, Niccolo. I discorsi di N. Macchiauelli sopra la prima deca di T. Liuiio. 8^o. Palermo. app. gli heredi d'Antoniello degli Antonielli. [London, John Wolfe.] Entered 28 January. HD. L. C. Y. F. RGU. MdBj. PML.

*8, A - Z⁸, Aa - Cc⁸. Italic with roman. Foliation. Latin. Device 226 (**) on title page.

Niccolo Macchiavelli was a political theorist who expounded the first modern theory of politics. The Discourses on the First Ten Books of Livy presents some of Macchiavelli's political commentaries.

STC 17167. Macchiavelli, Niccolo. Il prencipe: con alcune altre operetti. 8^o. Palermo, app gli heredi d'Antonielli degli Antonielli. [London, John Wolfe.] Entered 28 January. HD. L. C. Y. F. MdBj. PML. RGU.

A - K⁸. Italic with roman. Foliation. Latin. Device 226 (***) on title page. Colophon.

The Prince is the first objective, scientific analysis of the methods by which political power is obtained and kept. The book is neither moral nor immoral but simply reflects the perfect form of government.

STC 17403+. Markham, Robert. The description of that euer to be famed Knight, Sir John Burgh. 4^o. NEK.

This work was not available for this study.

STC 17524. Martinus, Jacobus. Jacobi Martini de prima corporum generatione disputatio. 8^o. Cantabrigiae, ex. off. Thomae Thomae. L. (536. d. 16. (3)). O. C. Y. DLC. A. E². P. RNC.

q⁸, A - M⁸. Italic with roman. Marginalia. Pagination. Table at end.

Jacob Martin was a philosophical writer who wrote against the philosophy of Aristotle. This text is a later edition of a treatise written in 1557 which refutes some of Aristotle's dogmas.

STC 17979+. Mirrour. The mirrour of friendship. 8^o. Abel Jeffes and William Dickenson. HN. (88835).

A⁴, B - C⁸, D⁴. Black letter with roman and italic. Marginalia. Signatures only. Ornament. Coat of arms. Device 253 (*) on A₄^b. Colophon.

The text has two parts which deal with what one true friend ought to do for another and how to choose such a friend. The work lashes out against fortune, particularly prosperous fortune. The evil life is attacked and the virtuous life

highly praised and recommended.

STC 18204+. Morus, Horatus. Tabulae. 1584. 0¹⁴.

This work was not available for this study.

STC 18282. Munday, Anthony. A watch-woord to Englande.
[Init. A. M.] 4^o. for Thomas Hacket. HN. (62710). L. O.
PFOR. f. 1, l. 2 'England.'

π³, A - N⁴. Black letter with roman and italic. Marginalia.
Foliation. Coat of arms. Some Latin. Some verse.

Anthony Munday reports on many of traitorous events that occurred in England from the reigns of Richard I to Elizabeth I. The author wishes to warn his country that traitors did exist, and he wants to free England from all such people and their traitorous deeds. He hopes to alter the plans of future traitors by pointing out the lack of success achieved by previous traitors.

STC 18282a. Munday, Anthony. A watch-woord to Englande.
(Another edition, the second of two, both 1584.) Initialed
A. M. 4^o. for Thomas Hacket. O. (Malone 706). L. HN. F.
OLC. IU. M. DUL. F. 1, l. 2 'Englande.'

π³, A - N⁴. Black letter with roman and italic. Marginalia.
Foliation. Coat of arms. Some Latin. Some verse.

The text is the same as STC 18282.

STC 18314. Musculus, Wolfgang. The temporysour: the obseruer of tyme, or he that chaungeth with the tyme. Tr.
R. P. (Another edition, the third of three, 1555-1584.) 16^o.
Edinburgh. Thomas Vautrollier. F. (STC 18314).

A - N⁸. Roman with italic. Marginalia. Signatures only.
Some Latin. Device 233 (**) on title page.

In the preface, R. P. laments the heathen state of affairs existing in England. He notes that sin is the ultimate cause of all plagues, mutations and bad times. The text is compiled in four dialogues and is geared for the edification and instruction of those people oppressed by the Papists. The four speakers who represent beliefs rather than individuals offer for consideration the arguments for and against organized religion.

STC 18402. Natura Brevium. La vieux natura breuium, dernièrement corrigeé. (Another edition, the second of two, 1583-1584.) 8^o. in aed. Richard Tottelli. HN. (30134). L. O. C. D². NY. CLCL. DLC. BO. HD. MnU-L. NNC-L. G. LSU. L². P.

A - z⁸. Black letter with roman. Foliation. French and some Latin. Colophon. Table at end.

Natura Brevium is a legal text prepared for lawyers, and it contains selections of writs with commentaries on those writs. Writs were the foundation of the legal system and as such had to be known and understood.

STC 18439. Netherlands. A Discourse touching the meanes to preserve the estate and religion in the Low Countries. 8^o. for Thomas Chard. Entered 29 May. L².

This work was not available for this study.

STC 18581. Nîmes University. Academiae Nemausensis brevis et modesta responsio ad professorum Turniorum Societatio, ut aiunt Jesu assertiones. 8^o. Thomas Vautrollerius. L. (1012. a. 4). C. D. P. WORC.

A - I⁸. Italic and roman. Pagination. Latin and some Greek. Device 192 (*) on title page, 179 (*) as colophon. Colophon.

This Latin work is a controversial text which deals with philosophical and theological questions of faith and religion. In particular, the Protestant response to Roman Catholic theories of the authority of the scriptures, on imagination, and on the Holy Eucharist were dominant in the text.

STC 18616. Norden, John. A pensive mans practise. 8^o. Hugh Singleton. Entered 6 August. C. (Syn. 8. 58. 18²).

¶8, *8, A - I⁸, K⁶. Roman and italic with black letter. Foliation. Some Latin. Some verse. Device 250 (*) as colophon. Colophon. Index at end.

John Norden collects and presents many prayers for various godly purposes. He wants the devout reader to benefit from his labours and to put into practise what the prayers command.

STC 18711b. Nowell, Alexander. Catechismus parvus pueris primum Latine qui ediscatur, proponendus in scholis. [The Church of England catechism translated by A. N. ie. A. Nowell, with prayers, etc.] (Another edition initialed A. N., the third of four, 1573-1633.) 8^o. ap. Johannem Dayum. O. (8^o M. 35. th. Bs). L. PPL. (variant). D. ETON.

A - c⁸. Italic. Marginalia. Signatures only. Woodcut. Coat of arms. Latin with Greek. Colophon.

Alexander Nowell presents the standard Church of England catechism. The catechism follows the basic question and answer pattern and is primarily for the instruction and edification of the ignorant.

STC 18821. Openshaw, Robert. Short questions and answeres conteyning the summe of Christian religion. Anon. (Another edition, the sixth of sixteen, 1579-1635.) 8^o. Thomas Dawson. L. (3505. c. 51 (1)).

This work was not available for this study.

STC 18951. Ovidius Naso, Publius. [Metamorphosis]. Fabularum Ouidii interpretatio ethica physica et historica, tradita in Academia Regiomontana a G. Sabino & edita industria T. T[homae]. 8^o. Cantabrigiae, ex. off. Thomae Thomae. HN. (30747). L. O. C. F. ICU. A. D.

q⁸, A - z⁸, Aa - Rr⁸. Roman with italic. Marginalia. Pagination. Ornament. Latin.

George Sabinus, a noted Latin poet, has taken Ovid's Metamorphosis and annotated all fifteen books according to his interpretation of the "ethica, physica and historica" of Ovid's long work.

STC 18958. Ovidius Naso, Publius. The XV. books of Ovidius Naso, entytuled Metamorphoses. Tr. into English meeter by Arthur Golding. (Another edition, the third of seven, 1567-1612.) 4^o. John Windet and Thomas Judson. IU. F. L.

A - z⁸, Aa - Cc⁸. Black letter with roman and italic. Marginalia. Foliation. Illustration. Some Latin. Colophon.

Arthur Golding translated Ovid's long narrative poem Metamorphoses which recounts legends in which the miraculous involved transformations of shape. The long series of stories consists to a large extent of tales of the love adventures of

the gods with nymphs and the daughters of men.

STC 19063. P., G. The true report of the lamentable death of William of Nassawe. 8^o. Middleborough. Derich von Respeawe. L. (C. 40. a. 34).

A⁸. Roman with italic. Signatures only (cropped).

G. P. reports on the treacherous slaying of the Prince of Orange by a Burgonian named Balthazar Serack. Included in the true report are accounts of the confession made and the execution carried out.

STC 19064. P., G. Cantabrigiensis. Antidicsonus. 8^o. Henricus Midletonus, pro John Harisono. C. (Syn. 8. 58. 31³). L.

A - C⁸. Roman with italic. Pagination. Latin with some Greek. Device 202Δ (*) on title page and C₁.

This philosophical work by G. P. is about the philosophical debates that raged between the Ramists and the Aristotelians. In question is the controversy that centered on logic, memory and reason.

STC 19065. P., G. Libellus de memoria verissimaque bene recordondi scientia. 8^o. Robert Waldegraue. Entered to W. Welby 2 May, 1608. HN. (21579). L. O. BAMB.

A - D⁸, E². Roman and italic. Signatures only. Latin with some Greek.

G. P. concentrates again on the function of memory on organized knowledge. He discusses the function of syllogistic argument in deductive reasoning. Artificial memory is the bone of contention.

STC 19070. P., I. or J. The Coat of Armor of a Christian. 12^o. [Robert Waldegraue] for John Harrison the yonger. Entered 22 September. L².

This work was not available for this study.

STC 19103. Pagit, Eusebius. A godlie and fruitfull sermon [on Gen. XIV. 20, 21.] [Anon.] (Another edition, the second of three, 1583-1585?) 8^o. [n.p.] 1584? O. (100. S. 305). L. P.

A - B⁸. Black letter with italic. Marginalia. Signatures only.

Eusebius Pagit utilizes the book of Genesis to preach a sermon on the provisions that ought to be made for the members of the clergy. The citizens are obliged to receive each minister into his home and provide for him.

STC 19354. Parsons, Robert. [A book of Christian exercise, etc.] The first booke of the Christian Exercise appertayning to resolution. [Anon.] (Another edition, the second of twenty-seven, 1582-1640.) Corrected and newlye imprinted. 12^o. Rone. F. (STC 19354). L.

A - Z¹², Aa¹⁰. Black letter with roman. Marginalia. Pagination. Some Latin. Colophon.

The treatise by Robert Parsons contains three books which contain explanations on the division of Christian divinity into the active and the speculative, of the three points necessary to a Christian life, and of the three sorts of sinners that touch upon the Christian life. Parsons' primary objective was to instruct and move the devout on Christian living.

STC 19355. Parsons, Robert. [A book of Christian exercise, etc.] The first booke of the Christian Exercise appertayning to resolution. (Another edition, the third of twenty-seven, 1582-1640.) A book of Christian exercise appertaining to resolution. By R. P. perused [ie. edited and altered] and accompanied now with a Treatise tending to Pacification by Edmund Bunny. 8^o. Ninian Newton and Arnolt Hatfield for John Wight. Entered 28 August. L. (4401. g. 14). F. NY⁴. P.

*8, A⁴, B - Z⁸, Aa - Mm⁸. Roman with italic. Marginalia. Pagination. Coat of arms. Some Latin. Table at end of first part. (Dd^{7b}).

Edmund Bunny utilizes the original Catholic treatise by Robert Parsons to the advantage of Anglicanism. The second treatise by Bunny is the same as the first treatise by Parsons with the exception that Bunny has removed all traces of Roman Catholic doctrine and sentiment. Bunny concentrates on the impediments facing resolutions to good Christian living.

STC 19356. Parsons, Robert. [A book of Christian exercise, etc.] The first booke of Christian Exercise appertayning to resolution. (Another edition, the fourth of twenty-seven,

1582-1640.) 12^o. Middleborough. R. P[ainter]. c³.
(334. 7. 112).

*12, A - z¹², Aa - Cc¹², Dd⁸. Roman with italic. Marginalia.
Pagination. Woodcut. Some Latin. Colophon.

This edition of Robert Parson's treatise and Edmund Bunny's treatise is the same as the ones presented under STC 19355. Only the size and the printer and place of publication have changed.

STC 19399. Parsons, Robert. The copie of a letter wryten by a master of Arte of Cambridge to his friend in London. [Anon.] 8^o. [Antwerp?] O. (A. 8. L. 70). L. C. D³. F. Y. HD. D. DUR⁵. (imp.). LNU.

A - M⁸, N⁶. Roman with italic. Marginalia. Pagination. Some Latin. Prayer at end.

Robert Parsons reports very earnestly and precisely on the conversations and discussions held between two men, one a Catholic and one a Protestant, concerning the current state of religious affairs in England. The discussion leads into a detailed conversation on the doings, proceedings and activities of the Earl of Leicester.

STC 19426. Partridge, John. The tresurie of commodious conceites, a. hidden secrets. The fourth tyme corrected. 8^o. Richarde Jhones. HD. (24255. 286. 5*). L. O.

A - E⁸, F⁴. Black letter with roman. Signatures only. Some Latin. Index at end.

John Partridge provides a very complete list of home-health remedies for the housewife. The list includes recipes, medical aids, horticultural facts, and poultry protection devices. This book is a housewife's guide to healthy living.

STC 19427. Partridge, John. The tresurie of commodious conceites, a. hidden secrets. The fourth tyme corrected. (Another edition, the second of eight, 1584-1640.) Now amplified. 8^o. for Henry Car. HN. (69063). WH.

A - E⁸, F⁴. Black letter with roman. Signatures only. Some Latin. Index at end.

The contents of John Partridge's housewife's guide is identical to STC 19426 with the exception of the title page.

STC 19530. Peele, George. The araynement of Paris, a pastorall. [Anon.] 4^o. Henry Marsh. HN. (69051). L. c². CL. PFOR.

A - E⁴. Roman with italic. Marginalia. Signatures only. Some Latin. Some verse.

George Peele's pastoral play is based on mythology and dwells in particular on the tragedy of Troy.

STC 19817+. Pett, John. The great Circle of Easter. 8^o. John C[harlewood] for Thomas Butter. HN. (59431).

A - C⁸, D². Black letter with roman and italic. Signatures only. Some Latin. Colophon.

John Pett's work is a short rule which allows anyone to determine on what day of the month Easter will fall. As well, other moveable feast days are calculated along with the dominical letter (any letter from A - G representing the date of the first Sunday of any year), the Epact (age of the moon on January 1), the shining of the moon and the running of the tides. The text is a very thorough almanac.

STC 19847. Philippson, Joannes, Sleidanus. De quatuor summis imperis. 8^o. Robert Walde-graue, imp. Thomas Woodcock. HN. (62894). L. C. F. LINC. RNC.

A - N⁸, O⁷. Italic with roman. Marginalia. Pagination. Ornaments. Latin. Device 227 (*) on title page. Index at end.

John Philippson wrote this work and others under the name of John Sleidan. He was interested in history as it related to educational theory. The text develops the history of Babylon, Persia, Greece and Rome in many phases and elements.

STC 19875. Phillips, John. A sommon to repentance. 8^o. Hugh Jackson. Entered 13 August. L. (c. 53. 1. 18). O. (wants title page).

A⁴, A - D⁸. Black letter with roman. Marginalia. Signatures only.

John Phillips gave to his readers a looking glass wherein they could recognize their shortcomings, learn humility, beg for God's forgiveness and save themselves from eternal damnation by thoroughly repenting all their wicked deeds.

STC 19912. Pietro, Aretino. La prima (seconda) parte de Racionamente. 3 pts. 8^o. Bengadi. [John Wolfe]. Entered to John Wolfe 14 October, 1588. L. (1079. c. 5). O. F. IU.

A - P⁸, A - Z⁸, Aa - Ll⁸, Mm⁷. Italic with roman. Pagination. Latin.

This lengthy work contains the prose works of Pietro Aretino including many of the letters he wrote to his friends during his travels from city to city in search of a permanent home.

STC 20043. Plowden, Edmund. Les comentaries ou les reports de dyvers cases. Edw. VI - Elizabeth. (Another edition, the fourth of seven, 1571-1613.) Richard Tottell. folio. Entered 18 February, 1583. Part 2 of Commentaries. C. F. HN. HD. MnU-L. P.

This work was not available for this study.

STC 20049. Plowden, Edmund. Un report fait per vn vncerteine autheur del part de vn argument del E. Plowden. folio. Richard Tottell. HN. (62960). L. C. F. HD. MnU-L.

A - D⁴. Black letter with roman and italic. Marginalia. Foliation. French with some Latin. Colophon.

Edmund Plowden, as part of his reporting of legal matters, made this report on the case of William Morgan et al against Sir Rice Manxell et al. Plowden, a noted legal mind, was the foremost legal reporter of his time.

STC 20192. Prayer. A prayer for all kings, princes, countries and peoples. 4^o. Christopher Blarker]. HN. (875. 78). O. D. L².

N². Black letter. Pagination.

This prayer is part of another text, STC 19342, dated 1585. The prayer is for all kings, princes, countrys and people that profess the gospel but especially for Queen Elizabeth to be used in her chapel.

STC 20201. Prelates. The vnlawful practices of prelates against godly ministers. 8^o. [London? 1584?] L. L². O. C. Y. M. P.

This work was not available for this study.

STC 20560. Questions. Certayne short questions and answers...in the principles of the christian faith. (Another edition, the third of three, 1580-1584.) 8^o. John K[ingston] for Thomas Man. L. (3505. c. 51 (2)).

This work was not available for this study.

STC 20623. Rainolds, John. A sermon upon part of the prophesie of Obadiah. 8^o. Thomas Dawson. C³. (334. 6. 118^o). L. F. HD.

A - B⁸, C². Black letter and roman with italic. Marginalia. Pagination. Some Latin and Greek. Colophon.

John Rainolds, preaching on the prophecy of Obadiah, sermonizes on brotherly love, good conscience, and obedience to God's word. Rainolds wants to impress the reader with the concept of attaining temporal wealth without the losing of the immortal soul. God's word alone will refresh the soul and return the grace needed for salvation.

STC 20626. Rainolds, John. The summe of the conference betwene J. Rainoldes and J. Hart touching the head a. faith of the church. 4^o. John Wolfe for George Bishop. Entered 1 June. HN. (21785). L. O. C. F. HD. MWA. PBM. A. DNCL. D. DUR⁵. SHC. E². ETON. ERC. LINC. L². M²?. M. RNC. ST.A.

A - Z⁸, Aa - Zz⁸, Aaa - Aaa⁸, Bbb⁶. Black letter and roman with italic. Marginalia. Pagination. Colophon.

John Hart, the Catholic, and John Rainolds of Oxford sat down and discussed such controversial issues as the correct expounding of the Scriptures, the ministry of the Church, the function of the Priesthood, the sacrifice of the mass, the government of the Church and the supremacy of the Pope. John Rainolds reports on the findings as agreed upon by John Hart.

STC 21002a. Rich, Barnaby. The second tome of the travailes and adventures of Don Simonides, enterlaced with historie. 4^o. [John Kingston?] for Robert Walley. HN. (69114). L. O. F. HD. P.

A - T⁴, V². Black letter with roman and italic. Signatures only. Some Latin, some French. Some verse.

Barnaby Rich's prose fiction on the travels and adventures of Don Simonides is a didactic work written for every reader to

consult for sound advice on good living. Rich speaks out against wanton youth and advises repentance. He also criticizes the inconstancy of women in general, but takes great pains to laud Englishwomen and exclude them from his biting remarks.

STC 21105. Robinson, Clement. A handfull of pleasant delites by C. Robinson a. diuers others. 8^o. Richarde Jhones. Entered 1565-66. L. (wants B₆) (C. 39. b. 46). HN. (has a fragment of another edition).

This work was not available for this study.

STC 21354. Rouspeau, Yves. Two treatises of the lord his holie supper, by Y. Rouspeau and J. de l'Espine. 8^o. [Cambridge.] Thomas Thomas. F. (STC 21354). C.

A - C⁸, D⁴, B - E⁸, F³. Roman and italic. Marginalia. Pagination.

Yves Rouspeau and Jean de l'Espine combined on this doctrinal treatise concerned with the Last Supper and the Holy Eucharist. The treatises provide instruction for self-preparation and the principal points necessary to be known and understood by all partakers of the Communion.

STC 21483. S., D. A godly, learned and fruitfull sermon. 8^o. for Yareth James and Thomas Lawe. [1584]. O. (I. G. 145). L.

A - B⁸, C⁴. Black letter with roman and italic. Marginalia. Signatures only. Some Latin.

D. S.'s sermon on John 14:23 preaches of the true love of Christ, the marks whereby the children of God are known, and the commodities which love brings to the man who truly loves Christ.

STC 21545. Safeguard. The safegard of sailers. Tr. Robert Norman. 4^o. John Windet and Thomas Judson for Richard Ballard. Entered to Richard Ballard 7 June, 1581. O. (Savile L 18 (2)).

A - X⁴, Y. Black letter with roman and italic. Foliation. Diagrams. Coat of arms. Some verse. Colophon.

The discourse starts with information on how to sail to Amsterdam and continues to thoroughly develop navigational aids while providing directions on how to safely sail the coastal and inland waterways of England and the neighboring countries--the British Isles and the European continent. As well, other necessary rules for common navigation, particularly instrumentation, are provided.

STC 21671. Saluste du Bartas, Guillaume de. The historie of Judith. Englished by Thomas Hudson. 8^o. Edinburgh. Thomas Vautrollier. Entered to H. Lownes 18 January, 1608. HN. (51719). L. E². (wants title).

A - G⁸, H⁴. Roman with italic. Marginalia. Pagination. Illustrations. Device 233 (*) on title page. Table at end.

Thomas Hudson translated The history of Judith which du Bartas had written as an epic poem in imitation of Homer and Virgil. He advises the reader that he does not support the action described in the episode of Judith, but accepts it as worthy since it was commanded by God. The preface warns the reader not to revolt against lawfully placed princes or leaders unless commanded to do so by God.

STC 21809. Scepsius, Heius. Defensio pro Alexandro Dicsona, aduersus G. P. Cantabrigien. 8^o. Thomas Vautrollier for Francis Coldock. C. (Syn. 8. 58. 162²). O.

2, A - D⁸, E⁴. Roman with italic. Marginalia. Pagination. Device 192 () on title page, 179 (*) on *₂^b.

Heius Scepsuis wrote this philosophically controversial text to debate the argument put forth by G. P. of Cambridge in STC 9064.

STC 21864. Scot, Reginald. The discouerie of witchcraft. 4^o. William Brome. HN. (69254). L. O. C. D². CH. N. WH. Y. ICU. BO. HD. (imperfect). MHi. MBM. MdBj. MiU. MiU-C. ViU. WU. BAMB. G². LNU. NEK. WORC.

A⁸, B⁶, C - U⁸, Aa - Ss⁸. Black letter with roman and italic. Marginalia. Pagination. Ornaments. Some Latin. Errata. Colophon. Table at end.

Reginald Scot develops sixteen books plus an additional discourse on the reasoning of devils and spirits in order to expose the evils of witchcraft and its supporting crafts for the scrutiny and instruction of the ill-advised reader.

All crafts that deal in magic, juggling, alchemy and sooth-saying are classified as belonging to the same league of evil as witchcraft.

STC 21887. Scotland. In the current parliament holden at Edinburg. [22 May 1584]. folio. Edinburg, Alexander Arbuthnet [1584]. E. (A26712). L. O. HD. E².

A - C⁴, D³. Black letter with roman. Foliation. Colophon. Table at end.

This particular text is a record of the specific acts, laws, statutes and constitutions enacted during the session of Parliament begun at Edinburgh on Friday, May 22, 1584.

STC 22254. Seton, John. Dialectica. (Another edition, the fifth of eight, 1545-1631.) 8^o. Gerald Dewes and Henry Marsh. HN. (17730). IU. D².

A⁴, A - Q⁸, R². Roman and italic. Marginalia. Signatures only. Latin with some Greek. Some verse (initialed T. N. [Thomas Newtonus]).

This text was circulated extensively in manuscript among students long before it appeared in print. For nearly a century, it was recognized as the standard treatise on logic. An appended text by William Buckley on 'Arithmetica' is also included.

STC 22465. Shute, John. The first and chief groundes of architecture. Of architecture, the first and chiefest grounds. (Another edition, the second of three, 1563-1587.) folio. Thomas Marsh. J. PML.

This book, according to Miss Katherine Pontzar of Harvard University, cannot be traced.

STC 22858. Smith, Sir Thomas. De republica Anglorum. The maner of government of England. (Another edition, the second of eleven, 1583-1640.) 4^o. Henry Middleton for Gregory Seton. L. (463. d. 78). O. C. Y. F. L². DLC. LNU. IU. P. BO. SHC. HD. MdBj. MnU-L. NRU. A. D. LSU. DUL.

A - Q⁴. Black letter with roman and italic. Marginalia. Pagnation. Some Latin, Greek, French.

Sir Thomas Smith accurately and thoroughly analyzes the

policy of the Government of England by breaking the system down into three books of specific interest. Smith analyzes in all their components, the commonwealth, the Parliament and the courts.

STC 22928. Soowthern, John. Pandora. The musique of the beutie of his mistress Diana. 4^o. for Thomas Hacket[te]. HN. (31933). L. (imperfect).

A - D⁴. Black letter with roman and italic. Marginalia. Signatures only. Illustration. Some Latin and French. Verse.

John Soowthern composed and published his sonnets and odes. The work is based on the pindaric ode format with a strophe, antistrophe and epode for each ode. Several epitaphs also included are by Her Majesty the Queen and the Countess of Oxford. Various verse forms are used.

STC 23286. Stockwood, John. A very fruitfull and necessarye sermon of the destruction of Jerusalem. 8^o. Thomas Dawson. L. (3932. a. 20). L². O.

A - B⁸, C⁵. Black letter with roman and italic. Marginalia. Signatures only. Some Latin and Syrian.

John Stockwood preached on Luke 19:41-44 where he dwelt upon the destruction of Jerusalem for disobedience to God's word. Stockwood wants to awaken all the careless and hard-hearted people from false security and warn them to repent their sins of contempt for God's word.

STC 23287. Stockwood, John. A verie godlie a. profitable sermon of the office of a good magistrate. 8^o. John C[harlewood] for Thomas Butler. L. L². O.

This work was not available for this study.

STC 23396. Stubbes, Philip. The intended treason of doctor Parrie. 4^o. for Henry Car. [1584]. HN. (32115). L. L². OCU.

A⁴. Black letter with roman and italic. Signatures only.

The author reports on the intended treason of Doctor Parry against the Queen. The short treatise is a sharp attack against Papists and their traitorous attempts to remove

Queen Elizabeth and restore Catholicism.

STC 23700. Tasso, Torquato. T. Tassi Solymeidos liber primus latinis numeris expressus à S. Gentili. 4^o. Johannes Wolfius. HN. (32074). L. ETON.

A - G². Italic. Signatures only. Latin. Verse. Device 216 (*) on title page.

Scipio Gentilis translated Torquato Tasso's famous work Jerusalem Delivered, an epic religious poem of the First Crusade, into Latin from the Italian. This volume is the first book of Tasso's epic.

STC 23701. Tasso, Torquato. Scipii Gentilis Solymeidos libri duo priores de T. Tassi Italicis expressi. 4^o. ap. Johannem Wolfium. M. (2876. 1). L. C.

*4, B - H⁴, *8, A - E⁴, F². Italic with roman. Foliation (1st part) and pagination (2nd part). Latin. Verse (initialed S. G.). Device 216 (*) on title pages. Errata.

Scipio Gentilis translated the first two books of Jerusalem Delivered into Latin from the Italian. Epic paraphrases of twenty-five of David's Psalms are also included.

STC 23702. Tasso, Torquato. Plutonis concilium; ex initio quarti libri Solymeidos. Tr. S. Gentili. 4^o. ap. Johannem Wolfium. C.

A², B - B⁴. Italic with roman. Signatures only. Latin. Device 216 (*) on title page.

Scipio Gentilis repeats his translation of Tasso's epic work and this work comes out of the fourth book of Jerusalem Delivered.

STC 23978. Thomas, à Kempis. [Roger's translation.] Of the imitation of Christ. Three bookes, now newlie corrected, translated and illustrated by Thomas Rogers. (Another edition, the third of fourteen, 1580-1640.) 12^o. Henry Denham. HN. (30049). L. DLC.

A - O¹². Roman with italic. Marginalia. Pagination. Ornament and Woodcuts. Some Latin. Device 214 (*) as colophon. Colophon. Table at end.

The discourse is divided into three books which provide an intensive input into the essential tenets of Christianity. The extensive treatise would be a complete instructional guide for complete Christian living.

STC 24050. Throckmorton, Francis. A discoverie of the treasons practised by F. Throckmorton. 4^o. [Christopher Barker.] HN. (17392). L. C. F. WH. HD. MHi. NY. GWP. G². L². LNU. M²? (imperfect).

π², A - C⁴. Roman with italic. Marginalia. Signatures only. Illustration. Some Latin.

This short treatise gives a true account of the treasons and practices carried out against England and the Queen by Francis Throckmorton and his accomplices. The letter is signed Q. Z.

STC 24051. Throckmorton, Francis. A discoverie of the treasons practised by Francis Throckemorton. (Another edition, the second of two, both 1584.) 4^o. [Christopher Barker.] C² (C. 8. 22⁶). O. In title: Throckemorton. F. Rsb. D. DUR⁵.

π², A - C⁴. Roman with italic. Marginalia. Signatures only. Illustration. Some Latin.

Another copy of the letter sent from Lions Inn concerning the treasons of Throckmorton.

STC 24489. Udall, John. Amendment of life: three sermons. 8^o. for Thomas Man. W. B[urre] and Nicholas L[ing]. L. (4452. b. 24).

*6, A - F⁸, G². Black letter with roman and italic. Marginalia. Signatures only.

John Udall preached in these three sermons on the true effect of the word of God on the conversion of the godly and on one's manner of change and reformation.

STC 24501. Udall, John. Obedience to the Gospell. Two sermons. 8^o. for Thomas Man. W. B[urre] and Nicholas L[ing]. L. (3932. C. 1). BO.

A - F⁸, G⁷. Black letter with roman and italic. Marginalia.

Signatures only. Prayer at end.

John Udall sermonizes in these two sermons on the word of God and concentrates on the effect of the Nativity on the shepherds and all those who heard of the great event. Udall is also concerned about the effect of God's word on the listener and on the results or benefits received.

STC 24503. Udall, John. Peters fall. Two sermons. 8°. John Windet and Thomas Judson for Nicholas Lyng. F. (STC 24503). L. L².

A - F⁸, G⁴. Black letter with roman and italic. Marginalia. Signatures only. Ornament. Prayer at end.

The author delivered two sermons on the history of Peter's fall in order to lecture on the reasons why man falls from the service of God, and to provide God's way of regaining acceptance.

STC 24528. Ursinus, Zacharius. A discourse concerning the keeping of the sabbath. Tr. John Stockwood. 8°. for John Harrison. O. (8°. Ez6. Art. Bs). NjPT. (imperfect). D. E².

A - D⁸, E¹. Black letter with roman. Marginalia. Signatures only.

John Stockwood translates Zacharius Ursinus' profitable treatise on the fourth commandment primarily as a moral and ceremonial exposition.

STC 24558+. Usurer. A most rare and wonderful tragedy of the life and death of a miserable usurer of Fraunce. 8°. for Thomas Hacket. HN. (59382).

A³, B⁸, C⁶. Black letter with roman and italic. Signatures only. Ornament. Some Latin. Some verse.

This topical text on the tragical death of a French usurer is written to serve as a warning to all usurers and potential usurers to cast aside their avarice and greed. Of particular importance are the usurers of London who provide the actual audience of the message.

STC 24678. Veron, Jean. A dictionary in Latine and Englishe corrected by R. W[addington]. (Another edition, the second

of two, 1575-1584.) Corrected by R. Waddington. 4^o. Rafe Newberie and Henry Denham. Entered 30 December. C. (Syn. 7. 58. 65). O. F. HD. NNC-P.

A - Z⁸, Aa - Ss⁸. Roman and italic. Signatures only. Some Latin and Greek. Title page border 160B (*) (Device 230).

The author produced this extensive Latin and English dictionary for the youth of the country who wished to learn the Latin language and profit from its advantages in education.

STC 24775. Viret, Pierre. The cauteles canon and ceremonies of the popish masse. Tr. Thomas Stocker. 8^o. Thomas Vautrollier for Andrew Maunsell. Entered 7 January. C. (Syn. 8. 58. 106). L. O. F. BO. A. CLC. D. LINC.

4, A - Q⁸. Roman and italic. Marginalia. Pagination. Cast ornament. Some Latin. Device 164 () on the title page, 179 (*) on *4^b.

Pierre Viret develops this anti-Catholic treatise in twenty-three chapters dealing with the cauteles, canon, and ceremonies of the mass and in fifty-six chapters dealing with the mass of the Body of Jesus Christ. The basic argument is that the mass is not representative of God's word and that the entire exercise is blasphemous and monstrous.

STC 24790+. Virgilius Maro, Publius. P. Virgilii maronis opera. 12^o. Henricus Midletonus. PN. (665. 951). ETON.

A - Z⁸, Aa - Oo⁸, Pp⁷. Italic with roman. Marginalia. Pagination. Latin with some Greek. Device 207 (*) on title page, 215 (*) on H₃, K₈, V₄^b, Z₄, Ee₇^b, Ii₄, Ll₂.

This extensive work includes the eclogues of Virgil with annotations and observations made by Georgii Fabricii.

STC 24802. Virgilius Maro, Publius. The thirteene bookes of Aenidos. Tr. Thomas Phaer, etc. 4^o. William How for Abraham Veale. HN. (69774). L. O. F. N. NY. CLU-C. P. Y. ICU. IU. (?) BO. HD. PN. LLU. NEK.

-3, A - v⁸, x³. Black letter with roman and italic. Marginalia. Signatures only. Ornament. Some Latin.

The first nine and one-third books are translated by Thomas

Phaer and the rest are translated by Thomas Twyne. The work contains an account of Virgil's life done by Aelius Donatus and later translated by Twyne. The work is the translated version of Virgil's epic The Aeneid.

STC 24885. Vowell, John. A catalogue of the bishops of Excester. 4^o. Henry Denham. Entered 20 December, 1583. L. (291. e. 23. (2)). C.

A - J⁸, K¹. Black letter with roman. Marginalia. Signatures only. Coat of arms. Some Latin. Title page border 185 (*).

John Vowell catalogues forty-eight bishops who controlled the diocese of Exeter from 905 to 1579. He describes the beginning of Christianity within the realm and the first placing of the bishops in Devon and Cornwall. He lists the parentage, background, good and bad characteristics of each bishop and describes the foundation and building of the Cathedral Church of Saint Peter's in Exeter.

STC 24889. Vowell, John. A pamphlet of the offices of the citie of Excester. 4^o. Henry Denham. Entered 20 December, 1583. HN. (82246). L. O. C.

A - J². Black letter with roman and italic. Signatures only. Illustration. Coat of arms. Ornament. Some Latin, Saxon, Norman and French. Title page border (head) (*).

John Vowell defines the duties and offices of the officials of Exeter for one basic reason--to convince each sworn officer that he owes protection and love to common society. Each man must love God and his fellowman. Each sworn officer is obliged to fulfill his oath both to God and man.

STC 24895. W., A. A booke of cookry. New newly enlarged. 8^o. John Alde. L. (title only).

Only a title page is extant for this text. It was not available for this study.

STC 25086. Warner, William. Pan his syrinx, or pipe. 4^o. Thomas Purfoote. [1584]. Entered 22 September, 1584. L. (c. 21. c. 37). WH. HD. Rsb.

A - Y⁴. Black letter with roman and italic. Signatures only.

Ornament. Some Latin and Greek. Title page border 198 (*).

Warner writes seven tragical and comical arguments which touch something of the vain, wanton, proud, and inconstant course of the world. The object is to improve the mental and moral being of his reader.

STC 25329. Wheathill, Anne. A handfull of holesome (though homelie) hearbs. 12^o. Henry Denham. Entered 22 January. F. (STC 25329).

A⁶, B - N¹². Black letter with roman and italic. Foliation. Device 214 (*) as colophon. Colophon.

Anne Wheathill collects and lays down common prayers for special occasions for the benefit and comfortable exercise of all devout readers. The text contains forty-nine prayers to be said by the sincere at stated times.

STC 25341. Whetstone, George. A mirour for magestrates of cyties. 4^o. Richard Jones. Entered 15 April. L. (1103. f. 6. (1)). O. HN. CH. CL. WH. F. HD. PFOR. NEP.

A⁴, q², B - K⁴. Black letter and roman. Marginalia. Foliation. Ornament. Some Latin. Some verse. Errata.

Whetstone presents the laws and policies of Emperor Alexander Severus on the suppression of vice to show how fast sin will rise without check and how fast vice is controlled under tight suppression. An appended section contains a survey of many of the mischiefs that brewed in London. As well, direct information on the strife between the aristocracy and the middle-class is provided.

STC 25624a. Wilson, T. Profitable and comfortable letter. 12^o. Robert Waldegrave. F. (STC 25624a). [Text incomplete, pages mutilated, pages 119-122 missing.]

A - E¹², F³ - F¹⁰ (F - F^{2b} missing). Black letter with roman and italic. Pagination. Device 227 (*) on title page.

The letter asks five essential questions dealing with the children of God and the spirit of God, the effect of sin on the children of God and comfort gained by the children of God from the afflictions of sin. The letter was written by an afflicted mind asking for reassurances and understanding.

STC 25784. Wilson, Robert. A right excellent comoe dy called 'The three Ladies of London.' By R. W[ilson]. 4^o. Roger Warde. HN. (79730). L. O.

A - E⁴, F³. Black letter with roman. Marginalia. Signatures only. Ornaments. Songs.

The three ladies of the play are Lucre, Love, and Conscience. Love and Conscience are perverted by the machinations of Lucre and Dissimulation. The morality play deals in allegory and in real issues.

STC 25805. Wilson, Sir Thomas. The arte of rhetorique. (Another edition, the seventh of eight, 1553-1585.) 4^o. John Kingston. HN. (41420). L. O. E². G². PU-F. NNC-P.

A - P⁸, Q⁶. Black letter with italic and roman. Marginalia. Pagination. Some Latin. Some verse. Device 117 (**) on title page. Table at end.

Sir Thomas Wilson explains the art of rhetoric completely and concisely so that the learned could be eloquent which would then permit a logical and pleasant sharing of knowledge. The connection between rhetoric and oratory is defined and the use of the vernacular and plain speech is emphasized.

STC 25808. Wilson, Sir Thomas. A discourse vppon vsurye. (Another edition, the second of two, 1572-1584.) 8^o. Roger Warde. Entered to Tottell 18 February, 1583. L. O. C. F. J. DLC. HD. MnU-L. NNC-Se. PU. LNU. LNUU. P.

This work was not available for this study. Copies are too fragile for reproduction.

STC 25831. Wimbleton, R. A sermon no lesse fruteful then famous. (Another edition, the eighth of eleven, 1550?-1593.) 8^o. John Charlewood. F. (STC 25831). L. O. (imperfect). L². L¹⁵.

A - D⁸. Black letter with roman and italic. Marginalia. Signatures only. Some Latin. Device 136 (**) as colophon. Colophon.

The author rebukes the sins of all kinds of men and calls for complete acknowledgment of and repentance for the sins.

STC 25880.1. Withals, John. A shorte dictionarie [Eng. and Lat.] for yonge begynners. The thirde time corrected. (Another edition, the second of two, 1581-1584.) 4^o. Thomas Purfoote. F. (STC 25880a).

A - O^B. Black letter and roman with italic. Signatures only. Some Latin. Some verse (initialed S. H.).

This dictionary was first compiled by John Withals and later revised and increased by Lewis Evans. The latest version, augmented with more than six hundred rhythmical verses, was done by Abraham Fleming. The dictionary was geared to young beginners and contains various information of interest to the young and certain phrases for children to use in familiar speech.

REDATED OR REMOVED ENTRIES

GHOSTS

STC 2885.1. Bible--New Testament--English. The New Testament of our Lord Jesus Christ. 1584.

According to Dr. Dwight L. Cart, Librarian, the Congregational Library of the American Congregational Association, none of the six Geneva Bibles held by the library is dated 1584. The closest Bible to 1584 is dated 1577.

STC 4414+. Calvin, Jean. Institution Christianae Religionis. 8^o. T. Vautrollerius. 1584. E2.

According to John V. Howard, M.A., F.L.A., the attribution of this work by Ramage to New College Library, Edinburgh University Library is erroneous. The reference should be to STC 4428.

STC 9656. England. Year Book [Henry VI. 9]. De termino Pasche. Folio. R. Tottyll. 1584.

STC 11447. Fluke, William. Hoc Est, Astrologorum Ludus. 4^o. H. Middleton. 1584.

According to I. G. Philip, Keeper of Printed Books, Department of Printed Books, Bodleian Library, Oxford, STC 9656 and 11447 are 'ghosts' and the entry has been deleted from the STC.

REDATED ENTRY

STC 16947. Lupton, Thomas. A dream of the Deuill and
Diues. 8°. John Charlewood for Henry Car, 1584. Entered
6 May, 1583. L².

According to the title page, this entry was printed in
London by Thomas Dawson, for Henrie Car, 1589.

APPENDIX E

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